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GROWING INTO LIFE

A Magna Charta of Youth

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GROWING INTO LIFE

*A Magna Charta
of Youth*

by
DAVID SEABURY



NEW YORK

HORACE LIVERIGHT

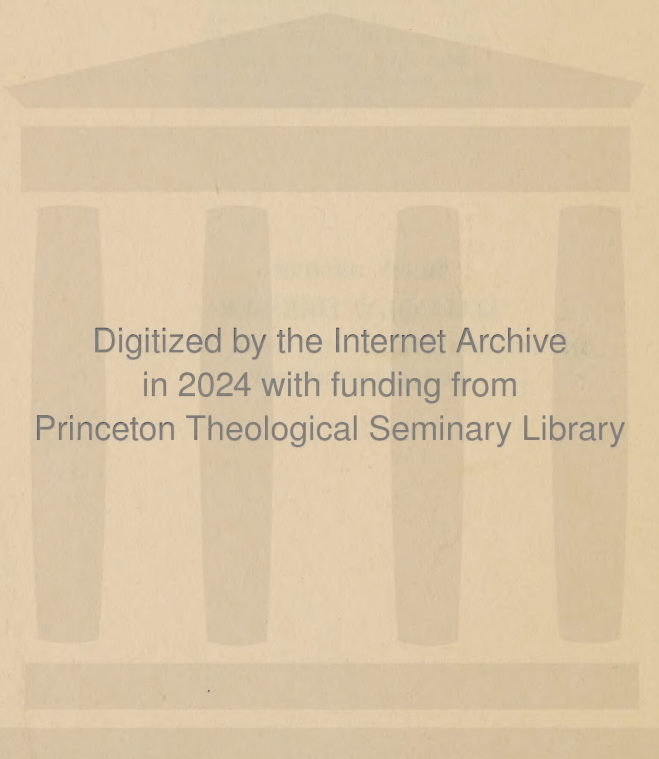
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TO MY NEPHEW
MALCOLM DRESSER
IN ANTICIPATION OF HIS WORK IN THE
NEWER PSYCHOLOGY



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PREFACE

SUPPOSE every day or so you received reports from teachers, doctors, probation officers and all sorts of people describing an appalling misunderstanding of youth on the part of adults. What would you come to believe after ten or fifteen years of such experience? And then, suppose people came to you day after day and told you the same sort of stories about their own childhood, emphasizing points that the reports on present children had contained. Imagine this mountain of evidence piling up and up. Wouldn't you come to feel there was some truth in it all; that something needed to be written and done about it? And finally, suppose in the process of curing troubled minds, you found a direct connection between the early home influences and the later neurotic conditions? Suppose you succeeded in getting people back to normal by removing or correcting these earlier influences? Wouldn't there be conclusive evidence of a needed change in the growing experiences of youth?

And when we come to think about it, how can it be otherwise? In order to raise hogs successfully, men are sent to agricultural colleges. Some study animal husbandry for four years. But did you ever hear of a woman getting a college degree in the art of motherhood? Or of a man studying human husbandry for four years?

One might expect therefore such a flood of reports as the writer has experienced; statements, of which the four excerpts below are typical.

PARAGRAPH FROM A TEACHER'S REPORT

"He is so self-conscious and shy that his recitations are painful to witness. He could be a good student, but he is so sure that he will fail that he seldom thinks through any piece of work. It is as if his self-doubt chokes off every good start.

"I visited his home but received no satisfaction. His father insists that the boy is lazy and worthless. I am sure the poor lad has had this parental idea put over on him, and that that is the main trouble."

EXCERPT FROM A PHYSICIAN'S REPORT

"The examination shows that this boy is an endocrine case. His blood sugar is also very low and the white corpuscles infantile. It seems to me pitiful that the little fellow should be so blamed by his father for conditions for which the child is not in the least responsible. He is being unjustly punished because of their ignorance."

A PROBATION OFFICER'S OPINION

"I do not believe he is really a bad boy. He has been misunderstood and made to feel hopelessly evil. His aunt, who is his guardian, talks constantly of sin and temptation. There has been no love in his life since his mother died, nor are there any normal activities or opportunities to interest him in better behaviour. It seems to me that society is quite unnecessarily making him a criminal."

DIAGNOSIS FROM A PHYSICIAN'S REPORT

"There is no doubt of a serious glandular condition in this girl. She is the victim of what one might call sexual intoxication from a serious endocrine overstimulation. The worst of it seems to be her parents' utterly unsympathetic attitude. There has been no sex instruction, but plenty of censorious criticism. They do not understand that her nymphomania is as physical as their own hunger for food, and has nothing whatever to do with her will or her morals."

This book is not a psychology. It is only a plea to parents. If feeling enters into the way it is written, the writer begs to be forgiven. He admits a burning, partisan emotion for the rights of youth. Nor is it only a partisanship with the present younger generation, but even more with the youth of the past; your youth, my reader, and mine. And think how different our parents might have been if our grandparents had only understood them.

INTRODUCTION

LOVE, sex, power, wealth, opportunity, have been written of and dreamed about since time was. We all seek comfort and crave pleasure. There is a lure in life which calls us to experience. But when all is said and done it is you who are the centre of your own universe.

This is a strange and significant fact, which we too often forget; this phenomenon that each of us is the axis of his world. Time and space revolve around us and we can only measure its whirling variations from within. Other men report to us what they have seen and touched. But they in turn have sensed their days from their own concentric position.

Hence life will always be a riddle. I cannot go into your mind and feel as you feel. You cannot know experience as it has burned itself into my spirit. We must each interpret the other's drama.

Much confusion results in men's attitudes and beliefs because they forget this law of embodiment. We hear people talking as if they were able to stride into the privacy of another individual and measure his intentions with a scale. "My daughter is selfish. She likes to make trouble for me." "My boy is sinful." "My husband meant to hurt me. I know he did." But daughter, son and husband may report a far different story. We see them trying to make mother grasp what their intentions were.

Of course, if we were honest about it we would admit that no man knows the truth, or what is right or real or permanent. Beauty and ugliness, good and bad, actuality and delusion are all filtered through our personal limitations. These qualities probably exist in some form, just as refractions produce the colour my eyes experience. Something in life creates the kinesthetic reactions in me. But that I should maintain I know what life is would be an arrogant conceit. I know it only in the form in which I receive it, qualified by every weakness of my character and distorted by every prejudice from my experience. And this is true of all that has ever been said or written regarding life and its verities. These values and truths are filtered by our power to receive them. The men

who lived fifty thousand years ago would have understood Plato less well than we glean his meanings to-day. The men who come in a hundred generations will have, let us hope, less blur in their vision than we. But every man will always fail to grasp some significant attribute of any teaching, whether great or small. He knows only what he is able to interpret on the background of his mental power.

If enough of us could relax to this phenomenon of personal limitation, there would be less breath wasted in quarrelling and we might begin to understand our days. As it is we do not ask a man for his impressions of life. We expect him to know what we think we know, to believe what we believe, and we are angered by divergencies in his attitude.

We shall get nowhere in a discussion of the riddle of the present, with its crisis in the moral conduct of youth, unless we can shake ourselves out of the personal attitude in which we claim to know what is right, substituting in its place the open attitude of scientific inquiry. For life is in flux as perhaps never before in human history. Man in the past was over-busy in his effort to live. He had to scratch for food and fight for safety. Objective matters pressed upon him. He is still busy multiplying the number of things he must take care of, and in making his days more complex. But the physical world has been conquered, and this has set free the genii of discontent. Never has there been such insistent restlessness nor a more dissatisfied searching for some reason for living. We must know why we should be good and seek beauty; how life can be lived with peace and satisfaction; what we are as living creatures; what it is all about, this experience of ours. We will no longer be put off by ancient platitudes, dominated by those who tell us we "ought" to do this or believe that.

The younger generation in particular exemplifies this uncompromising refusal to continue like sheep on the straight and narrow paths where our ancestors sickened and died. Hence, we have to-day a period in which authority is no longer revered. Revolt is everywhere apparent. But it is blind, undirected, almost anarchistic. The rebellion has challenged our ideas of love and played havoc with the question of sex. It has created a lavish money-hunger, and turned home life upside down. New comforts are demanded, new luxuries sought. But beyond it all is an insistent searching for new values, an eager peering into life's mysteries, a calling for serious and satisfactory revaluation of life's realities. Only by yielding

to the best in this transition shall we be able to meet its influence constructively. Indeed, it is safe to say that the rising generation is on one of the mightiest crusades since time was. It is seeking to know at last how life should be lived, and why, —not on the authority of some ancient creed but by a present test in the world of actualities. And this is truly a great cause.

We must come at last then to the solution of human life, not from the externalist's attitude of what tradition says men ought to be, but from an internalist attitude which asks to know what he is. We must come to the question of our inherent motives and reshape life to their needs. In other words, whether as adults we accept natural expression and expansive principles or not, youth has determined to disregard any other variety. We are not given any choice in the matter.

Suppose we work with the revolt rather than against it. Instead of trying to beat back its forces suppose we develop ways of constructive growth, transforming youth's refusal of self-control into a true self-reliance. Would we not possibly achieve a saner solution of the riddle than by continuing to build distrust upon disapproval, condemnation upon misunderstanding?

A year or so ago there appeared to be a veritable epidemic of student suicides. The newspapers reported case after case of young men and women, from different high schools and colleges, who had shot or hung themselves. It was noticeable that the usual explanations for such acts, unhappy love affairs, financial difficulties or impending disgrace, were absent. Instead, there was a tragic unanimity in their farewell messages. They had come to a completely cynical attitude toward life; it no longer held charm for them. Many doubted God and immortality; most of them believed that there was not enough joy in living to make the effort worth while.

In one instance the young man burned his books. The act was almost symbolic of what to the writer is a chief cause of the difficulty. These young people have been given much information, but had gained no understanding. They have become acquainted with the material world, but no one had helped them see the meaning of experience. The suicides, in other words, were a challenge to the very premise of our social and educational systems in the handling of the younger generation. They were as much a criticism of the common attitudes as instances of emotional rebellion which lead to crime and wild living.

Yet we must remember that these evidences of unrest do not mean that youth in general is off the track in its inner purposes. Youth in its revolt is very much on the track. It is the adult not youth who is in the wrong. Dean Clarence W. Mendell of Yale College, in an address in Sprague Memorial Hall, remarked recently:

“Disabuse your minds of the idea that the undergraduate of to-day is an unworthy son or grandson of your generation. He does better work. He is more intellectually and more brutally frank. He is more wise in the ways of the world. Along with most of us, he has changed his creed, and his religion, but he believes in justice, mercy and truth. It is time for us to realize that the post-war period of flagrant bad manners and despicable taste was a short-lived abnormality, and that we are to-day beginning to see the finer results of those years of painful stress and change.”

To these words of understanding from an educator, we should add that it is time for us to put by our criticism of youth and our contention against its new spirit, and seek to help it. Whether we like it or no, youth is demanding a new order and will achieve it. If we do not assist it toward finer ways of release it may choose unworthy ones. The answer to the modern revolt is adult co-operation.

There is but one way, however, that we can join hands with youth: by striving to translate its half-conscious rebellion into an intelligible progression, by giving it a Magna Charta of normal development.

For such a task we need understanding of human nature but if we are to have the assistance of modern psychology, there must be a strengthening of the relation between scientific research and the public needs. As it now is, extremists are most in prominence in the human sciences.

On the one hand we have the exploiters who travel about peddling a sort of pseudo-metaphysics in ten lessons, guaranteeing to make you, if feminine, a cross between the Venus de Milo and Jeanne d'Arc. If masculine, they will see that you become a sort of glorified Napoleon with the soul of a saint and the brain of an Aristotle. With lights dimmed and draped in a long robe, exponents of any sort of cult can gain a lucrative hearing if only the word “psychology” is used to name their particular quackery.

On the other hand, we have far too many academicians so seriously afraid that a useful fact may escape from a labora-

tory that their stream of thought is often desiccated. Such experimenters believe that no quality of character should be named in a word of less than six syllables. No one, to their minds, should understand man's nature unless his vision of life is confined to the four walls of his laboratory. They delight most however to attack each other as unsound, or as "on quite the wrong track."

Each year these critics become more skilled in creating terms by which they hope to define the mind. Reviewing each other's books, they prove that all presentations are wrong unless put in language acceptable to their group. One school speaks of conditioned reflexes; while others deny that conditioned reflexes exist, yet describe processes that are but another way of getting at the same general idea. Behaviourists write on the "myth of the unconscious" and then admit the unconscious in a new wording as an un verbalized area, a region of unawareness in which man has not yet become articulate. It is denied that instinct exists, and then the forces of character others mean by instinct are explained in a different series of terms. And so the discussion, in words and words and words, goes on and on.

For his own part the writer does not believe that words are, or ever will be, adequate to express the living nature of man. The mind cannot be dissected, dried and put into nice little pigeon holes. Man cannot be fully seen from any one angle, or captured and analysed in any laboratory. Some of him, as he thinks, feels and acts in home and street, will escape.

Nor are there any definitions which can measure character in its wholeness as one might place a micrometer on a dried bug. The bug is dead. Its measurements are equally inanimate. The mind lives. It does not live when encased in dead terms. Its elements are part of natural phenomena, forces beyond the confines of that arbitrary series of symbols of which our modern language consists. Unless we have seen and understood these living attributes, we have not known the mind. If they become clear to us, each technical way of defining them is useful as a partial approach, a method of clarifying and conveying to others what has been discovered.

But we must not stop at words. There is a wide difference between conclusions formed by a nimble juggling of terms and a vivid knowledge of actualities. H_2O is a good name for water. But he who has separated the wet substance into its components and lived in that experience has a different

sense of its reality from that of the schoolboy who writes the name and thinks he knows all about it. Nor is this less true of our human components. Knowledge of what they are and how they operate is our need.

There is more to it than this, for it often happens that pure science is with difficulty related to practice, unless we translate terminology into working procedures. Suppose a man's car stalls on a grade crossing. Mathematically one can always divide the distance between the car and the approaching locomotive. Theoretically, the train cannot hit the motor. But when it comes to the art of driving we need to know more about the situation than the science of measurement reveals. If your boy's hunting instinct makes him shoot the neighbour's cat with a sling-shot, it is convenient and practical to see it and call it a hunting instinct and not the series of intricate reflexes of which the act is composed. In practice we need instruction in how to keep cars off grade crossings, and boys from shooting tabbies. Nor can we get this information in purely abstract exposition.

There are then two sorts of psychologists: the pure scientist, and he who strives through common speech to relate science to everyday experience. Both are necessary however different the vocabularies they use. A few years ago academicians could see no place for those who applied their theory. It seemed almost as if they feared a truth might die from exposure. But such a narrow view is passing. With it will go the sectarian attitudes.

Indeed, behaviourism is already coming to have less nerves and more mind; the psychoanalyst is discovering that man has a head as well as procreative powers; and students of intelligence are no longer unable to see how emotional disturbance delimits mental capacities. Thus psychologists in general are on the way to such an inclusive attitude, that every science which studies man—biology, physiology and neurology, as well as anthropology, sociology and even religion—may play its part in rounding out our knowledge of the living human creature.

For man is not mere flesh and bones, nor all mind or an unembodied soul. He is an integrated organism, with every cell in his body affecting every reach of his spirit, with each thought and emotion reacting in some way upon each part of his physical being. This is the attitude from which this book is written.

"Growing Into Life" does not pretend to be a treatise on modern psychology, or hope to meet the exigencies of academic disagreements. Nor has the exposition followed any rigid order. As every important point belongs first, only by a chapter synthesis of what is presented is adequate understanding possible. It is the reader not the writer who may balance up the essentials. Knowledge of man depends upon an integration of each portrayal of his attributes.

The aim of the book is even more limited. It strives to present the broader outlines of Preventive Psychology, connected with neurosis and its causes. It seeks to explain the new ethics called for by these preventive endeavours, together with a picture of the abnormalities a lack of mental hygiene produced in the past.

Such a study is largely confined to impulsive aspects of conduct. Less has been written on emotional education than any other part of psychology. We have not come to the stage of precise conclusions. This book then strives to break ground in this unploughed field of our feelings and their normal growth. It discusses the causes and effects of emotional disturbances, with a view to a science of behaviour which shall include a right direction of our impulses rather than their stultification.

Thoughtful minds have long realized that understanding of this character element is more important than any other factor, but difficulties in the way have been well-nigh insuperable. This was particularly true in regard to wise or foolish conduct in everyday life. Most of us are fairly intelligent, and were we feelingless it would be easy enough to live with mechanical accuracy. Where passions enter it becomes another story. We do what we rationally intend but a small part of the time.

Thus, however we analyse behaviour as the product of many factors, from nervous responses and glands to logical reasons, few will deny that emotion is by far the greatest determinant. Even pure intellect is but superficial unless merged with impulse. "As a man thinketh in his heart, so is he," is good psychology. Mental training, to the end of wise emotional expression, is beyond all debate an important aspect of living.

Most of all, "Growing into Life" seeks to explain what may have happened to the adult's emotional depth during the formative years; what influence developed to limit health, success, happiness in later life. In some measure it strives

to restore us to ourselves. For after all, when you and I were young we too had a Magna Charta in our hearts. We tried not to let our parents take from us the vision and the dream; we tried, and probably failed. Shall we not help our children to avoid our sorrows by learning to protect their youth?

Could there indeed be anything so important as this personal stabilization to future civilization?

In the splendid conference on emotional education held at Springfield, Ohio, in October, 1927, Joseph Jastrow, eminent emeritus professor of the University of Wisconsin put the whole problem in a nutshell when he remarked, "It is because the emotions in the child are so strong, so sweeping, so devastating if unwisely hampered that childhood is a problem as well as a clue to the intricacies of later adjustment. There arises the concept of infantilism, the relative failure to out-grow with the maturity of years the bondage of early emotionalism.

"Through the reconstruction of emotional psychology the individual too exclusively regarded as a moral failure appears as part of the liability of aberrant emotions and faulty adjustment responses. Much of the problem falls into the sphere of adolescent and youthful stress where emotion runs high and readily becomes unruly."

Emphasizing that many adults never grow up emotionally, Dr. Jastrow puts the entire thesis of "Growing into Life" far more succinctly than the writer could have done. And in so doing, he enunciates the greatest problem in our day.

Wishing to determine the soundness of his own attitude in this great question the writer in planning this volume consulted a student of men of Dr. Jastrow's high type.

"How much ruin can dominating parents bring upon boys?" I questioned.

He looked at me hard and quizzically.

"Either by overseverity and a rigid control, or by the cloying tentacles of a possessive love luring youth to a simpering obedience? Which do you mean?" he asked.

"By either or both."

For answer he took out a record book of cases, and turning the leaves slowly, inserted memo slips.

"I've half a dozen typical cases here," he responded finally. "They will answer you better than a theoretic statement. Case No. —, well, number one we will call it, came to me recently from some years spent in San Quentin prison. He is

a man about forty, of the highly sensitive and creative group—a typical idealist, you would call him, but for the brooding, morbid gleam in his eye. His expression somehow suggests philosophic anarchy and visionary nihilism from its flame of bitter rebellion so curiously combined with unusual intellectuality and high inspirational power. He is a dreamer who might have been a poet but is deprived of his muse; an artist struck colour blind, a singer tongue-tied, a leader of men become his own slave, the wreck of a truly great nature. Ruin, did you ask? The villains who blinded princes of old, cut off arms and legs, pulled out tongues and all that, did not wreck their victims so completely for they made less distortion in the mind and spirit. This man is like a potato sprouted in the cellar, his very heart is pale, and mould has its roots in his brain.

“His father was a successful tanner of the old school, a patriarchal aristocrat, a dictator in his home, who never by any chance spared the rod in the process of spoiling his children. He believed, with kings, that God gave especial wisdom to parents and the absolute right of rulership. He knew best, his word was law. The boy’s mother was one of those delicate, highly organized, impressionable creatures that such husbands murder—yes, I mean it, for their despotic domination results in early death even if the process is within the law. The home was not happy. The mother made pitiful ineffectual efforts at self-expression, endeavouring to lift her head above the flood of the man’s egotism and to protect her three children—the boy and two girls. The girls became mere colourless things, white ornaments on the father’s pride, but the boy adored his mother and made efforts to avoid submersion. The lad’s intellect developed early, his body was slow to mature. He read adult books at seven, and showed a marked gift at drawing. From ten on he wrote reams of poetry. He had not a little horse sense too, for he stood well in school. Any intelligent man would have been proud of such a son, and certainly would have encouraged him. This father mocked him, shamed him publicly, derided his poetic and artistic leanings and thwarted every normal expression of his nature. The boy, in his father’s opinion, was destined for the leather business and in his code must ‘begin at the bottom.’ From twelve all of the little fellow’s vacations were spent in assorting the rank-smelling hides, after fourteen his afternoons from school to supper were spent there also. His

study curriculum was changed to emphasize figures, book-keeping, stenography and mechanics, all of which he hated. Drawing, reading, poetry, music, rambles in the woods, 'that sentimental rot,' the father called it, were absolutely taboo. No association with other boys and no social contact with girls was permitted. The lad's companions were the rough men of the plant. Under the blight the boy's soul slowly soured, his turbid mind became discoloured, his surging feelings were pressed back on themselves. Violent abnormalities grew up—the moral nature became perverted. The father, like so many, had tried to reshape the son to his fashion. Instead, as is the invincible rule, he reshaped him to ruin. You don't need to read the grey story of the later years or know of the Gethsemane of that period in San Quentin prison. But there you have one victim of the parental manhandling of the emotions. Of course you will call it extreme, but it is quite common, and it puts the principle of parental domination, itself so wrong, into high relief. Literally millions of parents are ignorantly following that rule. They believe they have not only the right, but the sacred duty to shape, mould, impress, repress, control, modify, and fashion their children's emotion and thought to their own individual biases. They possess a special wisdom, you know, but never question where they got it nor by whose right they inhibit their young."

"But," I objected, "what is their right then?"

"Their right is to study their children, understand them; to learn all they can of each child's nature and then to help that child to become his true self; to be faithful to his own inherent nature. It is the child's right to grow towards the light with the parent's help, according to the forces God put within each individual, even if that leads into utterly different directions from the biases of the parents. Most of all, the parent is or ought to be the guardian of his child's emotions, since mother and father, from the love tie, possess a natural contact with the inner world of their child's feeling."

For several hours the good doctor read me report after report and in them all and through them all ran the same burning problem Dr. Jastrow codified at Springfield—evidence of the "relative failure to outgrow with maturity of years the bondage of emotionalism." The guardians of these men and women had not understood how to handle impulsive natures in the sensitive growing years.

PART ONE
THE MORAL TRANSITION

CHAPTER I

REVOLT IN YOUTH AND AGE

SOMEWHERE in English fiction is a paraphrase of the old German fairy tale of the wishing stone. It tells of a small boy, home from boarding school, who was given a pebble by a wandering gipsy. He was promised, as in the folk tale, that the charm would fulfil three wishes, each executed upon the instant for whoever held the stone in his hand.

His unsympathetic father got hold of the stone before any wish was used and mocked the boy for believing in silly magic. A scene followed in which the son begged not to be sent back to school, where the head-master was unbearable and the discipline harsh. His parent, forgetful of the green rock in his hand, remarked: "I wish I were a boy again and going back to school in your stead." Instantly he became the very duplicate of his son, who, taking advantage of the confusion, caught up the stone and wished that he could become just like his father in appearance and position. The story then deals with the father, in his boy's shoes, struggling with the restrictions of boarding school, while his son, appearing as the lord of the manor, played the adult part successfully. The third wish is ultimately used, after tearful persuasion, to change them to their true selves again, but not until the father had learned many things.

One wonders just what would happen if some of the censorious critics of the younger generation could pass through this experience. Would they still hold arrogant attitudes of negative judgment and the belief that children need to be coerced into goodness to keep them from becoming wild? Can you picture one of those thin-lipped self-satisfied fathers suddenly turned into a ten-year-old and dropped into Public School number twenty-three?

Or imagine Mrs. Primsel, whose duty in life is to be a "good" mother, even if it hurts, back in boarding school with several dozen flappers. What a liberal education the next few days might bring!

As a mother she could not bear a boyish bob and looked not upon the lip-stick when it was red. And ashes of roses, or cigarettes—never! Knee skirtlets seemed too immodest for words and such frank talk as girls indulge in shocking beyond belief. One never spoke seriously of love in her girlhood set, and as for its more intimate aspects, why, even at forty Mrs. Primsel didn't know the facts of life, and didn't want to. In her day, you kept your eyes downcast and tripped along in a vague haze of elusive femalism. You read the Elsie books and *The Young Lady's Guide to Good Manners*. After much artificiality, some young swain you really didn't know spoke to your father and did an abject slave act on his knees, proposing in words he had memorized from a book of etiquette. And you were married with proper pomp and ceremony. How different from the ways of young girls nowadays, who may really know the man they later marry. How different their conversation which may include a discussion of anything—yes—anything.

Don't we know that Mrs. Primsel would sit in solitary state ostracized by the other girls, if some witchcraft put her into flapperdom, unless she did as they do and talked as they talked? But after a while might she not mellow a little, unloosening her psychic corsets as it were, becoming more human and less of a proper automaton; might she not in time even come to hold some of youth's attitudes toward the adult? For there are such attitudes. Youth wonders about age—and wonders at it. What queer things parents are, all fenced about with their unnaturalness and harassed by their fears. It is safe to say that youth's strongest desire is not to become like its elders. And if we are honest can we wonder at it? As a mother Mrs. Primsel isn't happy, and she doesn't know many adults who are. Her husband is worried and weary. Life presses upon him, business drives him. The high cost of suburban shibboleths lays a heavy hand upon his bank roll. He stays at the club often, or—is he at the club? Mrs. Primsel isn't sure. Life is a sort of whirling vortex, and all she can do is to be a good mother and then distract herself so she will not think of what her days might have been.

Those who believe this externalism is all there is to life, and that its status quo must be maintained, hate modern psychology threatening as it does to reveal their camouflage. Nor are they open to the discovery that self-understanding

consists not so much in knowing what we are as adults, but in what we were as children. They dislike to remember they were once puling infants being spanked and put to bed. Yet strange as it may seem, this was a fact with each of us. It is one of the most important facts in all psychology, and one of the hardest to realize.

Can it be that the men and women we see toiling and struggling, worried and despondent, sardonic or sick, were once innocent, fresh-minded, sturdy young people, full of promise and hope, with dreams as to what life would become some day? Yet it must be so. Even that dour-faced old conservative who lives near you was once a laughing-eyed, red-cheeked lad with plenty of pep; and that acidulated spinster who poses as a stained-glass saint, and is almost too good to be true, was originally a sweet little girl. But something happened in her girlhood to make her hate herself and she has now transferred this dislike to others. If we would understand her therefore we must go back to the cause of her queerness. Nor is self-understanding to be gained in any other way. Such knowledge is a life story, not a record of behaviour following a New Year's resolution. The child is father to the man, as much in measuring senescence as in the adolescent period.

It sounds easy enough to say these things, but if they are true there are momentous problems involved, shaking the very structure of society. For what forces have turned these sweet-hearted children into the kind of people we meet? Here, for example, is a cynical, bitter-minded atheist. Once upon a time he was free of this sceptical attitude. Or maybe we know a libertine, a drunkard, or a drug addict whose vice closed upon him through what should have been the growing period of his life. But why? Then there are the other sort of people we need to explain besides the delinquent, the dishonest man, or the foul-mouthed fellow. We all know those who are nervous, the sad, ingrown souls whose hearts are troubled by fears and melancholy. We are familiar too with the hypersensitives, always getting their feelings hurt, and dependent and vicarious. Others of our associates may be indolent and discouraged, or arrogant and conceited. Possibly they are shaken by anger and jealousy. In any case, before the blight of their later years closed about them, these men and women were the troublesome youths of an earlier day. Could

there be anything more important to understand than the reason why they lost the promise of their untried hearts?

We may recognise, of course, that in extreme instances trouble in adult days was unavoidable. We shall always have with us the moron adults who did not inherit good minds, and people whose nervous and emotional constitutions were deficient in resistant vigour. Some insane individuals are inevitable, natures as unsuited to the experience of life as those afflicted with physical disease. But the majority is less seriously injured and yet almost as unhappy and restless: unadjusted to life.

There is just one way for those of us who were born under the old régime to understand ourselves and that is to evaluate our lives retrospectively, seeking to separate what we are from what society has done to us. There is just one way we can build a better future, and that is to put ourselves in the place of youth and understand its heroic endeavour to keep from becoming compromised as we have been. We must feel sympathetically what it would be like to be young again. Otherwise human life cannot go forward; we cannot continue to exist. The pressure is becoming too great. Nor without this new insight can we hope to understand the world in which we live, or the compromised and constricted condition of the people about us. We shall mistake the abnormal for the natural, the neurotic for the healthy, prejudice and convention for truth and development. The world and its ways will remain an obscure riddle.

Yet how seldom unhappy people ever seek the true causes. Take a man we might call Mr. Brandish, whose stooped shoulders speak of a burden only Atlas could carry. His hair, prematurely grey, shows thin about the temples, deep circles under his eyes tell of sleepless nights, his voice is bitter. He is speaking to a psychologist.

"It's no use—I don't see any way out. And after all it's not worth it. I'm tired of trying—business on the rocks, trouble with my wife—the children don't appreciate what I do for them. The girl is painted and lip-sticked. She runs around to road-houses and dances all night. I think she drinks. She goes with a fast crowd. The boys are out of hand—my discipline has failed. Tom skipped out for California last week, saying he didn't care where he went so long as he put a thousand miles between us. Dick has been expelled from military academy, caught smoking, although he

knew perfectly well that one such report would finish him there. And he had the impudence to contest his dismissal, saying it was unfair since all the officers and instructors smoked, in dormitories and quadrangle.

"My home is practically broken up—I'm not the head of my house any more. The wife has been going to a club where they talk feminism and she's all for a career. She says she's lost her taste for my domination, that her life keeping house and making a place for us all to live in isn't exactly exciting. As if a woman needed excitement when she has a family to look after. I don't know what we're coming to—it wasn't like this when I was a boy."

"What was it like?" his listener asked. Mr. Brandish brightened. Into his tired eyes came a gleam of reminiscence.

"I was brought up right," he announced with feeling. "Father was a strong nature and no one doubted who was head of his household. He told Mother what to do—and she did it. We lived in a small town and Mother was the best housekeeper there. She used to get up at five every morning to cook Father's hot cakes and sausages and pies and things he liked for breakfast. Then she would get all seven of us ready for school. She was busy all day taking care of our things. I never got much of it, though. She died when I was eight." Mr. Brandish's voice trembled with emotion.

"Was your father strict?" his companion asked, to break the silence.

In answer two scrawny hands, their joints swollen from adolescent toil, were held out. The man spoke musingly.

"I learned to work before I can remember and I got a good licking when I didn't. Father had set ideas of what his children should be like and he taught us all to obey and be virtuous. I've tried to be like him—but I guess I inherited from my mother's side. I never had much confidence in myself—my partners put all sorts of things over on me. I know they are doing it, but I haven't the nerve to go against them. And I'm really no good as a salesman—too shy."

"But your wife says you are dominating, you told me."

"Shouldn't a man be the head of his own family?" Mr. Brandish parried, sitting up stiffly.

There followed a typical discussion, a pitiful, confused debate: the little gentleman sturdily contending for his ineffectual masquerade of superiority, showing again and again the rigid, petty patterns of behaviour in which his youth had

imprisoned him. Below his standardized exterior he had the assertiveness of a jelly fish. On the surface his defensive compensations buzzed like a mosquito. His ego, fairly strong in youth, pressed against the strait-jacket of nice, moral conduct and only a nervous, popish masculinism resulted.

It appears hopeless to attempt to show such a man that the riddle of his immediate tragedy began in the congestions of youth. He had woven a cloud of sentimentality about his boyhood home and his father. The things of his past were the firm anchors of his universe. It would be useless to tell him how they had conditioned the present for him. His partners were unfair and cruel to expect him to make perpetual adaptations, to meet new conditions. It wasn't right for business methods to change. His wife was unjust. She had rebelled against the ways of his mother. His children were all on the downward path—headed for perdition. Who could show him that his pompous pretences of "*the great he*" had left them with no stable guidance, no influence they could respect, nothing to keep them from running wild?

Mr. Brandish's eyes were focused on present effects of past inhibitions. To him it would have been both disloyal and incomprehensible even to suspect something was wrong with his boyhood. And in this blunder he typifies millions of his compatriots. Few are aware that modern existence is often a travesty because of the absurd morality taught them in youth, rules of conduct which unfitted people to be husbands or wives, fathers or mothers in a modern world. Instead, they blame life, God, civilization, the automobile, Wall Street, the World War, the moral transition, everything but the right thing; everything but the habit-bound limitations of their own neurotic thinking. Most of all, with a kind of jealous anger, a hopeless sense of outrage, such confused adults blame youth for wanting to be free from the restrictions which have strangled them. Again and again the writer has heard parents contend against the newer ideas for guiding youth and instance their failure in applying them, only to find upon examination that the parents themselves were in such states of emotional chaos and mental congestion as to make failure inevitable.

Certainly the solution of Mr. Brandish's troubles did not rest in better rules and regulations for controlling his two boys and his girl. He would not have been open-minded or able to apply the best of these methods until he understood

his own boyhood distortions and the mental states they had erected. They were causing just as much trouble in his business and marriage as in the handling of his children. They were blinding him to human nature and its needs.

It is because such instances are typical that modern psychology has become retrospective. Like fiction, written backward, we take the story of a life to pieces, seeing personality against the background of the years, observing character on the active stage of life's experiences. In this way alone is the individual revealed. In this way alone can we separate the reality from the masquerade, the real man from his appearances.

For this reason, study of the period of youth is a most important procedure for the individual, parent, bachelor and independent woman. If we have children to bring up, the question of early environment and its influences becomes pressing indeed. But even this is not so important as for parents to understand themselves and their own formative period. It is largely because this is not done that we have such a chaotic civilization. Indeed, if we pick up any newspaper and read with vision the story of the present, we must find appalling evidences of tumultuous confusion and no agreement on how to meet the situation. There is almost a civil war between those who are advocating more extreme repression and those who are insistently demanding unlimited self-expression and unbridled freedom. Between these two millstones the rank and file of youth and age are being ground. No wonder educators are perplexed, child welfare organizations puzzled, and judges in the juvenile court fronted with the necessity for explaining that the situation must be met in new ways, with deeper understanding, and a more open spirit.

Let us take, for example, some of the items in one issue of a daily newspaper. A headline: "BOY BURGLAR'S PAL AIDED ON SUNDAYS," met our eye first. The story dealt with a fifteen-year-old lad of good family, who had been shot and seriously wounded while burglarizing houses. He was accompanied by another lad, also well-born. The wounded boy refused to "peach" on his friend, believing in "honour among thieves." Examination of home influences revealed quite as moral surroundings as the average. Then why did they do these things?

There was no serious money pressure and no school difficulty of moment. But there was also no normal expression

for the instincts and emotions fomenting within these lads and producing a tremendous rebellion against an uninteresting and routine existence. Their school days were spent memorizing information in which they had no heart. Their homes were as drab as those of the average small city and suburb. Only in movies and in books of adventure could they find any escape, and these outlets were threatened by a censorship which saw them as destructive and did not know that their suppression would bring more violent explosions under the monotony such lads would face. What more natural than that they should try to find some way out? They chose destructive means because no one had shown them how to find a constructive way.

The boy burglars were matched by a lone girl bandit, who had attempted to rob a bank because she wanted more spending money than her parents allowed. Another column portrayed the plight of a leader in the girls' club whose sixteen-year-old daughter had made a runaway marriage with a high school youth. This was followed by an account of fist fights between advocates of blue laws and some of their opponents, revealing the two widely divergent types of thought and in between no sanity or little understanding of human nature and its normal needs.

Thus, our most ordinary newspaper pictures portray chaos and confusion in thought and purpose: on the one side freedomists, who would set no bounds to human expression, on the other the restrictionists who would encase the human spirit in the moral ideas of the Middle Ages. And only a handful trying to explain the doctrine of obedience to the laws of nature, to the growing principles in life, endeavouring to bring man's thought and action back to understanding of what is biologically possible for his heritage, physiologically possible for his body, psychologically possible for his mind and emotional development.

This same confused condition is repeated in magazines and books, revealed in our streets, made evident in petting parties in the parks, prevalent at road houses and in standing automobiles with closely curtained windows. It is a veritable undercurrent in our schools, and against it the bulwark of the old pattern-made morality is showing itself utterly inadequate.

The most striking aspect of this condition is its effect upon home life. Youth is coming to hate its home, feeling that home has failed. Such a situation is indeed dangerous, for

after we have finished all the criticisms, whether we are rigidists or liberalists, we must admit that home is the natural nurture place for youth. It ought to be loved because it ought to be lovely. But is it? Are not many homes as infected with psychic pestilence as those of the Middle Ages were infected by physical disease? Yet that does not change the fact that the rough-and-tumble of road-house, city park, dance hall and street is but a poor substitute. Suppose we ask ourselves this question: If we could make a true count of the homes in this country, what per cent would we find happy? How many joyous people do you know, whose married life is built on the glory of love, whose days and work are filled with satisfaction and sustained by enthusiasms? How many adults are there whose faces radiate the consciousness of adjustment to life? How many whose hearts and minds are at peace, how many whose bodies are free from nervous tensions and that toxic poisoning which goes with secret discouragement?

In contrast, how many harried, hurried, heartsick people, playing blindman's buff with themselves at theatre and club, at home and in the office, fill up your acquaintance? What per cent are living loveless marriages, on the edge of divorce, or in that worse condition, keeping a home together in an atmosphere of psychic conflict, of unrest, of bitterness, of disappointment?

Are we adults so successful in the art of living that youth, if thoughtful, must emulate our ways? Or is it dangerous for youth to think—lest it discover us? An honest evaluation of this kind is therapeutic. And possibly it is this kind of estimate that youth has made, in looking at the adult and his mass of pretences and patterns. Youth may sense the facts of the situation. Certain it is that it witnesses and identifies neurosis everywhere: melancholy mothers, discouraged fathers, cynical bachelors, discontented spinsters, individuals whose vision is blurred by materialism. It sees others whose efforts are weakened by inferiority, many more ingrown souls who are always perpetrating hysteria. Such a picture of adult life would certainly never inspire youth to follow its example. Young people would then determine to avoid the paths which we have followed, having seen the masquerade in which we live. They would conclude that our creeds have failed us, that our moral attitudes are hypocritical, our honesty a mere veneer. They would hear our mouthings

of sincerity, but watch the actions of our lives. Isn't this what has happened?

If so, no amount of teaching, no barrage of preaching, no parental beseeching will stem the revolt. We can prohibit and inhibit, punish and plead, restrict and repress to no avail. If youth has found us out, it will not follow us into imprisonment. It is we who must balance out the honesties and find better ways. It is we who must learn how to be good yet human, with a morality free from repressions. Our petty platitudes will not hold the tide of young impulse. Unless we reckon with reality and cease playing with pretence, we shall witness even more of this blind revolt against much that we hold sacred, and which is sacred. A swinging pendulum, unfortunate but inevitable because we refuse to be honest, will show that we—not youth—have failed.

The pity of the present situation is that this undirected revolt of young people is often as far from the normal life advocated by sane thinkers as the restrictive suppressions of the past. Casual critics fail to see that every revolution, political or social, is created by the tyranny which preceded it. The reaction is never what thoughtful students advocate. In the revolt, backward-looking people find justification for their very tyranny, even as in the French Revolution and in the Civil War. Many were horror-stricken by the reign of terror, which we now understand heralded one of the greatest advances in human history, despite its extremes. There were other good people certain that the slaves could never be safely freed, who later found justification in the chaos of the reconstruction period. But few to-day would revert to ante-bellum conditions of either French or American history. In the same way countless lovers of the old order are working for return to an absolute application of the ethics of our forefathers. They point to present excesses as a sure sign that post-war disillusionment requires a return to absolute adult overlordship of the young.

This sort of reasoning comes of course from the difficulty we all have of getting a new idea into minds which have come to feel that "what was—is right." Our habits hold us in a narrow groove.

Certainly the time has come when we must face the situation squarely and begin, as parents, to clear up the question of the right environment for youth by learning how to be the right sort of parents. We must come to see that, like charity,

child psychology begins at home, in the parent's own heart and mind.

A million conferences on how to handle Harry and Mary, Jimmy and Jane, will not go far unless Mrs. Jones and Mr. Brown, Mother Smith and Father Doe apply this same psychology to themselves. We must understand ourselves and our own childhood experience, if we would guide our children. In any case youth has decided that it cannot go forward while looking backward. Are we to lead, or stumble on behind?

CHAPTER II

OPEN AND CLOSED MINDS

WOULD you rather have your son called a perfect little gentleman and a model boy, or known by his schoolmates as "some kid"? This question is a kind of ethical litmus paper. It determines whether you are acid or alkali in your attitude. If acid you will worship the old morality and wish to fit your child into its patterns. You will feed him his daily dozen platitudes and spoil the rod or the hair-brush. If alkali, your spirit is with the newer attitudes. You will hate sour censoriousness and perfectionism. You will want to help "some kid" grow into full-blooded manhood. The model boy will seem as cheap as imitation jewelry. It is hopeless to expect pattern makers, male or female, to be open to the broader attitude. They instinctively hate modern psychology, and mock the idea that a new morality is needed. Hence the resistance which is so characteristic of stereotype minds. Hence their fear of a new idea and the difficulty to think intelligently in any but their little groove of accomplishment.

Such minds will debate external points, and discuss details *ad infinitum* and *ad nauseam*. They are given to horizontal thinking, from effects to effects and then more effects, without once opening their minds to a vertical seeing into causes. It is a process of making the thought follow what the person wants to believe, a procedure which creates mental blindness.

In his book, "On the Witness Stand," Münsterberg describes this prejudiced attitude:

"For the most part we do not first see, and then define, we define first and then see. In the great booming, buzzing confusion of the outer world we pick out what our culture has already defined for us, and we tend to perceive that which we have picked out in the form stereotyped for us by our culture."

By such inverted reasoning a man could believe anything and then find something to justify his ignorance. This is the attitude which contests the newer ideals and fails to see the results of its nearsightedness upon its children. And yet,

could there be any greater proof of the destructiveness of the old mannerisms than the sort of people who worship them? And as long as growing minds can be controlled by them need we wonder what produces neurosis? Need we wonder why children are disobedient or object to being crystallized like their parents?

It is not the average person's work in the world to study human life. He can dodge, if he will, the facts of any sort of evil condition, just as in olden times the rank and file ignored the physical ravages which sprang from the filth of their living conditions. But the psychologist is fronted with these consequences, not in exceptional cases only, but in some measure in every human being whom he is called upon to study. If we ask, therefore, where he gains his conviction with regard to the effects of our prevalent prejudices in human conduct, he points to the neurotic conditions in the minds of men which he finds to be effects of these influences.

It is relevant, therefore, for us to study a few cases of personal suffering and social disorder which result from the ways of adult life: case records of what happened to some little children, showing what sort of adults they became. Most people ignore the influences which cause such states, mainly because as Münsterberg put it, they "define first and then see," they perceive "that which they have picked out in the form stereotyped for them by their culture," hence they do not measure the tragic relation between the growing years with their decadent ethics and the consequent sufferings of adult days.

The following records are gathered from the work of public clinics, general reports, and the researches of psychologists in America and abroad. A few which have come to light in the practice of the writer, have been included with the permission of the clients, who understood that the record would be disguised in such a way that not even an intimate friend could trace the references. None is ever used without this permission. These records have been chosen, not because they are especially striking, but because they correspond with the data of literally hundreds of ordinary human lives. They show how we form habit paths in childhood with which we later identify ourselves, thus causing that conflict and confusion which have long made self-understanding an enigma. It should not be assumed that such conditions come into being only because of a wrong type of child training. Other factors

enter. But we should understand that the possessive domination of the child is a strikingly significant influence.

CASE RECORD OF A. B. C.

Miss A. B. C. was a middle-aged woman who had gone to a public clinic for help. Her story is almost classical because it so clearly typifies adult neurosis and wrong early influences. It was a melancholia problem which the writer was called in to diagnose. He turned to the woman:

"Why are you so unhappy?" he asked.

"Because no one loves me," she explained.

"But what do you do to win love from others?"

"I don't do anything," she sighed. "I am not that kind of person, I am reserved and unresponsive. That's the worst of it, you see, for I know that makes it hopeless."

"But what do you love others with?" I persisted.

"I don't know what you mean," she responded, irritably.

"I mean that if you are really a cold-hearted, unresponsive nature you would not care for love from others. You want people to love you with the same qualities of nature that make you able to give love. Something has happened to you to give you repressed habits, and reserved behaviour, but you cannot be cold at heart and at the same time be melancholy from lack of love. You must have responsive emotions within you, in order for them to be so wounded as to produce your unhappiness."

Miss A. B. C.'s case showed that her mother had died when she was six months old. The father had married again, a selfish, cold, jealous type of woman, who hated the child because she reminded her that there had been a first wife. She feared the father's love for the child and came constantly between the little one and the man. She would not permit intimacies. Moreover, she rebuffed the child year after year in its growing life. She made her experience pain at every expression of tenderness. Inevitably, by the time the little girl reached adolescence the pain reactions had inhibited her nature, unconscious fear blocked her will, a brooding sense of injustice clouded her relations to her fellow beings, she was imprisoned in the torture chamber of martyrdom feelings: melancholy in her bleak isolation.

This woman was a vivid illustration of early influence and later suffering, an adult with a bitter and vindictive disposition

built over a warm affectionate character. The writer was once asked to explain why a red setter dog ran away from every broom that he saw and would not step on a piazza. Questions brought out the fact that as a puppy he had many times been swept off the porch by a Swedish maid. He associated the act of whirling in the air with a broom and a piazza. The melancholy woman associated bitter suffering with affection. Both creatures were the victims of neurotic memories, living under the sway of unconscious habit formations.

CASE RECORD OF B. C. D.

This man in his late forties had taken up about thirty vocations. He persisted with each one a few weeks, and then surrendered to months of discouragement and inactivity. His emotions alternated between a sense of frustration and despondency and a sporadic exaltation of superiority with the pursuit of impractical ideals. He pretended that he wanted to save the world, but in the depths of his mind was a craving for ease, adulation and affluence.

He had come to believe himself the victim of our materialistic civilization, the product of injustice, social selfishness, commercial greed and ignorance. He had sunk to a place where he made no effort either to salvage his own life or to do anything to help his fellow-man.

In the story of his early life it became clear that he was the adored child of a sentimental, idealistic widow. She lavished upon him all the affection that would normally come to a husband, five children, two aunts, an uncle or so, and the rest of humanity. She had introverted all her feelings and then turned them upon him as an extension of herself. She had protected him from all rude experiences, guarded him from suffering and shocks, petted and coddled his every little pain, and taught him to dream as she dreamed; of sentimentalized ideals.

His school work had been unsatisfactory, for even among boys he could not escape from the results of her possessive emotionalism. His mental machinery lay idle under the blanket of vain feelings which she had engendered. He lived in a behaviour pattern of restless indolence.

Analysis of such a case is not difficult. The mother induced in the boy an utter dependence upon her and a deeply secreted feeling of superiority, together with a fear of the

world as the world is and a desire to escape into some idyllic surrounding. Over this centre the masquerade (which such ideals often engender), the appearance of service, had come like a deluding charm. The will was clogged with ineffectual phantasies, the intellect blurred by dissociation. Except for a keenly critical attitude toward all the evils and negatives of everyday experience B. C. D. did little thinking.

Such a man was completely unadjusted to life. He could have been a useful member of society had his character not been wrapped in cotton-batting and his mind stultified with habits of self-centredness.

CASE RECORD OF C. D. E.

This young woman had one of those curious conflicting conditions which her family called "nervousness." She hated her mother, yet would not admit this to herself and could not bear to leave her mother's society. (The writer has seen scores of cases like this.) She was unable to stay anywhere alone, yet did not like any one intimately. Obsessed with a fear of death, afraid of the dark, panic-ridden on the water, stampeded by a feeling of distance, she would faint in a closed room and retreat from contact with strangers. Yet the girl was brilliantly intellectual. A great reader; she had studied philosophy and the social sciences. She was even a good mathematician and gifted in artistic ways.

An analysis of her early life showed that she had been a precocious child, and as a little girl had asked all sorts of strange questions about God and the meaning of human experience. There had been no one willing to answer her, but instead she was given a hidebound, dogmatic, literal religious teaching which from early childhood she found unsatisfactory. Life was presented to her as a series of rigid patterns, codes of behaviour, modes of conduct. She was told that if she ever departed from these she would suffer eternal damnation. About her she saw every one departing from these codes, and hence her youthful mind believed them all to be evil. The world took on an atmosphere of darkness, of brooding, of condemnation. God became a jealous and vindictive being, who bred fear in the hearts of his children. Life lost its charm and fear stalked behind every natural expression. Inevitably, she inhibited her questions, her search for understanding and retired into a silent prison out of

which she sought escape by intellectual development. This proved hollow for it did not answer her persistent problem. She learned mathematics, but no one explained to her that it was a science of the cosmos through which astronomers might learn the Divine Order. Chemistry and physics were fed to her as exact and material sciences, and no one helped her to see that they were means by which man might learn of God's creation. So her intellectual life took on that fruitless sort of sophistication which imprisoned Faust and led him to yield to Mephistopheles.

The diagnosis of such a case shows much more than an insecurity complex. In this instance, it showed a shutting of the mind to the meaning of life, so that she did not understand the kind of world she lived in. All the natural curiosity of a precocious child had been suppressed, its eager questions were answered in forms which brought no satisfaction. Such a girl was born to be a highly intellectual, philosophical woman, one who might have helped humanity forward through her interpretation of the meaning of life, had any one brought vision and security to her young soul.

CASE RECORD OF D. E. F.

To most people this man would have seemed not only normal but a successful happy individual. He has achieved brilliantly in the purely intellectual field. Yet he lived in a state of continual restlessness, jealous of all who delighted in joyous spontaneity and knew the release of creative accomplishment. He should probably have been a novelist, or else a dramatist. He spent his days working on dictionaries and encyclopædias. He lived in spiritual solitude. An honour man at college, he made a bare living at his routine literary tasks. An omnivorous reader, his memory was loaded with useful information, but intellectually he was only a parrot, an unhappy, discontented, critical parrot, who misjudged others because he hated himself.

An analysis of this man's early life showed that his mother was a brilliant intellectual woman with wisdom about everything except bringing up children. Yet she felt she knew exactly what a child ought to do in every instance. These patterns of action she built into her boy's mind, so that from early infancy he lived in a kind of predigested intellectual world.

His behaviour was cut and dried. A carefully desiccated philosophy was given to him to show just what he should think, how he should feel, and precisely how he should act. The path of life was presented as a nicely smoothed narrow-gauge railroad. Careful habits were formed as to just how he should oil his machine, just how he should keep the rust from it. Born with great industry, he threw himself into the task of becoming a completely self-conscious model of a man.

Underneath this pattern of behaviour lay all his surging instincts and emotions, a tumultuous desire to get out into life and experience it, to know men's hearts and minds. But his mother never permitted him to become acquainted with these inner depths.

Analysis of this case reveals a kind of dual personality, a split mind—shall we say. The parental influence built polished steel walls over what psychoanalysts call the unconscious, and when the man's mind tried to reach down to human feelings, when it tried to penetrate into the impulsive and dynamic realm of the heart, the steel walls turned him back into the desiccated world of cold, polished thinking. And yet his soul knew what had happened. The psyche in him was troubled and restless, it wanted to be a whole man, not a little thinking machine engaged in making encyclopædias.

CASE RECORD OF E. F. G.

E. F. G. was almost the opposite sort of man from D. E. F. People considered him a nomadic, restless, intense, impractical idealist. He was into everything. Interested in art, he could paint fairly well. Gifted with literary capacity, he spent time as a newspaper correspondent. Capable in mechanical ways, he knew how to repair anything that was out of order. Socially adaptable, he mingled with people in every walk of life. Ingenious and original, he had something to say about everything and seldom gave any one else a chance to speak. Turbulent, intense, he seemed conceited. Yet he was not an egotist.

Underneath all this overactive masquerade lay a brooding morbidness, an insatiable dissatisfaction, a mind always seeking, seeking, seeking, a heart always yearning, yearning, yearning, a nature that seemed to understand something of life, but knew itself not at all. While the character seemed

outwardly adaptable, his inner self fought around in chaos and confusion.

The early years were similar to those of the later adult days. The man's father had been a reformer, and the family was always nomadic. Wherever labour troubles developed the father was in the thick of the fight. The mother had been an actress and part of the time she was away from home, eking out the slender income which maintained her three children. There was no stable influence in the life of these children, no place where their minds could take root, no substance for their hearts to feed upon.

It was inevitable that E. F. G., the oldest child, should form habits of restlessness. He adapted himself to change in order to live at all. He had to build his mental diet from every sort of experience. He had to catch what sympathy he could from helter-skelter contacts with the stranger in a railroad train, a clerk in a hotel, the stewardess on board ship. In all of life there was no quiet centre.

The pre-adolescent years ought to be a kind of extension of the womb life, the child requires a home atmosphere in which he can mature himself, in which the body of his mind becomes formed even as his physical body is built during gestation. This little lad received none of this.

In E. F. G. we have a clear case of dissociation. We cannot say that this man had any one complex, he had a little of every kind of complex. We cannot say that he was seriously neurotic, as neurosis is defined in text-books. Yet he was really more neurotic than a man driven by extreme fear or a melancholic on the edge of manic depression. Many a paranoiac is as able to adapt to life. E. F. G. reveals the importance of a firm structure of habits built in the security and protection of a normal home life. He really had only one unfortunate habit, that of scattering himself. Thus mentally and emotionally he was no more coherent than a pile of sand. His apparent adaptation was not true adaptability. He merely flowed into anything. His whole mental mechanism was vitiated by distraction. Inevitably nervousness, despondency, cynicism and masses of sophisticated ennui developed in his mental attitude.

Here we have an individual who exemplifies in high relief the restless, nervous, unconcentrated condition which is more prevalent in America than anywhere else in the world. There are far too many of our fellow citizens whose abilities are

scattered in every direction. In order to cure them we have to assemble the character forces and put them together like the parts of a much-abused machine.

Could there be anything in life more important than to avoid creating in our children such unconscious reactions and negative habit formations? Could there be anything so essential for us as to learn how to separate ourselves from our emotional sicknesses and by avoiding imprisonment in such conditions learn to set our true natures free? Can we be good parents as long as we are neurotically submerged under the habits our parents have fostered in us? It is, of course, because habit formations come into being gradually that we mistakenly think we are what they make us seem. These habits are like great complexes of unconscious thought, patterns emotionally coloured and interwoven with instinctive tendencies. Or we might define them more technically as great masses of conditioned reflexes grouped together and dominating conduct. They imprison us as long as we give them power through the delusion that they are ourselves. Some men become so habit-ridden that they lose all contact with their original natures.

We must not draw the conclusion that such mental states are the only symptom of wrong child handling. The injury to the moral stamina is fully equal to it. Neurosis and delinquency are twin children of our antiquated morality, and crime of one sort or another is quite as traceable to early environment save in the case of the born marauder. Many a closed-minded old father has received his first awakening from a wild son or a hoyden daughter.

People unfamiliar with the influence of environment are accustomed to ask themselves questions like these: Why should a rich boy ever loot a bank? What makes an heiress who has a choice of lovers run away with the butler? Why should a wealthy youngster marry across the colour line, and not only that, but go among the very poor to do it? How can a girl whose gold lays all the world of pleasure at her feet seek gambling and morphine? What makes a boy steal an object he could buy a thousand times over? Can home influences have anything to do with such delinquencies?

Take the case of Ralph F. He is the son of a wealthy family. His home and training were based on high principles and moral influences. All the other members of the family are upright, worthy people.

When Ralph was fourteen he broke into a garage, stole a car, and then set fire to the place to conceal his act. His mad race in the stolen machine ended sixty miles away in a smash with a telegraph pole. His father paid huge damages and saved Ralph from criminal prosecution.

As he grew older he went on periodical gambling bouts. When he lost and needed money, he forged his father's name on checks. Again and again this happened, and by the time the boy was twenty it had cost his father many thousands of dollars to keep his son out of prison. In despair the case was laid before a psychologist. Training, religion, education and example had all failed.

A brief examination of Ralph's history revealed the fact that his delinquent career began long before the episode of the stolen car. Before he was ten the boy had a long list of misdeeds chalked up against him, among them the stealing of small articles from stores. Going still further back it was found that at the tender age of five Ralph had poured washing ammonia into his sister's soup, after he had been warned that even to taste it would make him sick. Ralph's home and family life, though good in the conventional sense, was dull, monotonous and rigidly ruled. In such a home an over-active boy might get into mischief through sheer impatience at the deadly monotony. But this does not explain his early outbreaks into crime.

A close examination of Ralph's case disclosed the fact that he had not only never been taught to work, but perfectly well understood that he had no need to make any personal effort as far as his maintenance was concerned. He lived like a parasite upon his father, and parasitism is one of the greatest causes of wildness. He was born and bred to do nothing useful, no legitimate outlets for his energy were provided, yet he was unquestionably beyond the average boy in his power of will and action.

The desire, a perfectly natural one in youth, for interest and entertainment led him to seek excitement and sensation. He found them in the wild adventures which he undertook. He expanded his ego negatively, growing toward evil because of the dry, stony soil of the strait and narrow path of goodness offered him by his people.

The hampering restrictions, the incessant preaching of moral rules, the long list of prohibitions and consequent repressions, had bred in the boy a smouldering abhorrence of

goodness, for moral and civil laws and for the respectable people who upheld them. This smouldering hate at times blazed out into wild rebellion. The prisoner broke out of his restraining walls and wreaked vengeance on those he deemed his jailers.

Ralph is now under psychological care, which seeks to give him new interests and occupations for his energies, to convince him intellectually of the necessity and inherent rightness of laws, and show him his responsibility as a civilized human being to obey and uphold them. What would have been a comparatively simple case, if taken in childhood, is rendered difficult now that Ralph is nearly a man. But it will be accomplished in time.

The case of Loeb and Leopold, the youthful murderers who startled the world by the studied brutality of their act, proved to us that the brilliant boy, whose fingers are always busy at something, can as easily commit felony as the idle one.

When this famous murder came before the public there were expressions of amazement on all sides and a million different answers as to why these two boys killed little Franks. Some said that too much money was the cause. Others took the whole younger generation to task and saw every young flapper and lounge lizard headed for perdition. It was made the opportunity for sermons against dancing, drinking, large allowances, lax parental discipline, poor church attendance, a "Godless" modern science, automobiles for minors, the sins of schools and colleges, in fact, nearly everything in modern society.

Countless punishments and regulations for the young were suggested, including regular horse-whippings and state laws more strict than those of Salem witchcraft days when whistling was a crime. Others asked for a six o'clock curfew requiring all under twenty-one to be in the house studying moral codes. Some critics would have had all parents punished where youth had been delinquent in order to enforce more parental rulership. There was every sort of explanation and method of cure except those that explained and would correct such evils. For our people were stirred and when we are emotionally wrought up we are seldom intelligent.

The truth of the matter is that no *single* answer will ever explain any one instance of wrong-doing or tell us why wild youth is found as often in homes of wealth as in Hell's Kitchen. We must first understand what social and psychological

forces and what physical diseases are involved. As scientific men see it to-day, there are at least seven conspicuous causes for wildness in young people.

1. *Social Parasitism.* Allowing a boy or girl to become perfectly well aware that he or she doesn't have to earn a living but will be supported indefinitely by the parents. It is a psychological fact that the habit of living on others easily grows into a primitive preying upon others.

2. *Personal Congestion.* Wild escape because of ignorance on the part of parents as to how human nature normally develops. Hence, conflict from the denial of adequate self-expression for youth, rebellion against stagnation, revolt because of hunger for experience, a riot for freedom, demand for self-determination, refusal of inhibition, prohibition, suppression, repression, depression and the whole old morality of puritanical restraint.

3. *Social Boredom and Rebellion.* Hatred of monotonous goodness which gives young people an urge for sensation and excitement. Youth is always restless and adventurous. Even kittens and puppies hate a conventional routine.

4. *Social Cynicism.* Contempt for the neurotic older generation and an honest disbelief in most of its decadent codes. Few parents teach their children to understand the reasons why for well-doing. Without the experience of life that teaches the necessity for moral laws, youth regards crystallized conventions as rules designed only to spoil their enjoyment of life.

5. *Social Disease.* All the organic diseases, glandular disturbances, constitutional and hereditary degenerations, play their part. Many criminologists hold that epilepsy, in some form, is the greatest cause of wrong-doing, but as scientists use the term in studying crime, epilepsy may imply a degeneracy of certain parts of the body like the glands or a weakening of certain parts of the brain.

6. *Social Regression.* It is possible for children to inherit tendencies from early ancestors who were much more primitive than men to-day. There are in every generation "throw-backs," and recessive individuals who have incompleated minds; they may be morally dwarfed even when mentally bright.

7. *Mental Abnormalities.* Most of us have a few mental kinks and queer ideas. Wild youth has a good many kinks and even queerer ideas. Such conditions are called neurasthenia. This means strange twists of mind. Inferiority com-

plexes, persecution feelings, morbidness, melancholia and those strange delusions that seem almost like insanity to the layman.

The answer to the question of why a boy of good family goes wild lies among these causes. Hereditary tendencies and physical diseases admittedly play their part, but it is noteworthy that early influence is the dominant factor.

There has been an age-old discussion as to which is stronger, the hereditary forces or the environment. The answer is, neither. Which is stronger, the vigour in the seed or the nature of the soil and climate? Was there ever a soil and climate that could make a good plant out of a poor seed, or a diseased one? Was there ever a fine and highly-developed seed which could grow well and bear abundantly in a soil or climate unsuited to it? The two things are not to be compared since they do not belong to the same part of growing experience. A moron will remain a moron for all the best environment can do. The genius will still be a genius in a den of vice. Each will grow better as his chances and stimulations are better. The moron may grow to be a better creature than some strong nature given no chance at all, but he will never become what that nature could have become if given the same opportunities. This does not alter the fact, however, that even death results from a poor surrounding.

Four simple factors are involved in the question of character and morality.

1. A good birthright and poor environment make a mediocre result.

2. A bad birthright and poor environment make a bad result.

3. A bad birthright and a good environment make a mediocre result.

4. A good birthright and a fine environment make a splendid result.

A simple law of development follows this. The lower the level of brains and the younger and less mature the child, the more he is subject to any injurious influence in his surroundings, because like the little seedling he is more susceptible and less inherently able to establish himself and his needs.

Take the case of a boy known as "Peddling Pete." He was a good baby, the youngest of seven children. He would sit in the back alley for hours without crying and did not talk until he was nearly four years old. Pete's father was stolid and sullen. But he had never done anything legally wrong.

His growling voice gave Pete his earliest image of manhood. His ready blow became the boy's ideal of masculinity. Being the youngest, Pete was taught from infancy to obey the whole family from the next oldest brother on up. Obedience became his first virtue. Can we blame him for slipping easily into the ways of the street boys, once he grew old enough to transfer his dependence on home life to dependence upon his neighbourhood crowd? Whatever conscience he might have had, was persistently killed, first by his father's example, then by his brothers' domination. His mind only appreciated strength, and when Lefty Leonard, the gang leader, spotted him for a likely slave, Pete began the servile task of scouting for good places to rob, peddling as a blind. Every now and then he was allowed to take part in a robbery. That gave him a great sense of importance and revenge. Long before he joined the gang Pete had come to hate his father. Deep wounds lay bleeding in his mind, memories of brutal, unjustified cuffs and beatings. His rudimentary sense of right and wrong had been warped by injustice and cruelty into a sullen desire to punish the world for his misfortunes, and thus even up the balance.

Even more typical of a nature congested by early environment is the case of Sylvester Williams, known to his gang as Sylco Witsy. Sylco always laid the plans for their robberies and there was something unusually vicious about them. Most gangsters have some spot of decency which includes sparing women when they can. Sylco not only delighted in hurting members of the feminine sex, he laid his schemes to make them suffer. The case of the jewel robbery for which he was arrested is typical. He asked a girl to marry him and took her to a jeweller's to buy an engagement ring. A fashionable shop was chosen. As the prospective groom leaned over the counter with the girl, another member of the gang entered, also with a girl. In a flash the clerk was covered by the blue steel of the gang's revolvers, while two more accomplices stood guard outside, each in apparently casual conversation with a girl. The clerks found themselves covered by pistols, a trembling flapper acting as a shield for the holder of each. Swift as lightning Sylco secured the trays of rings and retreated with his fellows. Until the last moment the frightened girls acted as buffers and created the necessary confusion. They were honest victims of the gangsters and had no knowledge of what was afoot until the robbery took place.

Was Sylco, the heartless planner of a plot like this, a born brute? Not by any means. His hatred of women went back to his childhood and began with his mother. She was a sentimental, flirtatious woman whose vanity was her undoing and his ruin. As a child she made him adore her. She alternately spoiled and disciplined him. She played with her husband's devotion. Finally, she ran away with another man, taking Sylco with her. When her paramour deserted her, she used Sylco as an errand boy in a score of illicit relations until his devotion turned to hate. She made Sylco her catspaw until every vestige of conscience was killed and he came to hate the very sight of women. In his moron soul lay a brooding molten fire of affection, turned into a livid emotion of revenge. The vanity of a selfish, flippant woman had made him a criminal.

Here we discern the influence of environment at work on the nature of a child in a way far worse than, but on a parental possessive foundation no different from, the formative influences now bearing upon the children about us. Sylco's mother had the whole social order behind her in doing with her child and to her child what she chose.

There are other types of devastation besides the delinquent and the seriously neurotic. We have all seen the thoughtless lad on the way to a worn-out maturity and a senile mind. We have seen the silly superficial girl on the way to a world-weary satiated maturity and a vapid mentality. Equally, we have seen the stiffly chaste girl whose enforced holiness has settled over her youth like a pall beneath which her mind desiccates, her instincts grow numb and her sensitive feminine organism becomes diseased. We have seen the "mother's shadow" type of boy, a victim of congested self-conscious fixations, whose nature has become a morbid negation, whose view of life is ingrown and fearsome, whose inhibited mind narrows, becomes oslerized and biased in its early teens. In such instances, the instincts decay in a fetid sanctimoniousness and a supercilious and censorious pseudo-holiness, so that the masculine organism loses all red-blooded pulse and power.

These are the victims of propriety, natures deprived of a normal opportunity in which to develop.

The writer does not mean to imply that all parents are creating these conditions or that there are not causes other than wrong child training and an inadequate morality. He does mean that these are some of the influences in the life of

every child which play their destructive part in creating such cases as we have herein portrayed. He does mean that the social order is literally permeated with negative influences which are like contagious disease, and that most people are in some measure seriously compromised by them. And he does mean that the average person ignores these conditions or else justifies them, making his thoughts agree with what his prejudices tell him to believe.

One of the greatest services which modern psychology has performed is the uncovering of these conditions and the phantom systems of defence by which reactionaries justify them. It has exposed the unreality and masquerade of the social order. To-day the facts are clear: yet it is one of the hardest tasks on earth to get one whose mind is imprisoned in the stereotyped reverence for ancient shibboleths to see the causes of these conditions when the facts are put before him. Surrounded by a vicious circle of sanctions, he is insulated by it from the simple and actual grasp of truth. His intellectual habit is to maintain his prejudice rather than to investigate realities. Hence he is victimized by himself and blinded by his own intellectual satisfaction at his clever justifications. Such a mind cannot penetrate below the surface of any fact, for that which is evaluated from some stereotyped attitude is never understood.

It is this mental habit which continually fronts the working psychologist in explaining the laws of behaviour. It is this habit that is largely involved in the very birth of our abnormal attitudes, for neurosis, in childhood, is maintained in the patient by the continual habit of negation. It is this mental habit which, having closed the mind of many persons to psychological help, creates the resistance of which psychologists speak. It is this same attitude which locks some academicians in a mental jail so that new ideas become painful to them.

A first step in the full understanding of psychology comes from willingness to hold criticism in abeyance; a second, from the suspension for the time being of all old systems of rationalization. If with this there is openness to consider that there is such a thing as a new truth, and that as century follows century, much that unfolds is what was heretofore inconceivable, an opening of the mind may result. But understanding requires a passionate effort to realize in fulness the factors, elements and activity of a new idea, an unaccustomed

thought or principle; to visualize them and thus to measure the activities and relations of all the factors before any conclusion is reached.

An example of the difference between the open and the closed mind is perhaps illustrated by the way two men might look at a picture. A devotee of the old realistic school stands before it with a mental microscope in his hands and literally examines it inch by inch from near at hand to determine if it is a good painting. A man whose eyes have been opened by the attitude of artistic expression stands back to get a perspective of the whole picture without any preconceived point of view and after having balanced out in his mind the masses of colour, form and line, the idea of composition, he comes to the brush work of the details that make up his synthetic impression. Even thus to take in the whole picture is not enough unless preconception is avoided. We can imagine the French master Gérôme looking at a Whistler and seeing its beauty only as "a damned daub"; or a cubist looking at a Whistler and seeing it only as "old-fashioned." A man cannot see the picture as it is who does not look at it as it is. A simple truth surely. Yet the rarest gift in human life.

We can, if we will, keep ourselves in this cosmic attitude. The eyes of time measure all things in this world. We can, if we will, look at the simple facts of any piece of work, any effort, any experience, any statement of principles and methods in this way. We can, if we will, evaluate them only after full realization of them, keeping preconceptions out of the way. It is the only attitude in which we can grasp in wholeness the newer psychology. Nor does this openness imply credulity. Consideration of an idea does not entail acceptance of it. One cannot feel of a piece of paper until he touches it with his hand. One cannot judge of an idea until he has a grasp of that idea, until he forms contact with it. And only by this means can any of us free our minds from the clouding influence of the masquerade in which we live and see the ethical and social changes needed in our day.

CHAPTER III

THE CREDO OF MORAL RESTRAINT AND THE OLD ORDER

IF some legislature were to pass a law prohibiting fatigue we would all move to that state. And why not? There have been many attempts no less foolish to control human nature by external processes. Through weary centuries it was assumed that man would grow to goodness if restrained from evil. Few considered whether the theory produced the results desired, or the opposite.

Reasoning with equal intelligence, savages distorted their bodies, propounded taboos and raised totem poles; modern prototypes still pray for rain and gather in leagues to purify by statute. To such minds natural phenomena is a myth, science is guesswork and life a thing of witchcraft, the handiwork of a jealous anthropomorphic magician.

Such superstition is still rampant in our attitudes. Indeed, if medicine, mechanics and mathematics were conducted on rules as idiotic as those of human conduct, civilization would not last the week out. If we handled dynamite as we do humanity there would be no overcrowded cities.

When parents ask, "Why do we need new ethics?" they fail to recognize that as life has progressed our moral conceptions must go forward also.

They might as well ask: Aren't the engineering notions of our forefathers good enough to teach our children? Aren't their ideas of chemistry, of physics, of botany, of zoology, adequate for the younger generation? Can't we return to the medicine of two hundred years ago and perform our surgical operations as they did then? Would it not be wise to discard antiseptics? Should we not build our cities of wood as they did in the old days? We could then blame destiny when our buildings burned down, as we now blame human nature for the sicknesses we create in it.

The phase of life least affected by the progress of the last ten centuries is ethics. Our moral ideas do not differ greatly from those of the time of St. Ambrose. Possibly we are not such hypocrites as were the people of that day, because

our beliefs and practices are not quite so divergent. Until the last few decades, however, ethical development has been relatively impossible because man knew so little about human nature. Knowledge of the mind, of brain and nervous system, was necessary before any scientific determination of ethical conduct could be established. Those who formulated the teachings of the Middle Ages were guessing at what man's nature and needs might be. They had no way of measuring the consequences of moral values. They did not understand how to determine cause and effect when judging codes of conduct. How then could they have avoided a rather prejudiced mass of moral ideas?

Some knowledge of man's mind having finally been gained, modern thinkers are in a different position. But they find the old ways unacceptable. Misunderstanding this, it is sometimes asserted that the new psychology spells the end of ethics. Indeed, various critics have proved to their satisfaction that modern studies of man's nature, his instincts, emotions, desires and volitions have wrecked the foundations of morality. The process of reasoning is misleading because it assumes that the discoveries of psychologists are necessarily destructive, causing them to renounce in wholesale the standards of morality evolved by the human race through laborious years of upward striving. Makers of such superficial estimates do not see that we are merely taking the inhibitions and restraints to pieces.

The contrasting attitudes are really different only in their approach. In considering human life psychology reasons from the inside out; the accepted attitude is from the outside in. This difference might be illustrated by two ways in which the pieces of a thing are held together. The first is by confinement, the second by orderly construction. One might keep the parts of a machine intact by putting them in a box. He could, instead, place each element in its true running order so that the parts are held together by their inherent design. The encasing process corresponds fairly well to the old methods of child training and the present customs of adult restraint. The second procedure is the attitude of the newer psychology, from which we see that whatever is in order within itself does not need to be held together by external means.

The old morality kept human nature encased for fear that release would mean a dangerous liberation of impulses upon society. The new ethics, built on study of the human machine,

is the science of putting each part of that machine in order and of using the resultant instrument for constructive evolution.

This purpose of psychology has been misunderstood because we cannot have a new ethics until the old inhibitions are destroyed; even as we cannot put a machine in order with its parts in a box. You cannot do anything with an object until you get hold of it. Nor can you improve a quality of human nature as long as, in fear, it is inhibited by the restraints of the older morality. It must be released. Because the releasing process involves tearing down restraints, psychology is mistakenly thought destructive.

In a sense, it is, but not to the person. Both medicine and psychology speak of a person as a "case," meaning that the individual is imprisoned in some sort of unnatural state, be it only a fever. Such work is destructive to the abnormal condition. Case records in psychology show that the abnormality is often the product of wrong ethical procedure. Inevitably, then, ideals of conduct become discarded in the process of getting at a person's true nature. It is for this reason that rigid minds fear the liberal attitude. They do not understand it.

No sane thinker could hold that ethical teachings are superfluous or that mankind can progress without principles of conduct. What science has established is that most of the old ways were unsound.

The new viewpoint emphasizes the need of development from within toward normal unfoldment: in obedience to the behaviour pattern of each character, be it a machine, a plant or a person. A motor car is what it is from its own structural nature. So, too, with an onion, or an elephant. From the idea, the seed, or the germ each grew according to an inherent nature. Each has its special usefulness. It is not created by external pressure but by the development of its internal selfhood. The old ideal postulated conventional standards and custom-made patterns: a stereotyped sum of knowledge in which, as submissive creatures, we were to be instructed. The two conceptions are in utter conflict. No aspect of life is left unaffected by their divergence. As knowledge of human nature increases, we shall outgrow many traditional ideas. This does not mean that we shall discard goodness, or give ourselves to imitations of immorality. We shall learn to achieve goodness by natural means.

Strange things have been written and done in the name of ethics. Gotama Siddhartha, who became Buddha, "the enlightened," forsook his wife and new-born infant to study "the eight stages of meditation" taught by Alara Kalama. Never was there a philosophy of such ascetic self-mortification, such desecration of natural powers. Buddha created a less inhibitory creed than Kalama's, but it was still a negative ethics, based upon self-denial and gradual self-effacement through restraint of all natural impulses. To his mind, life was inevitably a thing of sorrow and pain, and the only way out was a complete destruction of human desire, an encasing of instinct and emotion in rigid confines. He conceived eight patterns of conduct which involved compliance with fixed external standards rather than natural growth: a right meditation, a correct thinking, a proper endeavour, resignation to a caste-determined occupation, exact conduct, chaste speech, purified aspiration, and a sanctioned belief. The complete extinction of impulse by coercion into this mould constituted Nirvana.

Strangely enough, the common ethics of the modern home is apparently founded upon the pattern of Buddha. It is a creed of restraint and renunciation. Certainly it is not built to meet the needs of red-blooded youth. Let us be honest. What of the "don't, don't" technique of average parents? Is it not built on the same eight external standards of acceptable conduct in speaking, toiling, trying, thinking, aspiring, belief, prayer and manners?

The essence of such an attitude consisted in the idea, "have no depraved thought," which is about as practical a method of emotional education as that of Headmaster Keats, of Eton, who told his students: "Boys, be pure of heart or I will flog you until you are." Only by a broken spirit could one become holy by such means. Yet this is still the dominant idea in American child training, still the thought behind codes of conduct. "Be good" as a command, instead of grow good by a means, has ruled most of moral history. It is another form of Mohammed's "conversion by the sword," with the hair-brush and verbal authority as instruments of slow rather than instant death. Mohammed, like many thinkers of antiquity, created a creed of "thou shalt not." In contrast, we find with Aristotle, the father of ethics, outlines of the newer attitude we plead for to-day. And again with Jesus, who exemplified the constructive values of these principles, there is

record of clear commands in positive terms. It is noteworthy that Jesus spent little time praising the decalogue, with its mere restrictive teaching. Both of his two additions to it were in affirmative language, and all of his sermons were on how to live rather than on how not to live. Suppose we spent our time in general education merely teaching what is not so and what not to do. Consider it as a way of teaching mathematics, mechanics, chemistry, art or music. What sort of insight would the student gain? And with this negative procedure suppose we failed to explain the reason why. Yet this is just how the old ethics has always been practised. The most common procedure in child training is certainly the "Don't, don't" method. The foundation of this point of view is fear: the parent is obviously afraid the child will grow to have some of the habits and temptations which he, the parent, possesses, or may experience some injuries which have come into his own life. Some months ago the writer sat for an hour and a half in a railroad train. In front of him was a mother with a little boy. During the ninety minutes he counted fifty-nine "don'ts" and not a single explanation of what to do.

Imagine yourself in this situation. What chaos would develop in your mind after hours of "Don't, don't do this and don't, don't do that." Confusion obsesses the child because of this. He feels restrictions being drawn about him, his mind made negative by thought of all the things he shouldn't do. He is seeking to understand the things that he may do. Can we wonder at the rebellion?

The Oriental attitude of restraint and abnegation was imported into the Christian church throughout the dark ages. We witness it in the doctrine of obedience as taught by Ignatius Loyola.

"I ought not to be my own but his who created me; and his too by whose means God governs me; yielding myself to be moulded in his hands like so much wax. . . . I ought to be like a corpse which has neither will nor understanding or like a small crucifix which is turned about at the will of him that holds it or like a staff in the hands of an old man who uses it as may best assist or please him." Here we have a picture of that obedience acceptable to the parent of the rigidist type, "a child like wax," "with neither will nor understanding" to impel him in conflict with parental authority and prejudice. He wishes a child "like a corpse," willing to accept equally dead patterns, a creature who can be "turned about

at the will of him who holds it," possessed and governed completely.

This whole moral doctrine is typified by the words, "your mother knows best," "you will do what I say," "as long as I am your father you will obey me," "I do not have to explain why," "you are my child."

An even more serious outgrowth of this possessive "you are mine" attitude is its permission of vicarious living. Laxity which comes as the pendulum swings from failure of the rigid applications. For thousands of our American homes are without the ancient despotism in child training. There is only an empty void in its place. These parents cannot accept or successfully apply old ideas, and so they apply none. Son and daughter grow up in a protected, loose, undirected liberty, sure that they will be supported, taught not to exert themselves, made to be parasites, permitted to be self-indulgent, helped to be indolent. Tragedy results.

This sort of negative bringing up is not ethical at all, for we must understand that ethics is not the science of human behaviour. Rather is it the philosophy of how to direct human behaviour without injuring the human being. But departure from the ancient ways does not imply licence.

Dissimilarity between the old and the new attitudes came from a discovery that the inhibitory and repressive methods of producing right conduct are injurious to the emotions and destructive to mental growth. We witness this in the backwardness of China as a nation, which was for so many centuries blocked by its elaborate moral code. The emphasis of the Chinese system was entirely upon manners. To them it was not what a man thought that counted but how punctiliously he observed the prescribed three hundred points of ceremony and the three thousand rules of behaviour. This system was the outgrowth of the teachings of Confucius, who maintained that the very stars were held in their courses by moral propriety. The Chinese required absolute and worshipful obedience to parents. Their code was so exact that children were taught what expressions of face they should have, how they should approach a parent, or back away from the "presence." Every motion of body and movement of hand was prescribed. The rights of the child were delimited for as long as the parent should live. No spontaneity, naturalness or independent thinking was permitted. As a result, the Chinese were able to inhibit human nature, to control

personal reactions. The child became a kind of Robot, a little mechanical automaton, with his mind incapable of getting out of the deeply-chiselled regulations which habit during the early training had developed.

The Puritans, though they knew it not, were striving toward the ethical codes of China and India. They were seeking to restrain human nature by requiring blind obedience to patterns of conduct. To-day we see evidence of these ideas about us everywhere. There are literally millions of people who are not free from a belief that by prohibitory pressure man may be brought to goodness.

The attitude is grounded in a belief in coercion. The Puritans justified it not only in handling children, but in disseminating their ideas. This morality was common in the Middle Ages. There was no conception of man's physical composition, and but a mystical conception of his mind and character. The question of right and wrong growth, for the individual or for the race, was answered without regard to natural development. In the Orient, people might require pure water, fresh air, and sunshine, but if some god or demon decreed through priestly connivance that the tribes should subsist on a polluted beverage and sleep in forest hovels, the custom became sanctified and was obeyed. If, as in India, religion decreed that the person who bathed in garbage and a river overflowing with filth, such as the Ganges at Benares, was blessed and received redemption, natural impulses even to cleanliness became vile in the eyes of custom-ridden teaching.

In the sphere of mental and emotional life we are still practising this convention-binding attitude. We worship ancient sanctions because they were taught us, and wonder why we become unhappy or have unruly children. Nor is this condition found only among the poor. It is almost universal.

The implied assumption is that a child will seek righteousness if we prohibit every opportunity to do wrong. It is not supposed necessary for him to have any experience with the laws of action and reaction, to teach him consequences of wrong procedure. Nor is it considered necessary for him to think for himself to become convinced of righteousness. We, the adults, will do his thinking for him.

It is curious that it seldom occurs to parents who hold this coercive idea that they are doing something which nature never does. If we look about we see that the cosmic plan has permitted man to learn through the privilege of choosing many

modes of action and learning from reaction what right procedures may be. If I take hold of a red-hot stove-lid my hands are burned. Pain teaches me that I cannot hold such a lid without injuring my flesh. I learn from this how to avoid such a procedure. I am free not only to learn in this way, but to think out for myself the reasons why, and from this reasoning to discover some principles of life by which to determine future actions, saving myself and others by intelligent decision. Life, however, does not coerce me, nor inhibit nor protect me. Indeed, it puts everywhere about me things that may injure my life, and even destroy me. It is made necessary for me to think, and upon my thinking to understand what I should and should not do.

If, as a parent, I hold the attitude toward the child which life holds toward me, certainly I must allow an equal freedom. I shall then see that I can help the child to understand principles and reason out whys and wherefores. I shall not coerce him to the acceptance of my ideas, or have my ego hurt if he cannot see things just as I see them.

Even more important is the evidence that Nature permits living things to grow according to their kind, follow their laws and rate of development. It has no forcing process. It does not require a cabbage-head to form in a few weeks or a rose-bush to bloom as a little plant. Life patiently awaits normal unfoldment. When it comes to the human race, we witness great waste of time and effort without condemnatory reaction, giving us those measures of freedom which differentiate man from the lower animals.

And yet how rarely as human beings we follow the same example where opportunity is ours to exert influence upon another person. Too commonly, we believe it our duty to be censorious in order to set right an individual who has experienced a little self-expression.

This censoriousness is the most serious of all wrong attitudes. It is customary for the parent to be much more severe with the child than life is with the adult. There are few parents really willing to permit youth to have its frailties, to make its mistakes, to explode now and then, to vent inner feeling without parental criticism. In view of the kind of Creation which we have, this is strange behaviour. Did it ever occur to the reader that nature has many deflections from a calm, peaceful form of life? Who made the thunderstorms, the whirlwinds, the typhoons, the tornados, the earthquakes,

the volcanoes, the blizzards, the droughts, the floods? Not man surely. Who created dangerous cliffs, quicksands, reefs, whirlpools? Who permits plagues, fevers? Did man make himself with his primitive and barbaric forces: anger, revenge, passion? Or do we blame the designer of all things for these impulses? Do we say that this is not a good universe because of them? Do we require the natural world to be free from these violent vicissitudes and spasmodic upheavals? Then why should we hold rigid rules for human conduct and blame individuals for their whirlwinds, their thunderstorms, their volcanic eruptions, their earthquakes? Why should we sit in judgment upon the quicksands in their natures, the whirlpools in their feelings, the ebb-tides of their endeavour, the floods of their desires? Why should we not meet these things just as we meet the drama of the natural world? We send out the Red Cross following an earthquake or a flood. We have compassion for those who suffer from the forces of nature. Why should we not have the same compassion for the vicissitudes of human nature? What right have we to go around as little Anthony Comstocks threatening hell and damnation to the human spirit? What right have we to snoop like Purity Leaguers into the waywardness of human experience and gloat as do those perverted minds over every human frailty? What right have we to reproach our children with censoriousness and self-righteousness, blame and shame them for their little delinquencies in such a world as this, which is God's handiwork?

Blame, indeed, is the inverse of nurture. When our mental attitude is one of helpfulness, we seek to protect the growing principle in all living things. Our aim is to quicken self-expansion and assist in turning antagonistic tendencies into finer forms of expression. In blame we condemn the individual for negative actions without sympathy or understanding and with no endeavour to help the developing powers find their right outlets. The method is always injurious. It produces brooding resistance and morbid, bitter emotion. The straightest way to make a child sinful is to censure him for what seems to be his sinfulness. The surest way to make him dishonest, to incline him to lie, and arouse degrading impulses is to blame him for negative expressions of his forces. Blame is to the soul what physical injury is to the body. When we blame we stab, we strike, and sometimes commit psychic murder.

Most of all, the old ethics produced rigidists. Those of us who have reached mature years were bred to the habits of mechanical idealism; our thoughts were filled with patterns of goodness. We were given pictures of perfect chastity, of complete honesty, of absolute kindness and utter morality. There were no variations or modifications. The standard was uncompromising and extreme. It is still our unconscious thought mechanism.

As adults, most of us know that we fall short of such ideality, and yet we still hold perfectionism for the pattern set before the young. Youth, of course, soon learns to understand that we are far from perfect. It hears us lie. It sees our unchastity. It knows that we are not pure of heart. Yet how often do we explain to youth that an ideal is not a pattern to follow mechanically, but a goal toward which we should move? How seldom do we make clear to the child that we, too, are seeking this goal and meet him with compassionate understanding of his own endeavours to follow the high road?

As a matter of fact, mechanical idealism of the average present-day "person of culture" who calls himself an idealist is extreme materialism. Such a person lays out a system of life, a way he conceives society should be and plans a course of action for the maturing of his own life. He then tries to follow the groove, coercing himself at every turn that he may shape himself to its confines. This is mechanics pure and simple. It is a type of mechanics that has produced the most bitter forms of neurosis which the world has seen. The creed of the mechanical idealist is found in those who believe that food, clothing and shelter all require "purification." Every hour of the day is ideally systematized. The right moments for rest, quiet, reading, prayer, meditation, the right amount of air, of play, correct varieties of thought and speech are all patterned. The method is a kind of deification of machine-made processes, a complete externalizing of the ends of life. The confining influence is far more terrible than that of the common materialists. Nervous and mental devastations are more complete. No room is left for nature, for spontaneity, for emotional release, for natural growth, for progress. The standards of this type of idealism are as set as a steel-cut mould into which the fluid potentialities of the human spirit must be poured. When the pouring process is complete, the individual is inevitably cold and "perfected."

The commonest method of the old ethics was inhibition.

This is a dam-building mechanism checking normal tendencies to such a degree that the individual is quite unaware he ever possessed them. It results in the creation of those febrile swamps in the inhibited depths we call neurosis. Here impulses and emotions lie in unwholesome fermentation. In the old ethics parents sought to inhibit such unfavourable tendencies as dishonesty, frivolity, sexuality, selfishness. Indeed, they carried the process a great deal further and included many ordinary activities.

The New England girl in the seventeenth century was taught that she must never run, that she must walk with a slow, sedate, measured gait, holding her lips primly together and her hands demurely at her side. She was told she must never raise her voice, seldom laugh, keep her eyes cast down, and simulate as far as possible a graven image of chastity. By this procedure the Puritans were endeavouring to inhibit natural tendencies. They succeeded to a degree. Every now and then a girl broke loose. They named her a hoyden or worse. Others faded to an early grave or became victims of chronic illnesses. Those who survived were prim, encased natures, thoroughly repressed and essentially censorious.

From the same point of view old-time fathers determined to have their sons follow them in business. The question of personal fitness never occurred to them. They reasoned as if a lawyer would inevitably produce a litter of lawyers and a doctor a little string of physicians. The nature of the mother counted not at all. She was domestic. Their attitude, if logical, would have implied that the mother would produce a group of domestic sons because of her blatant Victorianism. By the same line of reasoning Methodists were supposed to produce Methodists, Republicans to hatch Republicans, without any regard to the inherently different forces of individuality. The method in use was repression.

Repressive procedure began long before the laws of heritage proved that life is out of accord with this idea, and before it was realized that children are often antagonistic to the parental attitude. The ancient device of repression has been practised the world over. South Sea Island parents tabooed their children to a belief in polygamy. The natural affection in daughters was restrained so that their fathers might sell them into slave marriages. That was the father's sacred privilege. Since history began few parents have ceased

to rationalize the parental prerogatives of their tribe or to justify enforcement of whatever ideas they held.

Repression differs from inhibition in that the individual is aware of being held in. It is the process of restraining desires which the individual has never learned to direct. If I become angry and do not hit somebody in the face because I have been taught that I should not do so, my restraint is an act of repression. If, on the other hand, I become angry but am assisted and sustained by the conviction that an ugly violence never helps me or anybody else, I lose desire to strike my opponent, I can then liberate myself into some form of expression which will help correct the situation which has angered me. I can turn to constructive procedure. Repression is a device of ignorance and arrogance.

In its essentials then the Credo of Moral Restraint consists in an assumption by parents of possessive authority over youth. Involved in this idea is assertion of a right to teach the child according to the parent's limitations, to enforce the petty attitudes which may belong to the home, and to punish wherever these decrees are refused or disobeyed. The philosophy is one of pruning the natural instincts to suit the prevailing ideas of artificiality. Thus a complete acceptance of the moral fetishes of a region become sanctities which the child must revere. The code presupposes that control over the child will create set habits of self-control which he will carry on and pass as an adult to his children, that rigidity may insure moral stability. This creed automatically creates the idea of taboos and totems, sacred and revealed standards, which one is afraid to disobey. Thus fear of evil-doing, evil being all that is against the stereotype, becomes the high road to perfectionism. Self-coercion follows from the habit of parental coercion, repentance and remorse from the experience of blame and shame.

The whole grim saturnalia holds constant threat of punishment here and hereafter, and a ban upon inquiry wherever it diverges from the established order. It was upon this foundation that the idea of right and wrong as absolute came into being. Thus manners and rules of behaviour easily create the masquerade we call society. In this unreal world, patterns in paper dolls become models for sons and daughters. What is supposed to be manly and womanly degenerates into the male stereotype and the female fashion-plate, which serve

in lieu of reality. Thus the social standards with their punishment for all deviations create the juggernaut of authority. The Law of Imitation becomes operative.

It is this adulterated world, held together by sentimentalized sanctities rather than by intelligent insight, against which the younger generation is in revolt.

How shall we meet this challenge? By contesting it or by seeking to purge society and ourselves of rigidity and delusion?

It is too much to say that we owe to this old ethics the development of the abnormal mechanisms, the mental states and psychoneuroses described in later chapters of this book. But it may be affirmed that the attitudes play an enormous part in the development of such mental conditions. We find these neurotic tendencies developed in some measure in practically every one. They stand as a fearful indictment of the old order, a challenge to rigid codes that is unanswerable. There is a direct relation between the sorrows of life and the ethics of ignorant restraint.

The newer psychology then has not taken responsibility from us. We hope to show in later chapters of this book that it has created a responsibility and an obedience to truth such as never before existed.

In any case, whether we will or not, we must make our decision between the modern and the ancient attitudes, for between the two we fall into a hopeless nothingness. Most present-day parents are between the devil of the past and the deep sea of uncertain laxity. Hence the chaos of the modern home.

Let us admit that the older morality was a great improvement on the ways of savagery. It served an end under the existing social conditions. It was far better for men to be held by fear than to vent their desires like anarchists. Even the absolute authority of the tribal elders was better than no discipline at all.

The revolt of youth has indeed taught a great lesson. It shows that we must either accept the old teaching and practise it with all the severity of our natures, or else discard it for an equally definite new attitude. The moment we let up the coercive thoroughness of the old methods we get into trouble, unless with conviction we follow new ways from the very birth of a child. Half-way measures inevitably lead to chaos and rebellion. The human spirit is too barbaric, too

impulsive, to develop successfully without some very firm ethical procedures.

People ask what causes the flapper and the lounge lizard, the boy burglar, the girl bandit, the youthful anarchist and the young agnostic. The answer is simple. They have come because of the discarding of the old severity and the failure of adults to substitute a new morality. They are a proof that lax parental measures lead to anarchy. The simple phrase, "Either do it or don't," explains the whole riddle. Follow the old ethics fully and forcibly, or give it up for a new ethics. Any other way you fail with your child. A little dam will not hold the great river of human nature. The current of youth is strong. To control it, the thoroughness of Chinese inhibition and the punishments advised by ancient moralists are essential. We must be willing to strike terror to the heart of the young, to stone a child to death for the sake of its soul. There is no truer saying than "Spare the rod and spoil the child," if in any measure you are going to follow the old teachings. Between coercion and the full spirit of the new teaching there is no power strong enough either to hold or to direct youth. Hence the failure of ineffectual effort.

For generations we have been led by moral precepts, brewed in teacup gossip, and this is the trouble with most of us to-day. We are the victims of provincial codes, ignorant precepts, stupid proverbs; kitchen-minded thinkers and hidebound schoolmarms, and we pay the price in the dwarfing and rebellion in our souls. The inanity of most of the old teachings as to conduct should be evident from the fact that in thirty centuries man has made not even an approximate success in carrying out his hallowed creeds.

CHAPTER IV

THE NEWER ATTITUDE

THE rigidist would harness the rhythm and joy of life as if that rhythm and joy were fearful things. His reason is that he himself is afraid of it. It is dangerous to his artificial standards, and as he has no actual grasp of life or of truth he feels unsure in the universe where there is any shattering of his hardly built structure and gold-lettered platitudes. We look back to-day at the queer ignorant ideas of past centuries. The future will look at our petty platitudes which we feed to the young instead of the milk of natural living, as an amazing distortion of moral law. Robespierre was the veritable exemplar of the censorious moralist. To be efficient, leaders of his type should resort to the guillotine. Robespierre was merely consistent.

Life has been literally swamped by the rebellion of little souls to the cataclysmic stages of evolution. They have drawn morals from the ruptures in progress and pointed conclusions from the sorrows which they themselves have in large measure produced.

Have you ever asked yourself what the people who live a thousand years from now will think of our ordinary social manners and beliefs? We condemn the sensualism and superstition of the dark ages. We are horror-stricken at the dirty houses, the rampant diseases, the plagues and perversions, the torture chambers and the social despotism, the slavery and serfdom of antiquity. The sewage in the street, the stench, the vermin, the barbarity, the witchcraft, the tax on widows, the fear of fresh air—all are terrible to conceive. In 928 people believed the world was soon coming to an end. They travelled little over their supposedly flat earth, and let their houses fall into neglect. Fear and ignorance held man in their grasp.

But in mental and emotional life, is this not still true? We have our psychic plagues, neurosis rampant in full sixty per cent of our people, insanity increasing thirty percent in ten years, the cynicism, sophistication, materialism of millions of

lonely and disappointed lives, the misfitted careers, suicide, divorce, and all the other emotional phenomena of an unhappy world. Is it not possible that posterity will deal as harshly with us? May they not speak of our mental filth as we of the physical cesspools of a thousand years ago? May they not see records of our febrile minds and think of the average American home with its usual marriage problem as a pest-house breeding emotional distortion in men's souls? From their standard, of course, not from ours, things may look as evil to them as the ways of the ancients look to us. If the world progresses as rapidly in the next thousand years, isn't this possible?

We have made more physical progress even in the last two or three hundred years than in the countless centuries which preceded them. Modern science came into being and out of it chemistry, physics, mechanics, the classifications of nature, such as botany, zoology, astronomy, brought revelation regarding the natural world. Engineering transformed our living conditions: airplanes, submarines, subways, ocean greyhounds, radio, television, skyscrapers, and all the rest of this miracle world of science. It is the outgrowth of man's study of natural phenomena from the abolishment of superstition as to its character.

What miracles will happen when all men hold the same attitude toward human phenomena, shaping their thought and conduct upon obedience to inner principles, drawing their idea of right and wrong from study of natural law? This is the transformation which modern psychology is seeking. We see life as an expression of order, the microcosm and the macrocosm, a system of cosmic relations holding the stars in their orbits and the microns in their allotted relations. Nature is a series of activity patterns obedient to laws, a series of sequences which man by intelligence may come to understand and obey, making his thought and action a series of consequences. Psychology sees human life on the same foundation. When man does not so obey natural law injury results, creating sorrow and pain. In both right and wrong behaviour we are studying the workings of cosmic law in the nature of man even as in the organic world.

This scientific attitude is the basic factor in the theory of life that is the natural outgrowth of the newer psychology. Fulfilment of this attitude, we believe, will transform human experience as strikingly as mechanics transformed the ma-

terial world in recent centuries. May it not release as great geni in the mind as in the material world?

No man can serve two masters. He cannot obey the laws of evolution, as evidenced in the structure of life, and manifest in the nature of his mind and body, and worship and obey forms of custom or convention that conflict with the intrinsic laws of being. He cannot believe that life is truest and most beautiful when in harmony with nature and at the same time, with modern anchorites, mortify the flesh by following modes of conduct and stereotypes inherited from the dark ages.

It is perhaps for this reason that custom-ridden people, worshipping a literal interpretation of conventionalized teachings, have been so shocked and horrified at the challenge of modern science to ancient shibboleths. They have foreseen that one or the other must triumph. Belief in the integrity and significance of natural law cannot exist long in the same world with a body of convention that superimposes its requirements of conduct and hygiene upon the individual without regard to his inherent nature and natural functioning.

And this is true not only with regard to the conduct of man, but as to what we shall accept as his basic nature. He is either a creature who has evolved through the ages, growing in quality and power, or he is a fallen thing condemned to resist his flesh and to struggle with his degenerate impulses. He cannot be both.

In striving then for an understanding of ourselves and our children we must settle once and for all whether we are to follow the teachings of science and seek to reinterpret the spirit of ancient thought in the light of our deeper wisdom, or discard science altogether and join those who believe that life has no laws other than those found in the customary and literal pronouncements of antiquity. We must come to a decision as to whether there are in man as definite and orderly principles of growth as in the seeds of the plant and the germs of animal life. For without this acceptance the very premises of the human sciences are denied. Biology is otherwise ridiculous, physiology but a make-believe, and psychology a mere delusion. The key to man's healthful and righteous existence is either inherent in his nature, or it is not there revealed in any particular. There can be no inevitable warfare between flesh and spirit if these sciences are true.

Our aim then, as knowledge advances, must be toward a

social order and a personal existence constantly nearer to what is naturally right for man, knowing that such an obedience is also ethically and religiously right. Otherwise it must refuse this intrinsic foundation and return again to the dogma of superimposed standards and traditional regulations.

Once we accept the full significance of these two points of view the causes of present-day confusions of thought become clear. For ninety-nine adults out of every hundred are living in a state of mental chaos, not knowing what they believe. They would not, with some Orientals, sanctify flies and allow them to bite an infant's eyes. In that instance they turn to the needs of the child's body, accepting the laws of physical hygiene as their basis of reasoning. Nor would they longer enshrine dirt, or revere flagellation of the flesh as a means to spirituality. Fresh air, pure water, pure food, thousands of the teachings of science constitute their foundation. But when it comes to a consistent acceptance of this liberal attitude as a platform including mental hygiene and moral conduct too many turn, with the Egyptian, to the same body of precedents and sanctities which deified the fly and permitted it to spread disease. They are, in other words, in a state of conflict because of only a partial acceptance of the scientific attitude. It has not become their basis for considering virtue and chastity or their instructor in child training.

As there are but these two fundamental attitudes toward man and his ways, so there are only two ways out of this morass. We must either go back to the fundamentalism of the Middle Ages, before modern science was, or on with the new insight. As rigid externalists we may justify our traditions and gain a kind of peace. As open-minded internalists we may solve the riddle of our natures and learn how to live life with beauty and expansion.

Curiously enough, there is a striking agreement between these dimly-conscious impulses in the heart of youth and the thought and ideals of both ancient and modern thinkers. The normal attitude which we are seeking is really a return to the teachings of Aristotle. With him it was an evaluation of the purposes of effort in the search for those of greater quality. Aristotle sees pleasure as the result of virtue and not as an end in itself. With him a good form of living is the only road to permanent happiness. His thought is close to that of our modern philosophy, wherein we see true virtue as a merging of the full human impulse in a deliberate action to the end

of self-expansion in accordance with the principles of the good, the true and the beautiful. The whole point of view comes close to Bergson's philosophy of joy, which he sees as the result of self-expansion.

"Philosophers who have speculated on the significance of life and the destiny of man have not sufficiently remarked that nature has taken pains to give us notice every time this destiny is accomplished; she has set up a sign which apprises us every time our activity is in full expansion; this sign is joy; I do not say pleasure. Pleasure, in point of fact, is no more than an instrument contrived by nature to obtain for the individual the preservation and the propagation of life; it gives us no information concerning the direction in which life is flung forward. True joy, on the contrary, is always an emphatic sign of the triumph of life. Now, if we follow this new line of facts, we find that wherever joy is, creation has been, and that the richer the creation the deeper the joy. . . . If then, in every province, the triumph of life is expressed by creation, ought we not to think that the ultimate reason of human life is a creation which, in distinction from that of the artist or man of science, can be pursued at every moment and by all men alike; I mean the creation of self by self, the continual enrichment of personality by elements which it does not draw from outside but causes to spring forward from life?"

Bergson has here expressed the very soul of the new ethics, for certainly if we have not joy we cannot give it to others. We shall go about the world blackening the face of life with cynicisms, doubts and melancholias. We shall build a substitute for life. The joyous self-expansion of which Bergson speaks is the true reality principle as opposed both to hedonism, or the pleasure principle, and Puritanism, or the repression principle. The hedonists had at least one truth in their philosophy, and that was the right of spontaneous release of feeling. Certainly there is nothing more ugly than self-conscious goodness, nothing harsher than cold and critical intellectuality.

If we accept the philosophy that true ethics is the normal and natural expression of human nature in the good, the true and the beautiful, such an expression presupposes spontaneity, an easy graciousness as an essential part of true living, and this is a tremendous point in ethical understanding. For the aim of the old moral training was not a free and easy expres-

sion, and under it individuals became intellectual automatons wound up to run on some moral groove.

The spirit of youth and the teachings of modern psychologists alike stand forever in judgment of custom. Each asks:

"Will this permit upward release?" If not, custom and convention must give way, for if we are followers of natural law in the divine order we can be no respecters of patterns and sanctions. The social forces which through mechanics have changed our manner of transportation from a chariot to a high-powered motor car have been no respecters of the chariot pattern. The civilization which now wraps our food in sealed packages and hermetic cans, handling produce only under inspection, has long ago discarded the curious primitive sanctions regarding food that existed in the unhygienic earlier times. Only those traditions which fulfil the needs of a normal expansion for the human race are good traditions. Only those modes of behaviour which are adequate to the individual's fullest growth and development should endure. Moreover, whatever patterns society or we as individuals may establish in the future must be sufficiently fluid so that they change with the expansion of our inner life, for fixity is synonymous with death and stagnation. Evolution ceases when crystallization begins.

Inevitably then in human experience, the tribe imposes and nature disposes. Moralizing of the conventional type becomes a sin and the censorious person a Pharisee in the eyes of the new spirit. It is for this reason there has been so much violence in the modern attacks upon the rigidists. Thinking minds have seen that moral instruction, as it has been offered for centuries, has failed because it offers no channel for constructive release. It permits no growth of the spirit and offers no ego outlets for the dynamic of human personality. Thus the modern revolt is a condemnation of standardized moralizing and censorious criticism. Hatred has developed only because the censors in their arrogant superiority have presumed to sit in judgment upon what is right. They have assumed prerogatives over man which God has never taken. For be it noted, the Divine has permitted free will within the limits of natural choice. Thus the rigidists are seen to deny a liberty of action that is man's true heritage. And wherever this infringement is practised we get some sort of Boston Tea Party, some Minute Men with their guns

picking off the moralist Red Coats. History should teach that in the end the forces of liberty transcend.

Bernard Shaw has named censorious moralizing "Comstockery." It is a good noun. It typifies all the more injurious forces of the old ethics. It names the moral attitude which inhibits and clogs, congests and distorts the spirit of man as God created it. It is an arrogant vision, a perverted idealism, blood brother of the Spanish Inquisition and the torture of the early Christians which drove them into the Catacombs.

It is important for us to realize that all ethics, old or new, presupposes a certain amount of human effort. The old moral struggle was of the self against the flesh and impulse against temptation, desire against restriction. The new moral struggle is of the self in its effort to find constructive release, the self seeking the right way of expression in the complexity of human experience. It is an effort to find the true aim and achieve the better quality of instinctive and emotional fulfilment. In both instances there is an ideal goal of effort. The old ideal was of Puritanical perfection, the new ideal follows the teaching of Jesus when he said, "I am the way." We see goodness as a "way" of releasing human impulses, not as a rigid pattern of restraint. Jesus' whole teaching emphasizes the principle of transition, of unfoldment. He did not blame his disciples because they were not immediately able to understand his teaching. He was compassionate. Even when he told Peter that he would deny Him, there was no harsh criticism, no Comstockery in his attitude. He did not snoop about to see if Peter was following in his footsteps. He did not gloat over every departure from perfection. He knew that Peter must slowly regenerate the forces of his nature before he would be able to become a true disciple. He helped him and all of the Twelve to open their minds to the laws of life, and so to think with conscience, converting by degrees their instinctive and emotional impulses to higher expression. When they first began to follow him they believed in a physical empire which would outclass Rome in its pomp and grandeur. Yet we do not hear him condemning them. Rather did he explain and illustrate the guiding principles in parable, clarifying and assisting them to deliberate upon the new ideas until his teachings slowly penetrated to the depths of consciousness. Rather did he counsel them to sublimate their imperialistic materialism into the motives of a spiritual kingdom.

Thus we see the ideal of a physical pattern being transformed into an ideal of a spiritual expression.

We have spoken of the ethics of present-day child training as unchristian. How many parents would accept an independence of decision in their children expressed in the teaching, "except ye forsake father and mother and follow me," or the phrase, "who is my mother? And who are my brethren?" "For whosoever shall do the will of my Father which is in Heaven the same is my brother, my sister and my mother." If these and many more of the ethical teachings of Jesus were practised, a revolution would come over home life in America. There would be little written about "mother complexes" and "parental domination" in future generations. Here is the spirit which created that ethics which for want of a better term we call new. It is always new. It was new twenty centuries ago. It will be new twenty centuries to come, for it is an ethics which changes, and expands. In the end it always wins, for it is a philosophy of self-determination. It appeals to our egos, it permits our own effort. It seeks to assist us in our right of choice. It superimposes no fixed and arbitrary conventions. It is for this reason that wherever this new spirit has been tried youth is responsive, for there is something alluring and adventurous in this attitude. We as humans find a thrill in the fact that we are to release our strength.

It should be emphatically understood that the modern revolt is not against goodness. Youth has merely tried Comstockery and found it lacking. It is in revolt against the febrile philosophy of constraint. It is in rebellion against the bureaus of morals and the leagues of suppression, the vice crusades with their petty-minded officials. It has come to hate this toxic poison in the good blood of American life. For if there were ever makers of hell on earth the materialistic moralists are they. Youth has seen this, it has seen the hypocrisy and been nauseated by it.

There is something gloriously optimistic about this rebellion. It teaches us that youth cannot be corrupted by mouthings, that it has become wise enough to penetrate Pharisaism. Wordsworth understood this integrity of youth more than a century ago when he wrote, "The child is father to the man." Jesus understood it when he said, "Except ye become as one of these little ones." Steeped in our habits of material convention, we adults will do well to dwell upon

this teaching. What did Jesus mean, that we should become as little children? What also did he mean when he said, "Thy faith hath made thee whole"? Could he have been advocating an ethics which teaches that in the depths of the child are the possibilities of a normal and fine unfoldment of the whole human being? Was he not contending against steeping the child in adult convention and asking the adult to return to the integrity of human nature as seen in the uncompromised little one? Was he not contending against the old philosophy that part of man's nature is bad? For if any of our forces are evil, how can faith bring us to wholeness unless that faith has sublimated every part of the nature in its integrity into a higher level of expression?

For his own part, the writer believes that modern youth is seeking this philosophy of wholeness. It has emphatically declared its right to express every part, every attribute of its nature in some way. The revolt of course is blind, and thus many times this philosophy of expression has resulted in anarchistic liberty of expression, mere sensual escape from the conventions. But the fault does not lie with youth. It consists in the fact that we as adults have not been wise enough to meet this new effort and show youth how to find its way forward into constructive channels, how to achieve goodness and yet wholeness at the same time.

Essentially, then, the modern revolt is a seeking for the principles of growth, an effort to keep the integrity of the nature so that as an adult the child may become all that he was intrinsically intended to be. It is a philosophy of change, of motion, of expansion. It recognizes that if an ideal becomes stationary it is dead and ceases to be an ideal. Could there be any hell more terrible than to be crystallized even into perfection, to be changeless, motionless, stagnant?

There is an easy way to test a true ideal and to distinguish it from a dead pattern. If it is codified, standardized, conventionalized and customated, a set and rigid pattern, it is no longer a true lode-star for the human spirit. It is then a decadent mode, an archaic propriety, part of the old ethics. Emerson, idealist that he was, remarked: "Speak what you think to-day in words as hard as cannon-balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day. In this way you shall be misunderstood, but is it so bad to be misunderstood?" Here

is a philosophy of evolution. The real idealist is ever discarding the old garments for the new, the old ways for the new. His habit is in constant transition. Only the inner spirit, the principles are changeless. It is the mind which is leading and claiming its right to reshape the forms of its expression. It is this right to life which youth is demanding.

In the stagnation of the materialistic moralizers we have a reason why ethics has been so decadent in a century of progress in all other fields. Suppose as builders of houses and railroads, or as statesmen and economists, we had been imbued with Comstockery. Suppose we still had a tax upon windows and lived in dirty, evil-smelling hovels, or else in great damp castles. Suppose we had the sanitary arrangements of the Middle Ages instead of the modern bathroom, because we worshipped the ways which have been "revealed" to our forefathers. Would there have been any material progress? Suppose we still believed that the stars were spots of light stuck upon the roof of the sky above a little flat earth. Would we ever have developed modern science? And is there any reason why our spiritual philosophy and our moral teachings should be codified and fixed when all of the rest of life is in development?

This is the point of view which youth has gained. It is rebelling against fixation. It has come to hate the philosophy of what its elders say is right, and is seeking to go forward toward its own grasp of truth. There is no growth possible under the domination of moral absolutism. Nervous breakdown and hypocrisy divide the honours consequent upon coercive formalism. Here is a seat of neurosis and psychosis, a centre of unhygienic mental life. There is no reason why we should not hold the same attitude in the art of human behaviour which we hold in chemistry, physics, botany, agriculture and all other researches into material phenomena. We only ask, in short, the same care and science in handling children that are used nowadays in breeding and rearing hogs. Our states maintain colleges of agriculture. We have a department of agriculture in the national government. Eugenics is used in creating thoroughbred swine. Science is used in their rearing. Long education goes into the training. Leaders in eugenics have spoken of the right of the child to be well born. Psychologists speak for the right of the child to be well reared. Youth is voicing its opinion in its persistent manner.

The changed attitude makes it almost a creed for a parent

to understand human nature in order to handle his child properly. Once we accept the growing principles and the facts of individual differences, none can escape the obligation of knowing something of character and its needs.

The man who makes a serious work of developing beautiful flowers spends years in the study of botany. Science has put into his hands classifications of species and genera, careful analysis of the various types of plants and their needs with regard to soil, proper conditions of climate, the necessary amount of water and fertilizer, methods of protecting them against winter winds and summer drouth. Man has, in other words, a vast body of science to depend upon.

Psychologists have been seeking to solve the problem of human nature as the botanists have determined the questions of plant life. And in the same way scientific men are seeking to put into the hands of parents classifications of the human species, information regarding hereditary strains, definitions of the process of growth and environmental needs, the proper soil, as it were, which various sorts of children require just as the seed needs its proper growing conditions. The horticulturist studies the phenomena of hybridizing. The biologist studies the blood lines of the human being. The botanist tabulates and assorts the varieties of the vegetable kingdom into genera and species; the anthropologist classifies races of peoples; the sociologist and historian bring to us the same sort of data regarding social behaviour and the habits and customs of nations.

But up to date, the average parent produces his children without any preparation. He is flung into the task of rearing the child without the background of scientific insight.

It is a strange superstition that upon reaching the adult age we should think that a man or a woman is automatically fit to be a parent. We take for granted that he is wise enough, educated enough and compassionate enough for the most difficult task in human life. He is supposed to be simple-hearted enough to understand the pristine beauty of a child's mind, and to direct its unfoldment.

We would not make such a mistake in any other life task. It would never occur to us that a man reaching the age of twenty-five would automatically assemble motor cars and adjust carburetors and distributors. Nor would we expect a woman to take a transmission apart and adjust the gears, or even handle the clutch, the wheel and the brakes in efficient

road work without instruction. We take time to teach individuals how to do these things before they receive a license.

This is indeed a strange, topsy-turvy world that requires licensing for rather casual matters and pays no attention to those activities upon which the very welfare of the race depends. Can any intelligent man explain why parents should not be licensed? Upon the kind of children they produce and upon the care they give them once the child is born, depends the very life of the race. The child may grow to be a marauder, he may go about committing murder, rape, arson; he may spread all sorts of destructive ideas and physical diseases. And he may go on propagating destructive children and giving them a bad environment.

It is not merely the danger of extreme cases which belong to the study of criminology in which we are concerned, but it is the licensing of ordinary parents. Suppose you ask yourself this question: "How many young men and women in their early twenties (and thus at the usual marrying age) do I know who are thoroughly prepared to bring children into the world, and to train them wisely so that the little ones become normal adults? In contrast, how many flappers do I know, how many lounge lizards have I observed who understand nothing about handling children, and care less, likely to be producing them within the next five years?" Surely it is not extreme to ask this question. It is one that touches every aspect of the social order.

We have a law which requires children to go to school up to the age of fourteen, and in some states we require them to keep on with some form of education as long as they are minors. Among the educated classes we expect a child to study up through high school and college, and do not ask him to take the responsibilities of applying his education until he has gained it. We give the boy and girl regents examinations and expect the child to pass college boards to mark his stages of intellectual development. We do not allow him to take up certain responsibilities until he has passed definite tests. He cannot practise medicine, law and similar fields of endeavour until he has satisfied a competent board that he is thoroughly prepared to assume these responsibilities.

Is there any reason why we should not hold the same standard for marriage? Is there any reason why we should not train children to become successful parents, when we teach them such unimportant matters as Roman history and how to

read Greek? Is there any reason why upon applying for a marriage license examinations should not be held to determine not only the eugenic right of the young people to produce children, but also their educational fitness for the task? And since we require by law that children go to school until we feel that they have gained at least a little knowledge, why should we not establish night schools for parents, which they must attend from the birth of the first child, if they are not able to pass an examination in the technique of parenthood? Certainly there could be no law more important for the protection of the State, nor one that would so do away with the sum of human miseries. Three-quarters of the problems dealt with in what is called abnormal psychology, and much of the suffering and pain disclosed by medical study, would be alleviated at its cause if children were given by law the right to parents fit to have charge of them.

Many will claim that this is a radical suggestion. Possibly it is. Yet we are living in a world where radical measures are necessary. We have done essential material things which belong to what we call civilization. But at its very heart we have left it a hodge-podge; a world of struggle and intensity, of tension and pressure; a world to which the individual is finding himself more and more unadjusted. The increase of nervous disorders is the direct result of our failure to deal with fundamental problems of human life: with the adjustment of the real nature of man to the sort of world which we have allowed to develop. It goes back to our failure in parent problems and the fact that psychology, the most important subject of all, is not taught from the kindergarten to the senior year in college. "The greatest study of mankind is man."

There are four subjects which should be compulsory from kindergarten up: one is biology and the phenomena of physical growth; the second is psychology, as the science of ourselves; the third is sociology, the science of our group life; and the fourth the mother tongue. If we are able to simplify a subject like geography so that it can be taught in elementary form in primary schools, certainly man is intelligent enough to do the same with the laws and qualities of his own nature and his group life. If this were done we would have a foundation on which to build the technique of parent training, and reason for requiring every parent to pass an examination on his fitness to be the mother or father of a child.

CHAPTER V

DETERMINISM AND THE ETHICAL TRANSITION

IN its simplicity ethics is the science of human purposes expressed through human behaviour. It seeks to define moral conduct as opposed to the merely automatic reactions of our physical bodies. When our hearts beat and our lungs breathe, when we wink our eyes and saliva enters the mouth, our conduct is reflexive and automatic. It is in no sense ethical. To this degree as men we are animals. Ethics marks the level to which we are able to rise above the animals and by deliberation determine our courses of action.

In the light of modern science it performs an even more important service than this, for it determines the extent to which we are free to make our decisions. Our forefathers held the human being entirely accountable for his actions. They supposed that the individual could will himself to obey any sort of regulation set before him. Modern research defines our ethical bounds and proves that thousands of forms of human behaviour are not only beyond the sphere of ethics, but that a very positive determinism enters into aspects wherein we in part may deliberate. These bounds have been disclosed by biological and social research. Inheritance has bred limitations in our bodily structure. Environment has imbued in us habits of behaviour. If I have not inherited from my ancestors a normally functioning brain with great cerebral hemispheres to deliberate with, it will be impossible for me fully to direct my emotions or choose the finer forms of behaviour which my fellow-man exhibits in this twentieth century. I shall be deficient in moral capacity and controlled by the activity of my lower, animal brain. Such a man is not more endowed with capacity for moral choice than were the men of the Stone Age. Thus it will become necessary for society to control such a man because he is unable to direct himself in ways necessary in this stage of civilization. Such a man is not born free. Society cannot permit him to be free. He is subnormal ethically and possibly in intellectual power.

But he is not one upon whom to visit blame. He is a moral cripple.

Our ancestors did not understand such a determinism as this. They believed that when men chose courses of action below the level of that of the group they were wilfully seeking evil, while being perfectly capable of choosing what we now call good. For what is now good was not at one time known, what is now evil may once have been thought worthy.

Thus it appears that good and evil are always relative. What seems good to-day may seem evil to the men who come centuries after us. They will have evolved to higher forms of life. Thus no true ethics is ever an ethics of fixed standards. Cosmic truth is absolute, but our grasp of it is evolutionary. The moral law is constant. What is taken to be right or wrong changes from age to age. Humanity at each period is incapable of picturing morality far beyond its own level. They who were best in prehistoric days might seem worst among us now. Our conduct may one day seem carnal indeed.

This discovery of the relativity of right and wrong has again challenged our whole ethical structure and made it necessary for us to reorganize our viewpoints. It has brought a new attitude in the handling of criminals. But more important, it requires a deeper understanding of right and wrong among those of us who are not of the criminal group. It inevitably transforms our attitude toward our children, affecting the question of blame. It may require us to change our forms of punishment. It is even possible that punishment will become as antiquated a device as the torture chamber and belief in witchcraft.

The discovery of hereditary and environmental determinism modifies ethics, however, in many more ways than the mere questions of brain capacity. For even a man's food is now seen as part of his moral conduct. The functioning of his vital organs, nervous system and glands are known to play a part in his capacity for choosing right. If some one should secretly put sufficient alcohol in your drink so that it passed through your stomach into your blood, it would be impossible for you to will against its influence. Beyond a certain point the alcohol would exert its control over your brain processes and make it impossible for you to deliberate upon good or bad action. Your primitive emotions and primary instincts would be set free to express themselves with-

out the guidance of conscious thought. Primordial desires and unleashed impulses might possess you as long as the alcohol interfered with brain processes. This we all know to be true. But it is equally true that there are many secretions created within the body which may, either through heritage or environment, develop in abnormal amounts, substances capable of vitally affecting the power to think. If your ductless glands, for example, are functioning in an abnormal degree you cannot will against their influence. If either hereditary or environmental circumstance has made you a hyperthyroid person, to cite one instance, the extract which is then pouring into your blood is carried to your brain, just as well as the alcohol which entered your stomach. As long as this extract reaches your brain in abnormal amounts you will act under its influence. If those glands which affect sexuality are also functioning in an extreme manner you cannot will against them. Whoever blames you for the consequences is merciless and unjust in his criticism. His censoriousness may drive you into rebellion, into extreme action, or into a brooding melancholia.

It must be evident that here again is a challenging discovery. It devolves upon us to find ways by which we may help the individual whose bodily functions are controlling his mental processes. It is our task to set him free, through scientific research, from the rulership of his physical structure. It is not our task to visit retribution upon him.

Once we have grasped this attitude many ramifications appear. Even a stomach disorder will then be understood to play its part in the individual's moral conduct. If I have not been taught what food to eat or how to chew it, toxic conditions will form in my alimentary canal and affect my blood. These toxics will also be carried to the brain. My thinking power becomes clogged and my capacity for moral choice is to that degree affected. Unconscious impulses respond to a sense of irritation. I express angry emotion. Instincts of self-assertion or self-abasement restlessly react within my nether consciousness. I am mentally thrown out of gear.

Let us suppose that the toxic state produces forms of acidosis and that the sheath of my nerves becomes affected. Inevitably the sense of irritation is increased. It is difficult for me to live at peace with my fellow-man. I am irascible with my intimates and impatient in my behaviour. But who in justice can blame me for this behaviour? Is it not rather part

of a new ethics for every individual to seek to understand my physical condition? Do I not need to be freed from my physical bondage? Is not this new attitude a challenge to countless aspects of the old censoriousness?

There are those who may assert that it is the person's responsibility to know what food his body requires, that the toxemia is his own fault. But certainly this is unjust, unless he has been given adequate opportunity through education to learn what is best for health. It is also quite possible that the inherited constitution may be involved. The ill health may go back to behaviour of great-grandparents. The lungs may be weak, the vital organs deficient, the nervous system devoid of stamina, the machine out of balance. Even more probable, congenital diseases may play a part in the bodily vigour, and the mental capacity. Who then can justly blame the individual for reactions upon his moral conduct?

The challenge of the new insight, however, is more complete than this, for we know that inherited influence is only half of the story. We were each of us born into an environment. Whether that environment carried with it destructive influences or forms of experience compatible with the individual's needs also determines his normality. The child of the slums has not the same opportunity for good moral conduct as the boy or girl born to a fine home influence. Nor has the child born in the very best of homes an equal opportunity for right moral behaviour, if the atmosphere and interests of that home are incompatible with his own nature. Sea-weed could not grow healthily in a mill-pond. An eagle could not live and thrive in the environment and upon the food of the sea-gull. The polar bear is out of place in the tropics. What is food for one plant or animal is poison for another. What is normal for one individual may be abnormal for another. A child born to be an explorer of the deserts might receive an upbringing injurious to him if he chanced to be born in a family of introspective philosophers.

Thus it appears that that which is good is really good only if it is suitable for the individual, and his moral choice is involved in this. Grass is good for the cow, but it is not necessarily good for a halibut. An introspective philosophy and a quiet subjective form of life might make a beautiful environment for a young Emerson, but produce terrific reactions in the growing life of a Columbus. Their later actions in life are certainly part of this experience.

The discovery of a necessary fitness of environment to an individual's need is the fourth challenging point which modern science has revealed. The insight shakes our old ethical attitudes to their very foundations. We have come to see that the meaning of life is, first of all, the suiting of the environment to the individual before the individual can be rightly taught how to adapt his nature to the conditions of his proper habitat. We must approach the subject in exactly the attitude of the agriculturist. First the right soil, the right climate, the right nourishment; and second, the right culture. The very best of culture will not correct the inevitable limitations of the wrong soil. And where the individual is basically misfitted to his living conditions he can be in no sense to blame for the negative reactions which may result. More than any other point, this final discovery which comes from the researches of modern psychology transforms our attitudes as to how moral conduct is rightly developed.

To the reader who first comes into touch with this modern determinism it often seems as if the individual had no freedom left. We hear him say that all responsibility is destroyed; that we have gone back to fatalism. If we are only what we are because of our ancestors, if we have no part in making our characters, if we are so imprisoned by environmental influence and habit formations that these set forms become deeply grooved in our natures, then is not the free choice of duty destroyed? If we feel like living as reprobates can we not simply blame circumstances for it and feel no chagrin? But this is not true. The scientific attitude, if fully understood, has destroyed, to be sure, the justifications for the old censoriousness, but it has not taken from us either the true measure of personal responsibility or the opportunity to use initiative in the seeking for a continually better form of life. It does abolish the old perfectionism and make the foundations of the old ethics ridiculous, in that no individual can do more than take the next step in his moral advancement. It does show that we cannot hold up to him a course of action far beyond his level of evolution, nor blame him when he is unable to obey some highly developed moral code. But it also teaches us that our responsibility consists in an evolutionary effort, that we absolutely can and should seek for the next degree of betterment. It shows that we can make the move close at hand that will lead to another percent of fineness, to the next level of goodness, to one step above, toward the truth.

Thus, while modern science makes impossible all ethics built upon rigid patterns of behaviour or Puritan codes of conduct, destroying the foundation of crystallized conventionality, it does more than this. There is an altruism in the new ethics so far beyond that of the old attitude as positively to make a white light in the darkness. It brings forth the growing principle, an insight which teaches that the codes and conventions of the present will some day seem so far from perfect, so far from what is right and good and beautiful as to appear almost savage. To those who have evolved to greater powers of understanding and finer levels of thought our present morality will seem dwarfed indeed. We see that the very idea of fixed standards is in itself evil. Crystallization is the end of growth, fixation the blight of advancement. The pattern, if unchangeable, is synonymous with death.

In its simplicity, the distinction between the old and new points of view is really found in this contrast between rigid perfectionism as a way of goodness and the evolutionary spirit which centres responsibility upon taking the next upward step.

If we accept this new premise that our ethical responsibility consists not only in our personal evolution, but in so living that others may also grow, are we not ourselves looking upward, forward, toward the light? Are we growing and unfolding, progressing, or are we turned backward toward the darkness, degenerating, in a state of regression? Are we so living that others may also unfold? This becomes the central question and it is because of this that the phrase, "positive or negative," becomes so important a factor in the new ethical methods.

In its simplicity, then, the new ethics consists in an intrinsic process of helping oneself and of assisting every individual with whom we come in contact to turn some part of his nature from a destructive to a constructive attitude, from a negative to a positive form of expression. We know that he cannot do this with the whole of his life at one time. We know that he cannot reach any pattern of perfection or obey any completed code of behaviour. But he can, day by day, convert particular parts of his nature from an evil to a good form of expression. He can, day by day, re-focus his inner impulse so that instead of taking the next step downward through some unguided emotional or impulsive expression, he takes the next step upward in the way in which he releases the inner forces of his character.

Thus in place of an ethics of externalism—for that is what obedience to outward patterns superimposed on the opinions

of others really consists in—the new ethics is an inner choice, a sublimation of first one force of character and then another, from a lower to a higher outlet. It consists in strengthening day by day the decisions for better expression, through repeated effort and thus of building great channel-ways of habit formation by which the nature may become stabilized in its upward growing effort. The new ethics then is a continual procedure of conversion, as the individual comes to understand himself and his opportunity: a transmutation of each part of human nature from a primitive to a civilized habit-way.

Once we have laid this premise of growth by inward effort, the old ethics seems a kind of barbaric materialism. Instead of asking the old questions: What are the proprieties? What are the forms of goodness and standards of conduct? We ask instead: How can I carry on this act of transforming my inner forces from a lower to a higher type of expression? How may I turn my selfishness into altruism, my fear into a wise caution, my wilful egotism into an obedient discipleship of the truth? Scientifically, the answer is simple indeed. By first studying and understanding human nature. By the development and use of the power of thought. By application of the capacity to deliberate. By an affirmative effort to use the great cerebral hemispheres which are our heritage, in distinction from that of the rest of the animal kingdom.

We do not hold ethical standards for the lower animals. We know that they have little or no power of choice. We do not blame a cabbage for reaching out its leaves and smothering a neighbouring plant so that it dies. But we would blame a man if he committed this kind of murder. We do not even blame some one of the lower species of animals if it eats those of its own flesh. But we shrink in horror at the thought of human cannibalism. Thus in a cosmic sense we may say that our human obligation consists purely and simply, as men, in being faithful to the power of choice with which our great cerebral hemispheres have imbued us. Our responsibility comes because we have the capacity to deliberate upon the next step in a course of action. It is because we have this capacity that we have responsibility. This is our freedom, and by the same token this is our duty. If we were unable to know good and evil in any sense, if we were unable to think upon right and wrong, if we were unable to choose the next step upward, there would be no responsibility for us as to

how we live. Determinism would mean fatalism. But just insofar as we are able to think for ourselves we are responsible. Just insofar as we can see the next step and know how it may be taken, it becomes our duty to obey its decree.

When this doctrine is once understood, not only our own responsibility but the principle in our treatment of others develops. As parents, it becomes no longer our duty to coerce the child to rigid standards of behaviour and trouble his soul with mechanical idealism. Such a perfectionism is revealed as impossible and abhorrent. It does become our responsibility to help the child to deliberate upon his next step and with all of his might and main to take that step in his upward development.

It must be apparent to those who have followed the thought of the new teaching that modern ethics depends upon knowledge of what we are as individuals. We believe that trouble should be avoided at the right end by helping individuals so to know themselves that wrong actions will not come to pass. We believe that psychology should be so simplified and so sanely presented that no normal boy or girl will reach young manhood or womanhood without knowing himself and knowing how to direct the forces of his nature into ever finer expression, so that his trend of life becomes self-reliant and progressive. Only by this means can we have real integrity in human relations and honesty in our behaviour. Only by this means can we destroy the masquerade in which we live and find reality.

From this philosophy the individual will be led to look out upon life and reason about it. It will require that he understand the real values of what he would do, and by his reason seek to discover the higher significance in each form of experience. It is not difficult to learn that mere release does not pay, for the laws of action and reaction are forever at work in human experience, and once we have been led to reason over causes true understanding of effects becomes possible. Thus we discover that real values are for the sake of our progress toward the ideal, and that no value exists for itself. Ethics is for man and not man for ethics. The individual is greater than all forms of his civilization. In the old idea ethics was seen to be greater than the individual, and he was taught to shape himself to its model. It is probably because rigidists cannot grasp this procedure and are still

seeking to shape man to the model, that there has been so much confusion and idle vituperation about "modernism."

It should be evident to the thoughtful reader that such an attitude does not advocate a mere release of human nature, a mental and emotional anarchy. Unfortunately, this has too often been the belief. It has come from the fact that we have had necessarily to attack the crystallized conventions. We have been against the old forms, and since the moralists have not been for the inner spirit there has seemed to be an absolute antagonism. These moralists have then obscured the truth failing to see that we are trying to conserve all that is sacred and attacking only the literal and superficial traditions. True moral release is constructive extension of all that constitutes the human being, an upward progress of the whole man. We seek a new way only because we have found the blockage and the perversion of man's nature as they have resulted from antiquated externalism.

There are several great principles underlying this point of view. First of all, we find that if a child becomes completely inhibited he then accepts an absolute obedience to rigid codes of behaviour. The personal forces then so stagnate that long before maturity habit has enslaved him. He seems to become what the codes have made him, and lives like a mere serf within them. But if he resists standardization because of strength within himself to contend against such imprisonment, he follows two primary forms of expression. First among these is the law that our actions obey our beliefs. We do what emotionally we wish to do, not what we think we have rationally decided to do. And second, if we would ever do better we must learn to deliberate upon a course of action without interference from our feelings. Then if our deliberate thought goes deep enough or is maintained long enough, we shall ultimately convince our feelings of the right decisions of our thought and henceforth new belief and a different course of action will result. Not until our emotions are really and dependably in agreement with our thought is consistent behaviour possible. In every crisis emotional belief rules, and only that thought which has merged with the feeling is presented in the action.

Because this deliberate process is not followed in the present we have our modern confusion. The revolt of youth is the direct outgrowth of the failure to carry intelligent belief down to the depths of feeling so as to produce convictions.

Modern youth is certain of the failure of the old ideas. It has not been helped to form an equal assurance of a better way.

This new and thoughtful type of conviction is the end and aim of the new teaching. It seeks to build it on an intelligent understanding as to what human nature really is. We strive for scientific knowledge of the mind, a thorough evaluation of character, a clarification of disposition, an analysis of mental states, and a discovery of how unfortunate and unhappy conditions of mind and of body may be avoided. Our aim is a mental hygiene which shall be in every way analogous to physical hygiene.

Such an approach teaches that it is egotistical release that is wrong. Our hunger and appetites are essential parts of human nature. Sorrow comes from inhibiting these forces and also from leaving them undirected. Success and progress result from their conversion into higher forms of expression.

The whole problem then comes down to the question of adaptation. We are living in a world of many egos. Personality presses upon personality, and circumstance upon circumstance, and only as we learn to choose obedience to the principles of life is progress possible. In this act of choice there are three factors: first the force of conditions, second the strength of the motive drive, the will to do, and third the ability to think, to formulate an act of choice.

There is another contrast which is essential to our understanding. This is between the "ought" of the old ideal and the "can" of the new principle. Obedience to patterns put before us, what it was claimed we ought to do: we ought to be good, we ought to be loving, we ought to be perfect. It is easy enough to say we ought to be angels, we ought never to say an unkind word, we ought never to waste any time, we ought never to frown. It is a heavenly ideality but an inhuman doctrine, a stagnant and destructive measuring rod. It results only in strain and confusion, self-condemnation and despair. What sums of human woe have sprung from this misconception of human duty! I ought to make this book the finest treatise on emotional education that was ever written, but I cannot. It will fall far short of my ideal, and I must accept the possible rule to do the best I can. I must present what I know with the best understanding in my power. And you, my reader, must do the best you can with your acceptance or refusal of whatever I may have to say. You

ought to be able to remember every word of it, you ought to be able to evaluate it and compare it with all that is known in ethics and all that has developed in your own experience, but you cannot. You will only bring to it what you have by way of insight and high purpose. Thus it is that the new attitude teaches us to accept ourselves where we are and as we are with readiness to take the next step forward. Thus it is that the doctrine of evolution comes into the new approach to human conduct. A born criminal cannot apply an ethical teaching made suitable for Plato or Lincoln, but he can take the next step forward in his life which will build up out of his criminality. If you and I go to him with our minds full of terms built upon an angelic behaviour, we shall get nowhere in helping him. It is our task to show him his next step and not confuse and blur his mind by a picture of perfectionism. The criminal ought to be an angel, but he isn't. He is a man of the Stone Age born with a brain that is incapable of grasping even the ordinary standards of good behaviour. His development must be a transition. It cannot be anything but a gradual evolution, and this is just as true with you and with me in our measure of development as it is with him. We shall get nowhere by pursuit of the angelic impossible. We shall advance constantly from the moment we accept an upward climb. Indeed, progress is like going up a mountain, we ought to be at the summit but we aren't. There is a long journey ahead, and unless we visualize this journey and gird our loins to the task we shall never reach the top. There is a next step which we can take, and if this is followed by another and yet another, we shall some day reach the summit. If we blame ourselves when in the valley that we are not on the mountain top, the spirit sits down in discouragement and melancholy. This is just as true in climbing the heights of fine behaviour as in scaling the Matterhorn.

This again is a doctrine which has been greatly misunderstood, for the moralists talk only of the mountain tops and visit blame upon all those who do not indulge in this impractical ideality. They go about with ready mouthings of what we ought to do, with little compassion for our human frailty and with less willingness to help us to take the next step.

Because the modern aim is to teach men how to evolve, the rigidists believe that we have discarded the ideal. Indeed,

the very soul of Puritanism is typified in the word "ought" and in the phrase "you must." Hence the neurosis that came in its wake, the shame, the blame and the censorious criticism in which its advocates indulge.

Thus it appears that apart from having a divergent attitude the new viewpoint advocates a differing method. In the old teaching you were supposed to picture some distant goal, and by every means in your power shape your behaviour to that pattern. Our modern methods are built on what we call the image-making process (presented in a score of places in this volume), by which the adult and the child focus their effort on a clear mental picture of the next step ahead. The individual sees himself in the new and better procedure which he can take in the great to-morrow. The will to do follows, as a building comes after the design of the architect. This is a process of unfoldment and brings all of a man's self-discipline to bear upon his growing principle. It is exactly the method which life has ordained in the building of the human body. From the moment of conception to the days of majority the physical structure of the child is going through a continual evolution. Why should his moral advancement depart from this cosmic principle? His body does not grow by a coercion of his life in the womb, and his childhood days to a pattern of completed adult form. It follows a steady transition. The future ideal is fine and necessary, but the true method of achieving it is a development.

An understanding of the contrasting methods is essential to any grasp of the new teachings. We are not forsaking perfection. We are slowly building toward it, but we do not believe that by flagellating ourselves or our children to that perfection, as the old ethics still teaches, we shall become perfected. We merely become inhibited.

It is important for us to determine how the delusion as to the values of inhibition and standardization came into being. It seems rather obvious to us when we think about it that it was the outgrowth of unthinking literalism. We all of us very easily make the mistake of transferring our attention from true causes to a worship of stationary effects. We easily pass our attention from regard of inner method to classification of material consequences. This mistake we can trace all down through history. In the decadent period of Rome people worshipped the kind of buildings which Greece had produced, but they lost contact with the principles of

harmony, of rhythm and of balance which produced them. Thus they became imitators. In the same way in the period which followed the Renaissance men lost the inner impulse of that great age and imitated as best they could some of its effects.

Man has done just this in the world of ethics. He transferred his attention from the primary values of self-reliant and self-determined action by which the inner forces of man's nature are guided and put his attention upon the behaviour which seemed to result from this inner process. Thus he became an imitator of consequences, a worshipper of results, a builder of sanctified manners and crystallized conventions. He lost contact with the inner art—or shall we call it science—by which these right consequences may be produced. Instead he fixated the effects as modes which he and his children should imitate. Thus his attention became extrinsic and superficial instead of intrinsic and real.

Then, instead of passing down to his children knowledge of the great inner processes which make the soul of ethics, he built up a rule of customary behaviour and taught his children that they must worship this convention, this collection of effects, as if sacredness existed in manners instead of in purposes. Hence the great body of tradition.

The change which we are seeking to-day is then but a return to the spirit of the greater teachings of the past; a return to their reality. It should be evident to every thinking mind that laws and principles are all that is changeless in life. Inner methods and the spirit of a thing may endure forever, but effects are only an adaptation of these inner laws and principles to the spirit of a time, to the needs of a day and an age, to the changed and constantly changing situations. Our buildings, roadways, bridges, forms of transportation and communication are changing and must change with every decade, but the principles of mechanics remain the same. If we had come to worship and follow the forms of mechanics rather than its principles, material progress would have remained stagnant. In large measure this is exactly what we have done in the world of ethics. The moralizers have been pattern makers. They have sanctified effects. They have asked the world to shape its behaviour upon unchanging manners and results, rather than upon the interior principles. Advocates of the newer ideas are merely asking us to return our attention to the intrinsic values and accept the attitude of

science that has transformed life in other spheres of effort. For in every other field veritable revolutions have transpired. Ethics has remained decadent.

When we bring together the two basic ideas, one, the power to deliberate with its right of choice, and the other, compassion for the limitations of what the individual can do in any one day or situation, the new viewpoint is singularly clarified. The mistaken idea that determinism means an absolute fatalism disappears. Determinism becomes merely a measure of our particular and personal limitations, defining what steps we are unable to take because of heritage and environment, and thus centring our responsibility and focusing the effort of the life upon the steps which we can take: enforcing the duty to deliberate upon those steps with all of the drive in the human spirit. Thus personal accountability enters into ethics as never before, beginning with the development of deliberate choice as soon as a child can think.

PART TWO
HUMAN MOTIVES

CHAPTER VI

CHARACTER AND DISPOSITION

IN the days when man believed the earth was flat and ruled by mysterious powers exerting their wilful magic upon the destinies of living things, creation seemed an enigma. To-day, majestic and awesome as the universe appears, we understand our whirling sphere and much of its natural phenomena. Forces unseen to the naked eye, vast laws and principles at work within all substance have been revealed. Under the microscope the intimate life of minute atoms has been shown. The relation of cause and effect is known. And between the microcosm and the macrocosm we have been able to analyse and classify the myriad forms of all three kingdoms which make up the world of matter.

The realm of human nature has seemed for centuries an equally difficult maze. Men have believed that the world of thought and feeling was a strange, uncertain, gloomy region of the supernatural, which could never be measured accurately. Today, intricate and mysterious as the mind appears, we understand much of its phenomena. Under analytic test even the intimate impulses of the individual have been revealed, and between the intrinsic and personal, and the extrinsic and social, we have been able to measure and classify many aspects of the three planes of which thought life is composed. Physical, emotional and intellectual experience is no longer unfathomable. The same sort of unseen forces as were found to be at work in the world of matter have been discovered: laws and principles which explained the relation of action and reaction. We have been able to separate causes and effects and to know that much we considered actual and permanent in human nature was but a transitional phenomenon. Mental conditions have been uncovered which we can now separate from the innate forces of character.

Recognition of the difference between the native self or innate nature and the self of manners and usage is a primary psychological distinction. We might in other terms describe this contrast as that between the real and the habituated man

—the first and the second nature. The inherent being or biological character is the product of the hereditary background. The self of custom, or, in other words, the disposition, is the outgrowth of environmental influences.

This clarification which psychology has achieved is as epoch-making an exposition as the Copernican theory, and more far-reaching than the discovery of America. For not until we understood that man was born with characteristics that cannot be changed in type or essential structure throughout his lifetime, was there a basis upon which to measure the common irrationalities of conduct which have so long troubled the world. Nor until we knew that man does not inherit his disposition but gains it from environmental experience did we have any foundation upon which to build a technique of guidance and correction in the art of living. Before this there was only the involved and barbaric idea of character development by self-denial and control, a doctrine about as sensible as praying for rain and making incantations to strange gods that sickness might pass. Indeed more than 90 percent of the moral teaching and preaching in our day is absurd because it is impossible to achieve. No man ever yet developed his character in the sense the word is meant: that is, he has never yet been able to change it one jot or tittle by moral struggle, any more than the savage can change the direction of the wind by blowing into a dry gourd.

This favourite idea of parents and clergy has no more foundation in fact than to suppose that by effort a cauliflower might become a rose, or an onion become an orchid. Nothing that keeps its form and substance ever changes its character, in the human world no less than in the realm of matter. Oxygen and hydrogen in correct mixture may become water, but in so doing they lose all identity; the old form and substance is gone. In the same way the essential nature of man may be changed in one way only; one must destroy his identity by killing him. Otherwise, for all the effort any one may ever make the individual keeps his variety of characteristics without any change of type through a lifetime. He gains neither more nor less instinct or emotion or thinking power than his native endowment. These basic qualities he inherits. He possesses them according to the nature of his inheritance. If his parents have been highly evolved, highly developed individuals, if his ancestors have been fine and sensitive men and women, he will inherit their quality and possess intelli-

gence in a quantity which corresponds to the sum of their endowments. In other words, he inherits his basic character according to the background of his blood.

As there has been much popular confusion regarding this fundamental distinction there needs to be an adequate explanation of the matter. Much of the material which follows in this volume depends upon an understanding of this difference between character and disposition. In the first place, the term character has been loosely and wrongly used for generations. People speak of a good man as having "character"—much as if the term were a synonym for moral vigour. In the same way mothers tell Willie to "behave," using behaviour as a term of virtue. If Willie did not behave he would die—since behaviour describes only how we act as living creatures. The criminal child still behaves. His behaviour is bad. In the same way the marauder has character. He may have quite conceivably more character than many a good man, and his character may be developing daily—but developing toward crime, toward murder. Development does not imply goodness. Anger, lust, greed, may develop as well as courage, tenderness and compassion. As the tiger grows his nature develops quite as much as that of the turtle dove. Character is not a synonym of moral vigour in a truly scientific sense. It is not misused in this way throughout this volume. It is a term which defines true self or inherited nature. What you were the day you were born is entirely covered by the word character, except that your character was undeveloped—a thing of potentiality—not of maturity, even as the little seedling of the giant redwood tree has all its character, not in its fulfilment, but in germ. We must note, however, that immature as it is, the redwood seedling will never develop into a peanut plant, nor even a rose bush. It will only grow into a redwood tree. Immature as it is, its future as to innate nature is set forever. It may become a well or a sickly tree, be dwarfed and injured or reach its full growth. But its essential nature will not change.

It is this determination we mean by character. It describes the behaviour pattern or design of growth which is inherent in the seed—and inevitable in the maturing experience of any species. Much confusion has troubled popular thinking by the misuse of the terms "behaviour" and "character." Neither word rightly possesses an ethical significance. Moral vigour we may produce by the resistance of evil, just as health

is the product of right regard to the laws of physical well-being. But one's inherited constitution does not change because of exercise. A Nordic does not become negroid—or Mongoloid—by diet and sleep. Nor will the Eskimo evolve into a Latin and gain a Roman pride from obeying any laws of physical or mental conduct. His character is fixed.

There has been much puerile literature on "character development" by "the resistance of temptation" from which a loose and unsound delusion of character change has become prevalent. It has been an unfortunate influence which interfered with a simple understanding of the facts. A man's character is the synthesis of his bones, blood, organs, glands, nerves, brain, reflexes, instincts, emotions, desires, motives, mental processes, and whatever else belongs to his physical, mental and spiritual being. The term in one sense is purely biological. Yet even if we maintain that what is meant by the "soul" or spirit—and pertains to the mind and dynamic of a man—is supraphysical, it is still an outgrowth of heritage, a development of biological components—not a quality annexed from star dust and floating mist. The chromomeres in the chromosomes which produced me possessed psychical as well as physical potentiality. My mind grew from the former, my body from the latter attribute. Any separation or unrelated distinction between these planes is ridiculous. We are not bodies born of our ancestors in which some mysterious Deity put incompatible souls. As bodies, nerves, minds, souls, we are one integrated organism. And this integrated being is the character. It may by development and victory over difficulties become more fully and deeply integrated. But it does not thereby become anything but itself. Ten thousand ministers to the contrary—a man's character does not change by moral struggle any more than a Zulu baby becomes a pink-cheeked blonde by resisting temptation. Moral vigour it may develop—the moral vigour of a Zulu.

Throughout this book the term character signifies all that is your true self as an individuality. The term moral vigour is used to signify the "character" one was supposed to create by being good. Disposition is used in its original sense—as a word describing how the character forces become disposed or placed—related to each other because of environmental influence. If my parents had punished me every time I exhibited imagination or artistic proclivities, they might have blocked the growth of the æsthetic and creative side of me—

thus affecting my disposition or character maturity. But by that means I would not possess in my first self or innate nature any less artistic tendency. The endowment would be the same—the character unchanged. The disposition only would have become involved.

Were it not for the persistency of character, the human race would long ago have been destroyed by man's ignorant handling of his mind. Were the apparently acquired characteristics of our dispositions transmitted by hereditary processes, the integrity of man's nature would long ago have been vitiated. Instead of this we are protected by our very egos. Within each of us is an urge to develop after his own kind, to reach out and establish himself in life.

This is the one central fact which research reveals as fundamental in all nature, and basic in human nature: the dynamic, which we might call "the growing principle." Drop a seed in the soil and natural forces make it stir into life. It swells, pushing out its roots against the resistance of the dirt. It seeks its nourishment, thrusting its stalk up to the sunlight, growing after its own inherited nature. No amount of effort can convert it or pervert it into any other kind of plant. Nor can the integrity of its growth be impaired and true health remain. Every reach of its surging life brings fulfilment only of its inherent structure; the law of its being is written within it. Even its needs of environment and cultivation are intrinsic, contained in the germ itself. Obedience to these requirements, as determined within its own confines, not by enforcement of any outward standards whatsoever, alone measures its health and development. Nor can this absolute determinism be deviated from to any essential degree. Plant a sand vetch in a swamp. It dies. Plant a lily seed in the desert. It dies. Mountain laurel in the valley, a sunflower in a moist ravine, seaweed on a mountain top, clover in acid soil, sage brush in rich humus, fungus in sand, end in results as fatal as if that rare orchid which lives on air were put in a mud bottom with the pond lily roots.

In Heywood Broun's column in the *New York World*, the quaint story was told of a man who brought his little daughter a cactus from Texas. The child put the plant in the rich soil of her garden, surrounding it with shingles to keep off the sun as she had done when putting out roses. Rich dressing was heaped about it. Faithfully three times a day

she watered it. But the obstinate cactus sat there and would not grow.

Disgusted, the child neglected her garden. One hot August day she went out to see if the cactus was still alive. The shingles were blown down. The dressing scattered, the soil was cracked and parched. Many plants were dead. But the cactus, reaching out its leaves over the hot dry earth, was in full bloom. It had found at last an environment compatible with its needs.

There may be partial adaptations for some plants and animals, but there is only one surrounding that insures their full development. And however some plants and animals survive they but endure modification and restriction. The ox bears his burden, rubber plants live in the coal gas of the bay window, but they do not thrive. So, too, are some living forms capable of existing after pruning, transplanting, potting. The dog's ears may be clipped and his tail cut. Yet in some measure integrity, beauty and vigour are lost. The convention is a compromise to an ugliness with which one becomes inured. Nature, in some measure, has adjusted herself to the perversion.

Man, the most supreme of nature's creatures, necessarily has greater power for adjustment than his lesser brethren. Cut off a man's arms, a leg, remove his eyes, or shatter his hearing, destroy the will, or inhibit the emotions, constrict the imagination or delimit the instincts, enslave the reason or imprison the personality and the individual survives the experience. That is, he continues to exist, a dulled and discontented sort of creature. He does not at first sicken and die. In fact, sickness and death, when they follow, may seem inconsequential experiences to thoughtless observers. Superficially, because of delay and indirection, the relation of causes to effects is seldom obvious.

It is for this reason that the human race has been spared the pain of seeing its own destructive treatment of those it loves. Unaware of, or at least unconvinced of, the growing principle as man's first element of being, few, if any, guardians of youth have accepted the doctrine that obedience to this basic law on the part of all who come into contact with any growing thing, alone determines the success and righteousness of effort. They repeat the words "the child is father to the man," but they do not believe them. They read that a seed has within it the potentiality of its growth, and a clear

determinism of its needs. And they know that Mary and William, Edith and John are seeds with requirements no less absolute. Their knowing is left as mere words that are forgotten and the old distortions go on, while generation after generation youth revolts, disobeys and rebels against the ignorance of its overlords. And so we have the phenomenon of the South Sea Island head binders, producing children with normal skulls, and persistently distorting them into monstrosities. It is only a more obvious example of the drama in America of innocent, healthy young minds literally bound and constricted in thoughts and feelings, until they become neurotic.

Indeed, the parallel is clearer than this, for even as we define a monstrosity as some one in whom the growing principle, in the physical body, has been injured or deformed, so the neurotic is only some one in whom the growing principle of the mind has been perverted or inhibited.

Essentially, belief in the growing principle implies that man's first dynamic is hunger; hunger for food, for life, for experience, for beauty, for love, for all that meets the craving of a particular character. This hunger drive is a blind, thoughtless urge, a mere outreaching obedient only to the laws of anition. That which brings satisfaction, nourishment, growth to one species means nothing to another. What is necessary to the health of a humming-bird will not feed the eagle. The music that thrills your soul may leave another cold. So with the individual and environment. When the growing nature is forced into some incompatible, external mould and made to fit some extrinsic and superimposed pattern, the inner character is dwarfed or sickened. A potato will wither and grow sickly sprouts under boards and boxes. Repression, inhibition, congestion, suppression, depression, inanition, negative stimulation, perversion, distortion, create a similar havoc with the human being.

This transformation, however, we must not mistake as one of character. It is a change of health and a dwarfage of growth. The essential nature will go on struggling to keep its integrity and obey its inherent design. Inevitably conflict is aroused between the constricting forces and the powers of nature in the inherited character traits of the individual. In the resultant struggle the inherent powers may be strong enough to win, for even a plant has been known to break a box put about it and free itself from artificial restraint. But

such a miracle is rare in human experience unless some psychological Samaritan comes along to cut the constricting thongs which are distorting the growing powers.

It is, then, largely as a result of blockage and sickness created by environmental restrictions that we have such a contrast between the two levels of human nature known as character and disposition. The disposition is a synonym for the ensemble of positions into which the character forces have been bent, dwarfed, sickened or otherwise misshapen and stultified by the repressive influence of adult ignorance in the growing years. Were it not for constriction and conflict the disposition would be synchronous with the character. It ought to be. Nature intended it to be. And when it is so the character forces function through the disposition with ease. Where constriction and conflict exist, there character forces struggle through the disposition with disease. In this contrast between ease and disease we have the foundation picture of health and sickness. The word health comes from the old Saxon word "wholth," meaning wholeness. When the character is whole; that is, when it is undwarfed, unconfined, unpruned; when it is nourished and cultivated in the right soil and sunlight and helped to grow toward the highest beauty of its own inherent possibilities, health is the result.

Because most men have been in some ways bent and dwarfed, undernourished or sickened or thrown into conflict by the struggle between the integrity of their natures and the repressions of a wrong environment, there are few if any of us who have not grown into dispositional states that are essentially perversions of our true selves. We have of course become so used to these abnormalities that we regard them as normal, just as the people in the late Victorian era were used to waspish waists on women, or as savages misshape their bodies and think of the result as natural. This leads to negative identification of the self so that the individual thinks he is his habit formations and emotional perversions. Egotism then fights to maintain the perversions and justify the conflict in an attempt to maintain the sense of being. The result is chaotic confusion.

It is this disturbance which makes human nature seem so difficult to understand and not the native character itself. Indeed, once we have fully seen what character is in contrast to forms of disposition, the fogs clear from human experience,

just as the mists of superstition and witchcraft were lifted from the face of nature once matter was understood.

Suppose, for example, we are endeavouring to gain insight into an individual who seems highly nervous, despondent and irritable, with a tendency to become intoxicated about once a week and a habit of sitting silently hour after hour. Is this behaviour necessarily the expression of the man's character? Certainly it reveals his disposition, but was he born destined to appear this way, and must such behaviour remain? If it is changed and modified does it mean a transformation of character, a modification of the powers with which he was born? Does not a change of behaviour indicate a return of his disposition to a form more in concord with his character? Suppose we find, for instance, that in this man's boyhood he was highly musical and poetic, sensitive to beauty and deeply emotional and it comes to light that he was punished whenever he "wasted time" with music, and denied any chance to enjoy it. We learn also that he was mocked for his poetry, called a sissy for his love of beauty and punished whenever his wealth of emotion interfered with the hard, cold, materialistic practicality that—an uncle, let us say—required of him. After twenty-one years of this sort of stultifying constriction would it not be quite inevitable that this man would have a disposition (a second nature, as it were) in conflict with his inherent character, or first nature? And isn't the miracle we witness in modern psychological work, when such a man is released from his nervousness, despondence, irritability and silent brooding, only a return to his true self? We have merely removed the individual's conflict, interpreted his negative habits until he discards them, revalued the constricting ideas until he rejects them, recreated his own dynamic urge for self-expansion until he comes to life after his own kind.

To clear up unmistakably the riddle of character and disposition let us take one element of character,—imagination, for example,—seeing the dispositional manifestation through which it may pass.

We will assume that a baby is born to two parents whose lives and whose forebears revealed great gifts of imagination. Some of the ancestors were artists, others were writers and musicians, still more were inventors and some were explorers. Thus the psychic potentialities of the chromosomes in the blood stream of this baby were of a highly imaginative order. Misfortune comes into his life however. At the age of two his

back is injured by a railroad accident which killed both his parents. He is forced to be in bed all his boyhood. A puritan couple of the set materialistic type think it their duty to adopt him. He is given nothing for his imagination to feed upon constructively. Every influence is against its normal growth. One of two things will happen. Either the imagination will be crushed—and so inhibited that its growth is blocked—or it will find a negative outlet into phantasy, sex dreams, fantastic fairy tales, wild escape adventures, unreal thought journeys will take the place of a normal imagination accomplishment. The little boy may lie in bed picturing himself on some jungle island—but with more entertaining companions than a man Friday.

Dreams and day phantasies are only imagination at work—finding an outlet where it is blocked in everyday life. So too the obsessions of many types of delinquency are only negative outlets for congested imagination. It is not the movies and the press and lurid books which send youth into crime. It is their imagination-crushing adults who drive this thirst for mental adventure into a wrong expression because they block its right release. And not until we understand this tragedy in the growing period shall we ever come to a true human normality. Imagination must have constructive expression or it destroys the individual.

In Diagram Number I in the Appendix we see four forms of expression or dispositional outlets which may become habit ways of the individual's percent of imagination—because of environmental influence. He may be helped to release this great gift into normal creative thinking, the inventive imagery of mechanics, art, literature, banking, commerce, and so on. He may be so blocked that this normal outlet is denied, while some nurse or companion may stimulate phantasy of a sexual or other fantastic type. Again imagination may escape in the form of mischievous escapades. The boy may create delinquent adventures and act them, even as a detective story writer imagines such sensational experiences and describes them. Lastly the character may become so repressed and abnormalized that imagination is perverted into delusions. The boy may hear noises, fancy some one following him, see skeletons in the dark, people the night with objects of terror. Imagination has become abnormalized. There are four dispositional outlets for this and every other human quality. Indeed conditions may develop to dissociate imagination so that some

measure of the mental power flows into each of the four ways of expression. But the original measure—the inherited endowment of imagination—is not increased or decreased. The environmental experience has not made the character less imaginative. The development has merely been less normal. The disposition is affected, not the basic capacity.

There is no point so important as this to understand—because the whole secret of corrective psychology consists in freeing the original nature of its blockages and helping it to flow into the constructive outlet. In the instance of this boy we would seek to stimulate creative thinking—or true inventive imagery. We would not try to increase or decrease, change or modify the inherited amount of imagination, but only to withdraw it from the habit paths of (2) phantasy, (3) psychoneurotic delusion and (4) mischievous escapade, helping to direct it in full into its beneficial expression (outlet No. 1). This procedure entails no change of character. It produces a transformation of disposition.

Each element of character may be released in just such contrasting outlets as exemplified in the diagram dealing with imagination. In later chapters we treat of the various forms of release of instincts, emotions and other aspects of the basic nature. Nor is this all there is to it—for as shown in the chapter on inherited levels each element differs according to the plane of life on which it is released. In no instance, however, is the basic endowment modified as to its type or quality. The expression follows a new habit pathway but the character does not become of a different type.

Could there be any discovery more important than this knowledge of the dispositional blockages of natural character growth, since it performs the double service of showing us how to set men free from their limitations and misery and at the same time gives us a measuring rod by which we may discover how human nature should grow, evaluating not only one man's particular nature but all human beings? Is there anything in all science so important as this for man to know and use for the art of living?

The discovery, moreover, solves other riddles. Behaviourists still reduce us to a few reflexes, environmentally conditioned to produce our differences. Biologists still contend against the forces of environment. We see to-day that the very debate is futile since both are quite separate influences which produce entirely distinct results. One is not more

formative than the other. They merely create different phases of us. The hereditary forces produce an unchangeable character which grows after its intrinsic design, if given a chance. The environment helps or hinders, accentuates or modifies the development of those forces into a disposition which is either a normal fulfilment or an abnormality. The two forces do not have the same type of influence. As heritage produces the basic character and environment the disposition, they may be equally strong, or one stronger than the other. The two cannot be compared. Environment in no way changes character, it merely produces a different relation between the elements of character.

Suppose we have before us a conduit full of live wires. Each wire might represent a character force, that is, a motive, a desire, an instinct, an emotion, or a mental process. We can assume that these impulses are normal and related to each other as they were intended. Now suppose we reach over and pull the wires out of place, mixing them so that they lie tangled and intertwined. The currents are crossed. Some of the wires become bent so that the current is short-circuited. Others are sparking so that interference results. We must understand that we have not changed the wires themselves; they have neither become different nor have they gained a higher or a lower voltage or an altered current. But their possibilities and positions and their relations to each other have changed. They have, in other words, a different disposition.

Knowledge of this action and reaction of character and disposition is basic in therapeutic psychology and all recreative endeavour, for it teaches us that if habits do not endure too long so that parts of the character are blighted and die, ceasing to struggle, the disposition can be transformed and the nature set free. As long as conflict exists we are sure the individual can be helped. When struggle has ceased the character has become torpid. Conflict, painful as it is to the one who feels it, is evidence that the inner life in that part of the nature is not yet dead.

But knowledge of character and disposition has solved a greater conundrum than this. For there have been two historic delusions about human character. Some have believed it to be degenerate, evidence of the fall of man, and hence have justified the coercion of it into artificial patterns of conduct. Others have believed the inner forces are

angelic—"the soul is perfect," as the poets sometimes put it—and all the trouble is with the world. Applying this second doctrine, still others, and among these we must count psychoanalysts of the extreme type, have advocated a full unguided liberty for these inner forces, whether angelic or diabolic, as the only answer to the problem of conflict and confusion. Thus they justify that freedom which would soon run rampant like a weed near a dunghill. But those who understand the relation of character and disposition know that these ideas are limited. The inner nature is not entirely diabolic, neither is it fully angelic. Nor yet can it safely be allowed to grow without guidance and direction, else would the character of a born criminal with all its negative tendencies grow like a burdock in the garden of life, killing all but its own kind, and crowding that to death if possible. Character, in other words, does not come into being in human creatures in this day and age with all its tendencies inclined toward goodness, nor with all its tendencies striving toward evil. The child is the product of his blood stream; his character tending to the ways of expression with which that blood stream endowed it. Yet, be it noted, these are only tendencies, these ways of expression are directions or inclinations which the individual by inheritance unconsciously follows.

In Diagram Number II the character and disposition of an unfortunate musician is portrayed in graphic form. It should be made clear that a diagram of this kind does not pretend to be a full and detailed analysis of either the man's character or his disposition, for there are many attributes of both left out of this simplified form. Nor are the fifty-seven elements of character we have chosen necessarily the most important aspects of it, for the list was purposely limited to the commonly accepted and least debatable instincts, emotions and mental processes. The aim in putting in this graph is simply to clarify the contrast between character and disposition and to explain both in relation to a hypothetically 100 percent perfectly normal character with 50 percent as the theoretic human average. The double line filled in by a grey background pictures the musician's inherited character. We see that he possessed more than average capacity for fear, wonder, self-subjection, elation and tenderness—making an obviously volatile and emotional nature. In contrast the emotions of anger and the instinct of repulsion and pugnacity and self-assertion were weak, with strong tendencies to flight and self-abasement.

Parental instinct was below average, sex above average, but by no means the abnormal impulse it became under the life blockage. So we might progress with all the inherited endowments. The area from number 28, the desire for intimacy, to and including number 39, show him to have been born with a good mind even if, because of deficiencies in judgment and reason, his mind was of an emotional and non-intellectual type. The artistic and musical gifts are obviously implied by this very fact and certainly accentuated by the supernormal measures of imagination.

In contrast to this character endowment we find as to disposition sad deficiencies indeed. This man as a boy suffered the most fearful mental starvation. From the age of five he was forced into ten and often twelve hours of routine toil per day—sweat-shop activities—picking bastings and the like. The instinct for manipulation became neurotic—his hands became almost insanely active—his motor co-ordination and dexterity phenomenal. He would flee from this torture of work to play on a bar-room piano. At seven he somehow secured an old violin. The instrument became a veritable drug—an escape from life—a thing to be played feverishly—almost ferociously. But life soon forced the mind into a grey bitter melancholy. Hence we see little elation in the disposition, small expression of wonder, almost no growth of tenderness and less of nurture (the impulse to protect others) while self-abasement and flight, fear and subjection, not only expanded to the full limits of the inherited capacity but became neuroticized by constant exaggerations (from the effect of the mechanisms of condensation, elaboration and rationalization described in Chapter XXVII). In the same way sex, at puberty, became an outlet for the blocked self-expansion, while love became deficient and hate was accentuated.

The greatest tragedy, however, developed in the intellectual capacities. We see a veritable picture of introversion and mental malnutrition in the dispositional deficiencies of attention and interest, of observation and alertness. Indeed all the forces of perception, memory, judgment and reason were inhibited. Even imagination became injured with deficiencies in constructive power. Creative energy turned into neurotic phantasy, dreams, moods and fancies, instead of imaginative achievement. Only a kind of uncanny intuitive judgment of

man and events saved this mind from complete destruction.

Here we see then a graphic instance of the drama of inherited characteristics in contrast to the dispositional effects of environment. The character is in places an accentuation and in others a depletion of the elements of human nature in general (do not forget that only the more common of these elements are here depicted). The disposition is a modification and in this instance a neurotic intensification of the character endowment. The second nature in this musician is far more out of balance than was the first. By right influence and education it could have been given equilibrium instead.

For the sake of peace with those moralists—who delight to use the ancient idea of making character instead of liberating it, as is the obvious need—let us admit that if this unfortunate musician could have determined to become victor over his negative limitations, releasing his judgment and reason, his emotions and instincts from the neurotic blight—that he would have developed much moral vigour (character in the loose and general sense) out of the experience. For we gain the most understanding when we transcend our difficulties. But could this man have freed himself from the congestion that blocked love and accentuated hate—that intensified fear and almost destroyed determination? He would have become a released, matured, glorious genius had he done so. But with his mind as starved and withered as the body of a famine victim and his memory loaded with bitter brooding wounds from injustice—could he realize this theoretic “self-mastery”? Let us be honest instead of ridiculous. The moralists have been nothing short of idiotic—because they have expected the impossible. Such a man could be helped by therapeutic psychology in co-operation with medicine and nature—sunshine and time. But all these good Samaritans would be needed to release him and build him up before he could help himself. And because this is in a measure true of all of us, we waste little time in psychology discussing the old idea of making character. We strive instead to liberate it from the blight of negative dispositions. And that is why we succeed where punitive moralizers failed.

The question of character and disposition may be reduced to four simple theorems. First, inheriting his character, the individual needs an environment in which it can grow normally and well; he needs a soil for his particular kind of seed, not one that is good merely but good for him. Second, his blood

stream has endowed a character on a certain level of development, hence the design of his nature has a certain measure of good and a certain measure of bad tendencies. He may be a born saint or a born criminal, or range somewhere between these extremes. His moral training as well as all parts of his education then should, like his environment, be suited to his birth level. If he is a born criminal, those negative tendencies, which he will not help to sublimate into good outlets, must be closed—imprisoned or repressed—and opportunity made to absorb or distract his nature from these destructive centres. If he is not a born criminal, he will need help and education to learn the art of self-direction, consisting in a full release of all good or positive endowments and a reliant transmutation of negative tendencies into their good counterparts. Third, he must be taught the art of adaptation, for while the true meaning of life is the suiting of environment to the individual and not the shaping of the individual to environment, once he is mature and in health he must learn to adapt to imperfections in life as part of the art of constructive self-expansion.

Lastly, he must learn to accept his limitations and, if he is only a potato, enjoy becoming a good potato, being willing and glad not to struggle for a rose perfume and pink petals. For all true joy is in self-realization through a buoyant and natural self-expansion. By this means a man's disposition becomes compatible with his character and confusion and conflict are avoided.

We often hear the complaint that psychologists speak as if every one were neurotic and there were no normal people. We admit the charge, for there is no one whose disposition is entirely compatible with character needs and whose growing experience has been perfect. Wherever ignorance or selfishness has played a part in early environment, wherever we have experienced misunderstanding or have had our emotions shocked and wounded, whenever we have been neglected and were not shown how to handle our own natures, confusion and conflict have inevitably resulted in the relation of our character forces to each other.

In consequence, most of us are struggling to-day with some dispositional conditions which are not compatible with the structure of our own basic natures. Wrong habit formations are interfering with the normal functioning of thought and feeling. In order to control ourselves in this negative con-

dition we resort to all sorts of inhibitory and repressive means. Inevitably, as negative conditions have developed in our own lives, so the same sort of conditions may have developed in our parents. Their instincts may have been inhibited, their motives congested, their desires thwarted, their emotions repressed. As a result they could have had no normal release for the sentiments and no calm and poised command over their mental processes. Thus we not only experience in our lives whatever misunderstanding, neglect, misdirection and suppression they may have felt is necessary to practise, but by that subtle influence of imitation and example we were led to shape our own habits of thought and feeling upon their very abnormalities.

From this we see how easily negative disposition may develop and pervert or congest the character forces within the depths of human nature. We may have progressed to a certain extent out of the brutality of primitive man and the parent relations of the cave. There is undoubtedly to-day less selfishness on the part of parents toward their children and among children themselves. There is less ignorance of physical and mental hygiene. There is some comprehension of the mind and its needs, and from this understanding has resulted a little less egoism, less possessiveness, less fear and anxiety for the child, less indifference and neglect. We do not experience the brutal vengefulness of the earlier forms of punishment. Our parents do not snarl at us, as we know our brutal ancestors vented their spleen when their children interfered with their comfort and repose.

Nevertheless, it is a significant fact that not one parent out of a hundred to-day understands how negative influences in the life of his child are building dispositional blockages over normal development and the expression of his true character. Not more than one parent in a hundred understands the principles of child training, based upon constructive expressions of the forces of character rather than upon their inhibition and perversion. Nor have they any true mental picture of what human nature would be like if uncompromised by a second nature unharmonious with the basic self. The word disposition, we must understand, is not synonymous with negative mental states. The individual might very well have the wires in his conduit lying in their proper order. He would then have a good disposition, one concordant with his

character. It is mainly when environment has produced dispositional conditions which are in conflict with character forces that trouble results. And this in turn is largely because so few of our ethical standards and conventionalized ideas are suited to normal human development.

CHAPTER VII

THE BEHAVIOUR PATTERN

ONCE we have understood the difference between character and disposition and seen the influence of environment at work: tracing how the sensitive infant mind reaching out in its endeavour to understand life receives negative and distorted images in place of normal impressions of actuality, the foundation of the newer psychology is clear to us.

The phenomenon is further clarified if we think of character as an inherited arrangement of endowments, of instincts, emotions, motives and mental processes, a design of human forces, as it were, given accentuation by our ancestors and capable of certain types of life activity. A fish is endowed with the power to swim, a snail to crawl, a bird to fly. You and I are endowed with those qualities of nature which characterize the human being. Bodily organs and functions, nervous reflexes and interactions enter into the picture. These, like the mental attributes, have been given particular accentuations of quantity, quality and energy by our heritage. By this means individuality comes into being. The possibilities of this individuality compose our behaviour patterns.

Wherever in the growth of our natures people and influences in environment have assisted us to develop these behaviour patterns in true and normal ways we are free human beings. Where those influences have helped us to build constructive tendencies of thought, will and feeling we are fulfilling our native destinies. Inversely, wherever environmental forces have instilled negative tendencies or those of an untrue and neurotic type the habit structure of our lives is either an imprisonment or a perversion. This imprisonment or perversion we know in three forms: one is delinquency, the second is psychoneurosis, the third is physical ill health. Once these three have come into life we may of course receive injury from them by direct contact, contagion, or by their embodiment in the blood stream of our ancestors (for the story of life is complex, not simple). Nevertheless these secondary injuries are only carry-overs of the original process, since even disease

would not exist had man always known how to live life with a perfect mental and physical hygiene. The fact still holds that all abnormality of body, mind and spirit is some injury of the individual's normal behaviour pattern by the play of environment upon himself or his ancestors. Correction of this situation then depends upon the ways by which the behaviour pattern becomes abnormalized. We must see it in hereditary terms, in circumstance, in the home, in life at large, as it affects us physically, as it conditions our reflexes, distorts our instincts and emotions, deflects our reason. We must understand that even such mental states as we shall later on discuss are only forms of injury to the normal behaviour pattern of an individual. When an inferiority complex, for example, has developed in a person the true expression of his nature in relation to those about him has been injured in those areas of behaviour which social contacts call into play. When insecurity possesses a character, fear images have grown up in the depths of his mind which interfere with the normal function of his true pattern of conduct. He is unable to do those things he was born to do just as actually as when we cut the wings of a bird so that it cannot fly. When delinquency develops in any but the born criminal evil images have become rooted in the behaviour pattern, and these lead the will into wrong-doing. Such images may of course spring from rebellion at stereotyped goodness as well as from the suggestions of other delinquents. But they are nevertheless mental and emotional impressions so deeply stamped on volition that expression obeys the outlet.

The purpose of modern research into the nature and condition of humanity is then fourfold: first, to discover the true behaviour patterns of an individual; second, to uncover the abnormalized habit pattern which any influence may have created; third, to tear down these negative habit formations that the individual may be set free; fourth, to show him how to reassert his native capacities in such good and constructive ways that normal adaptation to life becomes possible. Reducing this procedure to its simplest common denominator, the method consists in searching out the abnormalized mental tendencies, opening areas of a person's thought and showing him that he would not naturally desire their domination of his character, thus inspiring him to reason out what and how he can create normal mental tendencies in their stead.

One of the proofs that our will power obeys the rulership of mental imagery is found in the fact that wherever and whenever we can get a person to discard old images of conduct for new and better ones he wills without the least difficulty to achieve the new expression. Image is complete master over volition. This is a significant discovery, and one that influences not only our whole attitude toward humanity but all methods of education and correction as well. The sensory, emotional and mental images of which the behaviour patterns are composed are much like the holes on a piano-player roll. Their rulership over volitional action is as absolute as the control of the holes over the notes which are struck. Nor is it any more intelligent to strive to correct action on the end of expression by coercive means than for a man to try to make a player-piano play different notes from those perforated on the roll. Only by stopping up one aperture and making another could the music be changed. We must reconstruct the behaviour pattern. Only by forms of mental hygiene which remove wrong mental images and help the person to create new ones is true conduct constructively changed. We must reorganize the individual's behaviour pattern. This is an intrinsic not an extrinsic procedure upon which the better child training, the newer ethics and therapeutic psychology are all three built.

Many serious difficulties, however, stand in the way of any general application of this insight. We must be frank to say that it cannot be applied as long as so many wrong ideas in the handling of human nature stand in the way, indeed as long as there is so little real knowledge of what human nature is. These problems must be cleared up first.

There is little right understanding even of habit itself through which all behaviour is expressed. The very crux of the new ethics lies in building of right habit formations in the mind of youth. In a great many books on child training the question of habit is emphasized. In the older ones stress was laid upon the importance of breaking bad habits. Much of the moral training of the past consisted in making attractive images of temptation and stressing the importance of resisting it. The human mind was supposed to be filled with bad desires and unholy impulses. Life was shown as a conflict with the flesh and the devil, with tendencies to sin always present. Indeed, it was quite usual to find instincts imaged as forces which must be resisted, and emotions

painted only in their negative form. From this point of view the problem of habit formation consisted primarily in breaking up whatever bad habits might have been developed under the stimulus of temptation. Young people were given a long list of sinful actions which they were supposed to delight in making, and in contrast were shown a list of actions designated as good. They were urged to eschew the ways of evil and follow the prescribed patterns of goodness. No attention was paid to the normal tendencies of human nature and differences of individual behaviour were ignored entirely.

Opposed to this teaching we find in the new psychology that every quality of human nature must be released if the individual is to grow normally. A habit, accordingly, is only a way of expressing some quality of character. Ethics becomes the means of selecting good habits. If from earliest infancy the individual is shown how to form good habits which adequately release the forces of his nature, he is less pressed by the problem of controlling bad habits.

Suppose we are dealing with the sex instinct, which to the Puritan mind was the very centre of the conflict with the flesh and the devil. The old idea was to control, if possible, every sex desire and to dam it up so that the individual was not conscious of sex impulse and had no sex need. It was founded on the doctrine that sex existed merely as a means of propagation and should be so repressed that the individual would feel no urge other than that of parental devotion. Those who held this conviction did not study the nature of sex, and of course made no effort to build constructive sex habits. When fronted with the problem of the swirling forces of sexual feeling, and particularly when faced with the inevitable results of expression which followed undirected impulse, our horror-ridden ancestors merely used the device of vituperation and condemnation, reducing it all to temptation and let it go at that.

In place of this biologically impossible procedure modern students of men would study every instinct and emotion, including sex, to determine its normal and natural qualities. Following this examination they would seek to present to youth true images of sex behaviour and thus to determine constructive habit formations. If negative expression had already developed or seemed to be inherent, students of the new methods would still follow the same technique of positive imagery and constructive habit formation, picturing a process

of restraint in juxtaposition to constructive channels of true self-direction.

Let us, for example, take the question of drink. A great many parents have been faced with the forming of the drink habit in some young man. It has usually been met by efforts of a purely inhibitory nature. They get him to sign a pledge, take a cure, do anything to make him stop drinking. As a general thing no study has been made as to why the young man drinks. It is taken for granted that he drinks from evil impulses.

Upon the background of the new psychology, such a teaching is seen as utterly inadequate and illogical; for we know to-day that no man drinks except to release forces of his nature or to find solace for a lonely congestion. He is seeking satisfaction, exhilaration, escape from the stodginess, the dullness, the stupidity of modern civilization. He is trying to find a way out of a mechanical and depressing existence. He finds it in the release of intoxication. He craves the sense of warmth and blur and softness which comes with the first phase of a slightly dizzy head and the sense of buoyancy and lightness which alcohol engenders. In more extreme instances he finds it in forgetfulness of the hard responsibilities and dull pressure of everyday problems. He is seeking oblivion for the time being. It is a revolt of the soul fretted by maladjustment.

Understanding these urgings from within, most psychologists are willing to make the flat statement that we shall never control or direct habit by merely following the restraining process. Prohibition, either personal or social, fails before it begins, because it takes no account of the forces of human nature which are seeking release and which are stronger than any rules or regulations which mankind will ever make. Jules Payot rightly remarks: "We shall only control human nature by obeying it."

This is the crux of the argument upon which the new ethics stands. We shall only control a habit by understanding the forces flowing within it, and by the repeated suggestion of constructive imagery build a more constructive release. If we seek to dam up the current we only make a fetid swamp or a pressing reservoir of desire, bound in the end to have its way. What few people realize is that new habit formations can be built, by the right mental imagery, as satisfactory and as deeply-cut as the negative ones we would abolish.

In the case of drink, for example, we must find ways of satisfying the same impulses and desires which seek expression in negative manifestation. We must show a young man how he can make his life pleasurable and satisfactory, so that he will escape from dull routine. We must disclose ways by which he can rise above the stodginess of a stupid social order, and in some sort of achievement find the joy of self-expression. We must convince him that only as life becomes more beautiful, and accomplishment more free: only as his ego has opportunity to maximize itself will he be really happy. And we must persuade him to build constructive habits which lead to this end rather than merely preaching a doctrine of temptation and restraint.

The technique of habit formation takes on a whole new structure when built upon this philosophy. Contrast these ideas with the training of the Puritan girl, who was taught that she should never run, but instead should form the habit of a staid and sedate walk. This was held up to her as the only way she could be maidenly, and year by year of her life she was led to accept that habit of walking as good and to see any other way of walking as evil. Even such minute habits as crooking the finger when holding a spoon were taught to children within the last four decades, and their hands were spanked when they did not take this particular pose. Habits and manners were seen as almost interchangeable words. It was considered to be the work of parents to form these habits so that they would remain in later years, and unfortunately many of them did.

Opposed to this archaic moral doctrine, the modern idea goes back to a study of the actual nature of the human being. Habit formation is seen as the vehicle through which man must realize his instincts and his emotions, and by means of which he directs his insistent desires and forms the body of his intellectual power. From this point of view even the enforcing of good habits becomes a vicious influence in the life of the individual. He must be helped to choose them by his own thought and volition. Instead of endeavouring to inculcate good habits by discipline, the parent should help the child to understand the qualities of his nature and guide him to form habits which he has become convinced will be constructive influences in his later years. True habit formation is achieved only by conscious choice on the part of the individual himself.

To contrast the old and the new ways of habit training we might well cite the difference between the antiquated educational methods of instruction and those practised in the experimental schools of the advance type. When the writer was a little boy a teacher in the city of Boston (that old centre of intellectuality, where ignorant policemen now determine the culture) set the multiplication table before him. He was told to memorize it. He was kept after school when he failed to say it as nimbly as a parrot. He was mocked and scolded when he mixed up the numbers. Not a word of explanation as to what it all meant. Two what and two what made four what? He had not the least idea what it meant and why he should learn it. The teacher only strove to cut a habit groove in his brain that would make him unthinkingly say—five times nine is forty-five. And as this Svengali act was an infringement upon the writer's liberty of action, an imprisonment of him in slavery of thought over which he would have no control, he did not learn that table from that teacher. Instead, he hated her and it heartily, finding relief in making her life miserable. One of his classmates succumbed and became a sort of phonographic repeater of the multiplication table. In so far as he did so that much of him became a mental slave—and stupid in consequence. For habit-ridden grooves of knowledge are exactly the opposite of the power to think. He who yields to them is as much encased in habit as the drug addict in his morphia.

In contrast, picture the modern child in one of the schools of the newer type learning to see and understand, not only why two and two make four, but what sorts of things added in this way make four. He discovers also wherefore he should learn the table and how he will use it in practical life. Hence his co-operation is gained. He forms his own addition habits by voluntary choice and intelligent determination.

There are trained fleas in New York who pick up little guns and march in a circle, performing all sorts of quaint manœuvres. By insistent coercion, habit formation may be built in any plastic organism; that is, whatever habit formation the organism is able to acquire. The trained fleas march because they have been made to march, and the routine of habit carries them through their various operations.

The teaching of any habit in this way is an imprisonment of the individual. The device may be all right for training fleas, but it is an insult and an injury to the human spirit.

If in place of this archaic method of habit formation we win the child's intelligent co-operation in the question of his development, helping him to create true images of a better behaviour so that he himself consciously chooses and develops his own habits, his mind will not be imprisoned.

It should also be understood that the habits of the individual should never be fixed. A habit should not remain stationary. For the moment that any part of the individual's nature is fixated his growth must inevitably cease at that point. Moreover, an essential conflict has then been set up between the deliberative processes of the great cerebral hemispheres and the nervous reactions of the lower brain and the nervous system. In other words, essential parts of his nature are put into conflict and his power of choice is injured to just that extent.

I believe it is safe to say that in thousands of boys and girls who are exhibiting indolence and lack of enthusiasm for the better ways of life, this mechanism of rigid habit formation has been experienced. I believe that it is safe to say that one of the greatest causes of lack of concentration among children in school, and perhaps the primary reason for a lack of real purpose in the college years, may be traced back to the vicious influence of this wrong type of conduct patterns. Nearly every habit, good or bad, that we did not acquire by our own intelligent choosing becomes a clog in the forward advancement of the mind; always so if it is a rigid procedure or a mental fixation. It is also true that much of the neurosis in later life may be traced to crystallized habit formations. And in this drama rigid habits that we may call good are nearly as injurious as those of the negative type.

There are probably hundreds of psychologists who are facing the problem of what to do with adults who have been imprisoned in this fashion, and who despair at ever getting over to the minds of parents that there are well-tried reasons and abundant proof lying behind all of the new ideas. The writer has experienced a great deal of antagonism from parents when suggesting to them the new doctrines of habit. They resist the idea that they have no right to force their own habit formations upon their children. They fail to grasp the principle of guidance which makes its appeal to the thinking process of the child as opposed to the old ways of enforcing patterns of conduct.

It must be evident that in each case record in this book wrong training and incompatible environment created negative

habit formations which slowly imprisoned the character. It also must be clear that every one, the parent, the child, society have come to see the individual only as his habits make him and that no one is seeking to understand and release the real nature into suitable good expressions.

The new attitude toward habit places the emphasis upon the interior self and the choice of right habit through which to express this self. The service of the parent consists in helping the child to find the right choice, not in coercive enforcement of habits the parents desire to establish. It does not mean the enforcement of even good habits from an external standard, but the development of good habits from an interior realization of their need.

The effects of the coercive habit formation are clear in the life of a child we will call O. N. M. She is a sensitive nature, responsive and emotional, of a poetic and artistic type. There has been no evidence of anything but goodness, yet her parents are afraid for the future. Shocked by the unchastity of many modern flappers, they are refrigerating little O. N. M. in ice. Her home life is as pure as the polished glass of a hospital operating table. Antiseptic is breathed over her soul daily. The home is cold, precise, spotless, uncomfortable, chaste. There is no colour in the hangings, no gaiety in the pictures, nothing that would inspire sensuality or lead little O. N. M. astray. She goes to a specially selected school and leaves before the other girls. Her mother gives her weekly lessons in propriety and indulges in a specially purified form of mental hygiene.

Mrs. M. believes she is modern, liberal and advanced, but out of the newer ideas she has taken only what suits her frigid arrogance. Little O. N. M., for example, is given talks on sex hygiene, with especial emphasis upon butterflies and the monogamous nature of lions. She is not allowed to play with dogs. Observers who know human life must form the conclusion that Mrs. M. has a guilty conscience. One catches hints of a very emotional nature inside of chain armour. And Mr. M. is not without his humanness, despite his veneer of propriety. They are quite unaware that the word "pure" is spelled in their vocabulary f-e-a-r. To them goodness and frigidity are synonymous.

We can easily foresee the results in the life of little O. N. M. She is already nervous, pale, drawn-lipped, tense-eyed, with the beginnings of thyroid disturbance. By twenty she

will have developed an exophthalmic goitre, and we shall see her eyes popping out of her head like a frog. After a few years of lying in bed, wise doctors will tell her parents she cannot be cured unless she is kept away from them. But she will continue to move about the world encased in an inhibited chastity, with all of the unreleased emotions of her nature battling about inside seeking outlets: any sort of outlets, good or bad. Incapable of bad outlets because of the inhibition, ignorant of constructive outlets because of parental inadequacy, the world will one day call her a sex neurasthenic.

Discovery of the difference between an individual's inherited nature and the unconscious habit formations which come from environmental influence have led us to realize that many troublesome human actions are not the result of inherited weaknesses, but effects of incompatible surroundings on the unconscious depths. This knowledge has transformed the psychology built on introspective intellectualism and given for the first time proof that many of these conditions are like mental and emotional fevers (bad habit formations) which have taken possession of otherwise normal natures.

We understand to-day, therefore, that there is nothing more important than for the individual to make a real separation between his first and his second nature; that is, between his real nature and that mass of conditioned reflexes which we may conveniently call his habituated self. Understanding this new point of view a transition comes in the attitude of parents toward their children, particularly in all they do and say which tends to make the child identify himself with his habits instead of with his basic endowments. Every time a child is punished for a bad habit and made to feel that that habit is really part of himself and the result of his character, he is led to make a further negative identification with the habit which thus becomes just that much more deeply rooted.

On the other hand, every time that a child is helped to see just how the habit works and is led to feel that it is a negative influence which he is unconsciously permitting to get possession of him, he makes a distinct separation between himself and the undesirable condition, just as he would between himself and a cold or a fever. His basic impulses are then allied on the side of checking the habit, and he is thus unconsciously co-operating with the parents. Whereas, the moment he unconsciously identifies himself with the habit, his

self-protective ego impulses and native independence are working against the parent and making him hug the habit to himself as a symbol of his identity.

There is perhaps no more important point than this, for the average parent sins constantly, both in speech and manner, by making the child identify himself with some negative habit which is causing trouble. And not only this, but the common vernacular of parental relations is filled with phrases which tend to increase this condition of negative identity and make it difficult for the child to become conscious of his own true character and separate it from the negative conditions of earlier environmental influence. "You are a bad boy. You are a naughty little girl. I shall punish you for your wickedness. God chastises little sinners like you." These and hundreds of other phrases make the child think of himself as an evil-doer, and the moment he has done this unconscious reaction inclines him to say, "Well, if I'm wicked I can't help it." He begins to identify his ego with these ideas of badness, mischief, sin and evil, and all his defensiveness and rebellious independence come to the front to protect him against any infringement of the sacredness of personality.

It is strange that the sacredness of personality has never been reckoned with in our ideas of discipline and education. Every individual with any manhood or womanhood has deep in his very marrow defensive antagonism against any infringement upon himself as a self.

The one thing on earth the child is striving to do is to keep his own independence and personal nature if he can, and to keep it free from all infringements and distortions which might make him lose hold of himself as an individual. Indeed, there is no sadder tragedy than for loss of identity to come upon an individual. He then seems to be a kind of cross between a jelly-fish and a chameleon, and neither his goodness nor his badness has vitality or sincerity. Such an individual in his later years can only live by creating a shell of habits, made from the mass of superimposed patterns, conventions, customs, rules, taboos and fixations which the world has placed upon him. He is no longer a dynamic organism, but a kind of psychic clam buried in the mud of everyday life.

It often happens that because of parental ignorance regarding the ethics of child training and the resultant coercive methods of discipline, the child has no recourse in his blind self-protection save impudence, disobedience and rebellion.

He is trying desperately to defend his independence and save the consciousness of his identity. He is fighting with his back to the wall to guard the most sacred right of the individual. And it is for this reason that the impudent, disobedient child often makes the best sort of man or woman.

The writer knows a man who spends his life in trying to do good. A series of restrictions were given to him as a boy which he was told he must obey. He was not to go beyond certain streets. He was to perform certain tasks. He was to accept and believe certain ideals. He did not know why, and the reasons given to him were not sufficiently clear or patiently enough presented for his acceptance. Impudently and rebelliously he fought them all, and disobeyed so consistently that methods of discipline became hopeless. You cannot punish a boy every day who tells you, even while he is being punished, that he will not obey. To-day this man looks back and glories in his disobedience. It was the only thing which kept him from being a jelly-fish. He is sorry that the impudence and rebellion were necessary, but they saved his life. The spirit of accomplishment, the lure to live, and live gloriously, the adventure spirit, were not crushed. Other members of the same family accepted the parental viewpoints, and the consequences were disastrous. Given the same chromosomes, their adult years in consequence of the devastation of obedience reveal no spirit, no dynamic, no drive for accomplishment, no capacity to fight for goodness or anything else.

If we are to bring up strong men and women we must first recognize the sacredness of personality, and never as parents infringe upon it. Built upon this Magna Charta of the child, we must face every instance of disobedience and every manifestation of impudence and rebellion, trying to see why the child rebels, seeking to find and help him to protect his consciousness of selfhood. By working with rather than against him we may help his nature to grow into that spiritual integrity which will later manifest itself not in passive but in militant goodness.

CHAPTER VIII

NEGATIVE IDENTITY

ONE of the tragedies of human life lies in the fact that so few people understand the nature of those with whom they live. Nor are they aware of the ways that these characters are compromised by contradictory dispositions, troubled by negative images, and imprisoned in incompatible habit formations. Hence the treatment of young and old alike is a paradox of injustice.

There is surely only one answer. Once convinced that people are not what they seem, or responsible for much they do and say, we must come down to the study of the inherent motives of humanity, seeing these in action and reaction under the drama of abnormal imagery and negative behaviour. We must tear off the mask of appearances from character, even as we cast aside the unreality of a stereotyped civilization.

It is not enough to know that a mental state exists in an individual; most people wish to understand how it came to pass and why. We have already explained that we can see the basic character as a mass of natural reflexes. Whenever unfortunate experiences have reacted upon these reflexes they become conditioned in such ways as to produce fearful or negative images in the mind. If a little child sitting in front of a fire and enjoying it because of his reaction to its warmth, its light, its motion, its beauty, should fall into the fire and be burned he would always afterward remember the shock and his reflexes for fire would become conditioned. In later years, even if he did not remember the experience, he might still bear the marks of this conditioning of his reflexes and have a great fear of fire. Or he might as well have heard his parents describe the influence of fire and have had his reflexes conditioned indirectly through the mental images which he formed from their words.

In the same way the child's instincts for self-expression may easily become congested, perverted or overaccentuated. He may have experiences which congest his self-assertion and thus

in his later years develop feelings of inferiority. Or he may pass through experiences which have overaccentuated self-assertion, creating feelings of superiority. Possibly he meets with events which have stirred his instincts of repulsion and pugnacity and aroused hidden emotions of disgust and anger. He will then in later years be troubled with feelings of persecution and find it difficult to keep from getting into conflict with his fellows. Or possibly he has endured shocks, which have played upon, perverted or overaccentuated the instinct for flight, the emotion of fear. He may then in the later years be troubled by feelings of insecurity and anxiety.

Perhaps the child experienced emotional neglect and no warmth, love or tenderness came into his early life. His emotions may thus have become inhibited. Or he may have been surrounded by people who refused his affectional advances, injuring his emotions and creating masses of brooding and distorted feelings in his heart. Or possibly early environment overaccentuated some of the emotions. To defend himself, he had to exhibit anger, and thus formed a habit of resentment and revenge. As a little child he may have passed through horrifying experiences which accentuated fear so that it became a dominating force. Two of the most terror-ridden adults the writer ever met had had such shocks in childhood. One, a Russian, had been chased for miles by Cossacks at the point of the bayonet. The other, an Armenian, had witnessed, when six years old, a massacre by the Turks, in which his entire family was murdered. These experiences stimulated fright to such a degree that fear was stressed out of all proportion to other forces of the character. Here we get a picture of dispositional accentuations.

In the same way, all of the desires shown in Appendix Diagram No. 3 may be egotized, or else introverted. In other words, they may become overaccentuated, the individual being entirely selfish in his seeking for them. Or else, with a kind of brooding self-pity his feelings may turn in upon themselves so that he no longer seeks to fulfil desire in a normal way. Longing for intimacy, for instance, when introverted, produces a brooding self-pity which makes the individual draw away from his fellow-man in reserved solitude.

We are all familiar with the varieties of children we see about us, but how often do we think of what is happening in their lives to make them the kind of men and women we meet on the street, in the office, and in social contacts?

We observe, for example, the obedient child: but do we stop to ask ourselves if his obedience may not become dependence; a habit of vicarious living and of not thinking for himself? As an adult he may still have to follow the rulership of some other individual. If he forms the habit of obeying human authority is it not possible that he will never learn to obey the higher authority which comes from independent truth-seeking?

We are familiar with the adaptable child, who fits into any situation. May he not become one of those fluctuating individuals who never finds his own identity; who changes his nature like a chameleon, agreeing with every one because he has no beliefs of his own?

There is the impressionable child, who takes on every influence about him. Suppose he is given a diet of hard-set fixations: will he develop intellectual power and be capable of normal adjustment in the vicissitudes of the adult world? Or how about the reserved and shy child? Suppose his reserve is increased as he grows older: will he ever achieve successful intimacy in friendships and marriage? Then there is the jolly, easy-going child. He makes a delightful little companion, but suppose no one helps him to face the hard facts of life. How will he adjust his easy-goingness as a man?

The sly child presents an even more serious problem. If he is not allowed to suffer the reactions of his craftiness how will he ever learn to be sincere and open and frank? Almost as great a problem is presented by the dreamy, artistic, musical child. His æsthetic and spiritual qualities are delightful and intriguing at six or seven, but he must learn to meet the realities of our modern materialistic civilization, some one must help him to make this adaptation without losing his spirituality: his æsthetic and creative capacity.

When it comes to children whose personalities or physical conditions make disturbances in the early life, we are all accustomed to recognize the seriousness of the situation, yet these children are not necessarily in greater danger than those who seem to be natural and normal. The egotistical and vain child, the rebellious or delinquent youth, may each suffer enough experience in infancy to be freed from these conditions: egotism brings its own reactions, delinquency creates its own punishment.

Let us admit that the problem child needs careful and considerate handling, but the question is not more serious than that of the delicate child who may become so aware of his physical limitations that as an adult he becomes a hypochondriac. In contrast, the outdoor child who might grow up easily enough on the western plains is a problem to the parents who live in a city apartment. He is objective, active, a misfit in the city school system.

More serious even than this is the difficulty of arousing the materialistic child, the little glutton, the comfort lover, the selfish, possessive nature. Happiness and achievement will be delimited unless he is brought out of his materiality. This is as hard as quickening the backward child and finding the proper stimulus for his retarded mental faculties.

All of these problems are as serious as handling the really deceitful child, or of developing the little one who is physically sick or deformed. Deformity too often produces inferiority. Some blemish on the face, some interference with speech, some bodily limitation is likely to produce mental and emotional blockages or interferences with the personality unless the parents are wise enough to forestall it.

All thoughtful minds recognize that Byron's life was in large measure the product of his clubfoot. As a little boy he ran out of the home when strangers appeared, and no one helped him to adjust his physical deformity to the everyday world. Such children need the greatest care and the truest understanding, in order to become strong, healthy, normal men and women.

It is important, therefore, for us to consider instances of various types of children who are not understood and to determine what sort of negative identity early environment may be producing. We need to see how these conditions could be changed so as to avoid neurosis in later years.

CASE RECORD OF C. B. A.

Socially, we have a seriously wrong attitude toward normality. The child ideal has become standardized, and as a result the eccentric child suffers a difficult early experience. C. B. A. is condemned by his parents for his eccentricity; to them he seems queer, almost abnormal. He is a deviate who does not care for the things which interest other children. He

is somewhat artistic and philosophical, inclined to break into adult conversation and to announce startlingly interesting conclusions of his own. He does not mingle well with the other boys, and finds their games uninteresting. He troubles his history teacher by asking all sorts of questions about other periods in social experience. He debates with her about war and has somewhere picked up pacifistic tendencies, although both his parents are one hundred percent nationalists. His teacher of literature complains that within a month he has read the books assigned to the class for the year through from cover to cover, and introduces discussions of other periods in literature that have nothing to do with the lesson. In some book or magazine he apparently read a discussion regarding the greatness of Shakespeare and Bernard Shaw, and has twice broken up the class by debating this question.

C. B. A. is really a supernormal child, one who is naturally antagonistic to pattern-thinking. He is an individualist who does not respond to social conventions, and shows no interest in social behaviour. Yet he is born to parents who worship the conventions. They envision him as a Babbitt when he becomes a man and want him to be just like everybody else. Actually they are unknowingly punishing him for his precocity. They feel embarrassed when he shows evidences of difference from other children, for they are afraid he will become conceited and argumentative. Without knowing it, they are building a persecution complex.

As a man this boy may be imprisoned in bitter feelings toward those about him. Instead of learning how to fit his intellectuality into a materialistic world, he may become a hater of the social order in which he must work out his days. The feeling of queerness may easily develop emotional inferiority, reserved behaviour and aloofness.

On the other hand, if his parents would be willing to accept his eccentricity and to recognize that he must become an unusual sort of adult, all this could be avoided. If they were trying to help him adjust his differences to the standardized attitudes of the rank and file, he would build habits of adaptation instead of unfortunate defence mechanisms. No one ever successfully turns eccentricity into a commonplace acceptance of standardized living, and neurosis is the inevitable consequence of the conventionalizing of originality.

CASE RECORD OF D. C. B.

There is something almost fantastic in the modern attitude toward the backward child. Most parents seem to feel that if the boy or girl is not as bright as other children nothing can be done about it. As a result, they let their child go through an ordinary monotonous school existence. D. C. B. is a little girl who does not keep up with her classes, and at two different periods repeated the same grade. Inevitably, she has gained an attitude of inferiority: a feeling of failure, of inefficiency and frustration. Naturally enough, these feelings have clogged her mind still further and developed a mass of personalized emotion within her that in itself would be sufficient to create mental difficulties. Her parents, moreover, have often spoken of her backwardness before her almost as if she were not present. In every instance, they are making mental images in her sensitive nature of inadequacy and failure. Inevitably, of course, she began to pity herself and to discover that the only way she could gain recognition was through conspicuous stupidities. If this is continued, by adult days such a girl will actually be a moron, clogged as much by inferiority feelings as by her mental deficiency.

In many instances of apparent backwardness we are really dealing with slow growth. Some children shoot up in bodily structure and are almost full-grown by adolescence. Others do not grow rapidly until the adolescent period is over. This is true of the mind as well as of the body, and because a child is not able to keep up with his classes we have no proof that with right understanding such an individual would not show a spurt of mental development once the beginnings of manhood and womanhood are passed.

Such conditions, moreover, are often glandular. We know that if the thymic gland is overactive, or the pituitary gland needs stimulus, it is impossible for the child to develop normally. A child who appears backward should have a physical examination and the right sort of medical as well as psychological care. Moreover, the parents and members of the family should avoid discussing his limitations when he is present. If possible, he should have a tutor able to stimulate thinking power and be taken out of the competitive atmosphere of the ordinary school. When the so-called backward child is merely one who is growing more slowly than average children, great changes may be effected in this way.

CASE RECORD OF E. D. C.

One of the most curious superstitions among parents is the belief that the more normal a child appears the surer his future success and healthy development. This ought to be true, but unfortunately it isn't, and the reason is not far to seek. Every departure from normality tends to develop unusual or original manifestations in the individual. Such deviations may be of an unfortunate type, but even then like rocks in a stream they tend to make the nature varied and interesting. If the individual recovers, he is that much more of a human being. Mere normality, on the other hand, may become commonplaceness.

A well-known writer remarked a few years ago that if he had not had an inferiority complex, making him embarrassed and shy and misunderstood, he would never have written his stories. Ordinary everyday life would have been satisfactory to him. Instead, he was driven into himself and given reason to understand his own nature. There came a need of self-expression to make up for inadequacy in contact with others. The negative became a positive.

The real danger for the normal child is that he may become a flat, uninteresting personality as an adult. He may experience so little difficulty in the act of living that he will have no understanding of life or his fellows.

The case of E. D. C. is one in point. He was so normal in body, in emotions, in mind, that his life slipped along with honour and recognition from his playmates, with good marks at school, with preferment by the Boy Scouts, and all the other things that parents would desire. He did not receive too much parental adoration, nor too little, but every one took for granted that he was going to be a splendid man because he was such a normal boy.

He is now well past adolescence and following the same easy path in his college activities. He is already giving every sign of self-satisfied complacency. He shows no understanding of his fellow-man, because he has never been led inside the mind. He has never suffered, never known trouble. He believes that all one need be is intelligent and that life then goes smoothly. Thus his sympathies are deficient and he is narrow and conventional.

At thirty, unless some worthwhile environmental contrasts come into his experience, this young man will exhibit no indi-

viduality. He will be heavy and dull, without original ideas or initiative. He will make an excellent plodding conservative, one of those people who cannot see the future because their eyes are focused on the kind of environment they loved in youth.

If the parents of this boy could have recognized that his normality was only an asset if sufficient variety and action came into his life to make him appreciate human experience and individual differences, this splendid foundation of childhood might have had built upon it a structure of live, alert manhood in which personal initiative and varied interests were possible. In his vacation periods he should have been sent out into other walks of life, allowed to sell papers or sent as water-boy for a gang of Italians. He should have experienced life in a lumber camp or been given a chance to know how men struggle and strive when less endowed than he.

Just as an eccentric boy needs normality for his foundation, so the very normal lad should be helped to understand the unusual. A concentric boy like E. D. C. needs to be given eccentric opportunities, for he already has a foundation in all that is average.

CASE RECORD OF F. E. D.

A usual adult mistake is to believe that the type of child who goes through life with no difficulties is fortunate. In contrast to such a nature the sensitive, nervous child is looked upon as if he was in some way deficient and unfortunate because of his difficulties in adapting himself to life. The truth of the situation is exactly the reverse of the common notion. Ordinary individuals are sufficiently tough-minded to stand up in the scrimmage of everyday experience without getting their skins scratched. The whole structure of their natures is rougher, cruder. Mentally they are often dull-minded in consequence. The sensitive nature, however, is highly organized, more evolved, more capable of advancement. The unfortunate factor is that the sensitive child could adapt himself better to the kind of civilization which may exist five hundred years from now than to the present materialistic world. His trouble results primarily from the unsatisfactory quality of society, not from the lack of adaptability.

It is because the true values of this contrast are not under-

stood but are considered inversely to the fact that the sensitive child is nervous. Parents do not as a rule know how to protect and develop him until manhood has established sufficient maturity, and until by conscious effort he is able to build his adaptation to life. Thus the sensitive child becomes a victim of the social order and often suffers in his early environment.

The influences in the life of F. E. D. are a case in point. He has probably inherited his traits from earlier ancestors, who are quite in contrast to his parents. Both are hard-boiled egotists; tough-minded, practical, conventional. They look upon his sensitivity as a weakness, viewing his nervousness as a defect of character instead of the inevitable result of their treatment of him. They are daily hurting his feelings, making him feel inferior, congesting his mental originality, blocking his idealism, thwarting his self-expression, striving to mould him after their own images. They exhibit no recognition of the fact that they have produced an orchid and are trying to make it thrive in their burdock patch.

Unfortunately, unless conditions are changed F. E. D. will have a serious mental state as a man. He is already developing a persecution complex, and defence mechanisms of the martyr type are developing in his mind. Indolence is creeping into his thought because he has no liking for the things that are required in his home environment. He is uninterested in the prosaic thoughts of his people, and no one is showing him what life could be in another sort of home and with different intellectual stimulus. Obviously, he feels inferiority objectively and is unaware of the fact that he is subjectively superior to those with whom he lives.

What can we do for such a boy? Probably nothing, for his parents will block every effort to help him become his true type of normal man. They would not like the sort of man he could become. They do not know that in an intellectual atmosphere, where appreciation of the subjective inner meanings of life is common experience, such a boy would grow into a highly-developed, mentally-endowed individual.

It is cases of this kind which made a well-known New York doctor remark recently at a mental hygiene conference, that the best thing that could happen to a child would be for its widowed mother to die when it was six. The statement is, of course, extreme. But certainly, the best thing that could happen to this boy would be a complete removal of parental domination.

CASE RECORD OF G. F. E.

There are two kinds of sensitivity, the real and the make-believe. Make-believe sensitivity is produced by the spoiling process. We are all familiar with the petulant child, pampered from the time he was born and brought up with such a superiority complex that adjustment to ordinary life is impossible. G. F. E. is a child of this type. Both her parents adore her. They believe there is no one like her. Unfortunately, there are several million such in America. They are protecting her against all the hard knocks of life. They blame every one else when she is unhappy, and are teaching her to do the same thing. If a child teases her in school the mother writes a letter to the other little girl's parents and tells G. F. E. about it. If the lessons are hard the teacher is blamed. If a dog barks at her the dog is bad. They are projecting their own egotisms upon her environment and teaching the little girl to hate the world. They are doing nothing to inspire her to constructive effort; nothing to stimulate her intellectual power, nothing to adjust her emotions to the sort of world in which she must live.

It is not difficult to foresee that such a child will become a selfish, egocentric, bitter, irritable woman. She will develop melancholia, for no one will really love her. Life will be a disappointment, for nothing in her experience will be satisfactory. Criticalness is the only mental faculty which has been quickened. Vindictiveness and envy, stimulated from infancy, will possess her long before middle life.

Let us contrast this sort of development with the right handling. Let us suppose this petulant child was thoroughly understood. Her parents would then allow her to suffer the inevitable reactions from her infantile selfishness, explaining to her just why she experienced the resultant suffering. They would show her why she is teased and why others dislike her. They would give her a picture of the consequences of fault-finding, teaching her that bees are attracted to honey but never to vinegar. They would let her bear all the consequences of her acid aspect, until she discovered the better qualities of her nature below her ordinary levels of selfishness.

The writer knows of a case where such a child was taken by the mother out of its comfortable, warm, protected environment and allowed to experience a few months of the rough and tumble of camp life. Every one had to sleep in

hard bunks, to eat crude food, to tramp on hard trails. The child rebelled. There were hysterical tears and tantrums for a few weeks, but the sturdy contact with nature did its work. In six months she was a changed individual. If G. F. E. could have an experience of this kind often enough and if she were sturdy enough, she might become liberated of her petty personalism and helped to adapt to a real world.

It is noteworthy that the spoiled child is the product of our overcivilization. Such individuals could not have existed in the jungle life of prehistoric days. Nature knows how to handle human nature. Contact with forest and stream, rain-storms and the wind, hard rocks and long trails, is the best sort of cure for such a little despot.

CASE RECORD OF H. G. F.

There is a pretty poetic delusion among parents that sexuality does not develop in the child until after adolescence. Indeed, there are many mothers who believe that sexuality should not develop in a girl at all. She should never have any passional feelings, and if she does she must be bad; something must be wrong. This common sentimentalism is absolutely untrue. There is just as much natural sex feeling in the feminine as in the masculine, and sex tendencies often develop from the second or third year. They are not abnormal, nor an evidence of wickedness. If condemned or misunderstood or undiscussed, they are likely to develop seriously destructive tendencies.

This is the case with H. G. F. She is a rather reserved, silent, unresponsive child. The activities and interests of her home have not appealed to her. Her people are intellectual, quiet and bookish. They do not care for athletics. They like to look at nature from a distance, but their interest is only passive. They have had a family cat, but have come no nearer to animal life than this. Dogs, horses, hunting expeditions, adventures, are not within their scope of interests or activities. Hence the strongly primitive, energetic evidences of this little girl's nature are given no outlets. No one is showing her how to expand herself.

In jungle days she would have been a normal, active and attractive individual, a leader of the children of the tribe. She would have adventured into the forests, gone diving in

the streams, and adored her pet husky. But none of these outlets is hers in a passive, closely guarded, suburban environment.

As a result, all of her strongly emotional nature is being introverted, and turned into sexuality. She has already developed a habit of onanism. Before puberty she had half a dozen sex escapades. High school days were accompanied by two or three abortions, and every effort was made by her distracted parents to keep people from knowing the way she lived. Naturally, they blamed her and they could not understand how they had produced her. Unfortunately, no one has shown them how to understand their problem, or taught them that their daughter's hypersexuality has been enormously intensified by lack of normal outlets. Such a nature, carrying as it does primitive energies and naturalistic impulses, jungle forces in the mixture of character qualities—must have vital contacts with the earth. Give it the soil and you keep it away from dirt.

We can foresee that H. G. F. will become an adventuress. She will probably attract some passionate young man and marry. She may marry three or four times. She will certainly not be faithful to any of her husbands. She will not become neurotic, for delinquency has developed as her outlet.

It is strange that we have not learned the simple law that every human being must have adequate outlets for the forces of his nature. It is strange that we have not learned that if these are given, the fluid of the human spirit does not necessarily flow into evil channels. If H. G. F. had been allowed to live a sturdy, energetic life of athletics, of swimming, of tramping, of contact with pets, the forces of her nature would not have turned into hypersexuality. To-day her habits are formed, and only a long battle of suffering and experience would make her willing to adopt the better paths of expression in place of her passionate forms of release.

It must be evident that as people in our environment react upon us, creating negative images and abnormal habit formations, they deflect the great motive centres of character, and thus our longing and urging become imprisoned. Certain phases of selfhood are denied expression. In primitive man the ego expressed itself most commonly in personal aggressiveness. Because of ignorance it took brutal forms. As man became more enlightened, therefore, he assumed that the individual should abnegate himself, should not obey the grow-

ing principle of his nature, because history had shown so many negative forms of self-expression.

The same may be said of the hunger drive. Appetite of any type may easily become gluttony, even if the taste is for beauty. Everywhere we find the urge for comfort-warmth degenerating into self-indulgence and indolence, and the sexual drive, perhaps the most misunderstood of all, becoming abnormalized and perverted.

In other words, as we look about we see the motives manifesting themselves too commonly through negative forms. They may be misdirected as the result of the wrong parental influence, or undirected through early neglect. They may be controverted, that is, blocked and congested, because of the egotism of those who surrounded the child, or they may become abnormalized, that is, made neurotic. Sometimes they become fixated, that is, the negative tendencies may be overstimulated without any compensatory assistance toward positive expression. Again, the forces may be subnormal, that is, so inhibited and congested that the individual remains an undeveloped and dwarfed personality. Lastly, any of these impulses may become hyperstimulated, that is, overactive, ruling the whole life. We frequently witness this in the matter of sex. There are plenty of individuals whose lives are ruled by the sexual drive, because the passional side of the nature has been overstimulated and normal development blocked.

Knowledge of the relation of the inner conflict between the forces of character and disposition and the outer conflict of the individual and the world is as important in understanding human nature as are the laws of gravitation to a comprehension of physics. For an individual who has become involved in a negative disposition is no longer capable of normal adaptation to life; his power to survive in the struggle of the fittest is delimited. Indeed, just in so far as he possesses an inner conflict he is unable to be master of the outer conflict. Unaware, as a rule, of the extent of his inner disturbance, the average human being blames the world. He believes that his only conflict is his struggle for adaptation to the life of his fellows. Indeed, as a rule, the individual has become so used to his inner conflict and the congestion of his mental and emotional powers that he thinks of himself as born that way. He regards his irritability and impatience, his superficiality and personalism, as part of his character. He

does not understand the contrast between his character and his disposition, between his natural behaviour and his habit formations, believing he is destined to fight under the load of his inner struggle, as if the conflict must go on forever, because he thinks of his troubles as external rather than mental.

This attitude of identifying oneself with the dispositional state and its habit formations we call negative identity. Negative identity is the greatest factor that stands in the way of human development, for it makes the individual hold to his masquerade and resist influences which might assist him out of his trouble. He has become so used to believing that the world is wrong and he is right, that he does not realize he must put himself in order before right adaptation to life is possible.

One of the great riddles of the past has been the question: Why does a man not help himself out of his conflicts once he has come to recognize them? The psychologist knows that it is because he has come so fully to identify himself with his conditions. He believes that the negative states and habit formations which have taken possession of his life are himself. Thus he spends his energy either controlling these conditions or blaming himself for them.

Let us take, for example, negative manifestations of a sex nature. We know that sexuality is not necessarily an evil impulse. In fact, it may be one of the most beautiful impulses in human life, the very embodiment of spirituality and eternal love. Let us suppose that this great centre in a human being, however, has become involved in negative dispositional influences. A man has developed deeply-cut habit formations going back to early childhood, perversions of his true emotion, an overaccentuation of the sexual centre. Instead of the beauty of love he may be possessed, even in early childhood, with impulses toward exhibitionism, that is, a sense of sex gratification through exposing his body. He may have developed tendencies toward sadism, a feeling of sexual delight in hurting others. Or he may have developed feelings of masochism, which is gratification through the experience of being hurt or injured by some one else. These and other forms, such as narcissism, gratification through admiring oneself, and onanism, sexual self-gratification, or homosexuality, and similar perversions may have become dominant in the ex-

pression of the individual. His whole life may be involved in erotic phantasy.

Inevitably, if he identifies himself with his hypersexuality and believes that his erota-mania is a natural expression of his own basic nature, such an individual will either spend his days as the slave of these negative impulses or indulge in their expression and then suffer tragic emotions of self-blame and self-disgust because of his activities. And while he believes that these dispositional conditions are natural to him, no human being can help him out of his condition. Moreover, so long as others about him blame him for such manifestation, as if they were part of his nature, he will rebel and contend in his endeavour to maintain his ego against their criticism.

The moment we approach a man in the spirit of one who seeks to find out what he wants to be, his heart is with us. In a dim sort of way he senses the importance of his childhood influences and their delimitation. Modern science is forcing us to think about this formative period in a systematic way and to evaluate properly the part it plays in adult days. It is forcing us also to see that a new ethics is a crying need indeed if human progress is to go forward and all the world is not to become neurotic.

When all is said and done, knowledge of the contrast between the initiatives of one's basic character and the habituations of one's disposition is essential to therapeutic psychology. Just as long as we mistakenly identify ourselves with our habits we contest and resist any and all effort to help us out of unfortunate ones. Every motive drive of the ego rises in defence in an endeavour to maintain its supposed self-integrity. This act of resistance is a delusion but it is no less real, no less one of the most remarkable of life's phenomena. There is no passion on earth so powerful as that of ego-consciousness, no tragedy more terrible than when this self-awareness becomes a defence of the perversions and distortions of self, because before self-realization had ever begun, we continually hear the remark, "I have always been that way," in defence of habit formations that developed in infancy; habits that may be complete perversions of the individual's true nature.

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 The woman
 who stole
 everything
 Arnold
 Thuro

CHAPTER IX

IDENTITY

WHEN you and I were young, you recall, adults said we were hard to understand. They spoke of youth as a riddle; our motives as inscrutable. They did not know it was their own unreality which made the trouble. Hence they could not see why we contested their discipline, playing hookey from school and disobeying whenever opportunity presented itself. There were the nights we went to bed, lonely and broken-hearted, and the days we crept off in solitude up in the hay-loft or out in the back shed or off in the attic. We thought at times of running away.

Never on any occasion was punishment helpful. Something about it affronted our souls. With every blow of the hair-brush, for each daylight hour in bed, for each "because I tell you to" of those arrogant adults who dominated us, love for them became injured or died. We kept up the masquerade of course, even patiently fooling ourselves into the same appearances of devotion. But something happened inside. It would never be the same again. Another creature had affronted our consciousness of self, that most cherished sense of being in the heart of youth; that identity drive which platitudinists lie about. An adult had threatened our integrity as a growing thing. The soul pitted itself in defence, and the first great tragedy came into being: we had retreated into ourselves, sceptical of reality, of love, of truth, almost of God. Fear of honesty and naturalness had been engendered by those who should have been our guardians; the camouflage of our adult days began.

Under this blanket of unreality which we now call life and prate about because we know it is a failure, we get back sometimes to the centres of consciousness where once we lived. It is almost as if we suddenly came upon a world we once knew; the youth-world of honest clear-eyed values. It seems as if we had found what we are living for in place of the reasons we so feverishly talk about to avoid being discovered with a true feeling. It isn't the "duty to our families," "responsibility

as a citizen," "that I may be a good wife," "because business calls me," "for service," and all those other mouthings which sound well to hollow ears. We tell this to youth, and they forgive the lying, seeing we must fool ourselves to keep our courage up. We tell it to ourselves and write and preach about it. But when, at times, those honest, youth-recalling moments come it is a longing for self-awareness we feel; a longing to drink so deeply from the springs of life that we are guaranteed a consciousness of self by the act. Anything to break the doubt and uncertainty, to give us a sense of ego-living in its wholeness. This—the youth urge—broods within us. About it we wrap a cosmic solitude, that none may know.

Cynics feel the truth of the matter and tell us the ego wants the earth. They see it only in negative values and call it greed. Preachers sense the fact of it and waste their breath, and our time, talking about abnegation of self; idle words; a synonym for death. We seldom listen. We sit with the pew-smile and wait for the next hymn. Philosophers explain why the ego is dangerous, but in our hearts we answer, "so is love, so is life, so is all that we cherish, nor shall any one take from us our identities." Parents still prate about what we ought to do by way of sacrifice of this self of ours, even if we are fifty-five and they four score and ten. In them we excuse it all as dotage, and go on as before, spending our lives hiding, yet seeking one thing: ourselves; dreaming of releasing one thing: ourselves; needing to protect one thing: ourselves. And when a thousand centuries have passed this story will still be new; we shall go on seeking to express one thing: ourselves. That is the drive of youth, the buried secret of the adult, the lost dream of senility. And because no one will admit it, our problems are never answered, and we remain unsatisfied.

Understanding of the identity-drive is basic psychology, in the study of youth or age. Until we know it, face it and are ready to build life in relation to it, rather than to maintain the senseless conflict of prevalent moralities, we are still as ignorant of human nature as a bride of her husband's character. And this is why the human spirit moves in solitude. For there is one striking fact about himself with which every man is familiar and of which he never speaks. He knows that in the depths of his heart is a void where loneliness stalks. When the noise of living is hushed, and he draws apart to muse, or sleep, this spiritual vacuum comes up and con-

fronts his mind. He wants somebody, or something, to make him feel right in the universe. It may be only a handshake, yet with a touch about it he has never felt. It may be only a thrill of accomplishment, yet there is a requirement of permanence life has never brought. Or possibly some place or event or position lures his dreams, but not such reality as he has known. Beyond the drama of the everyday this insatiable desire is always with him.

There are aspects of life which seem part of this restless void of our spiritual depths. Love, we feel, if only complete enough and permanently ardent, would fill out the soul's emptiness; the love of some one so beautiful and passionate that greatness would mean an utter yielding to our need. Money, power, a wealth of opportunity, if it meant a surge of freedom to do and be, would fill much of the longing, bring some of the completion we seek. Fame, recognition, the thrill of glory, if it mounted like a never-ending flood, could compensate much for the effort of living. Even boundless comfort and leisure in which to stretch the joints of our minds and solve some of the mysteries of experience, would not be amiss. But none of these seems ever to meet expectancy or solace that loneliness we hide so passionately from prying eyes. The reason is possibly because in this psychic solitude we have never quite found ourselves. We are not sure of our own identities. We are asking for something to prove to consciousness that after all we are, and that what we are is worth while.

This assurance of our importance in the universe, so necessary to peace, is perhaps the greatest urge in life. We must needs be convinced of our entities. We want a kind of witness that whatever else is transitory we as individuals exist, and are each a sure axis to the world of our experience. Love we know would establish this conviction, once we possessed it in completeness, the full-hearted embrace of a mate who made us the centre of creation. The grip of an infant's little fingers, or its utter dependence as it nurses at its mother's breast, brings some of this soul's bliss, while it lasts. Even great suffering of men lost in the desert has brought reward in the glory of comradeship that broke the unreality of ordinary experience. Their minds had lived, for the few hours of struggle, beyond the film of casual affection. This too is the real significance of fame, power, wealth and even of comfort. We need to feel some impress of the actual that shall touch

our consciousness and leave us forever aware of what and who we are. We need a sense of security that shall declare for us the continuance of our growth and expansion. And no matter what materialists say, knowledge of how this certainty of selfhood may be established is the most important and practical question in life. For no amount of doing, however wise or successful the effort, will ever mean much to us if this central question of our being is not fulfilled.

You will hear overbusy externalists about you talk much of common sense, as if it consisted only in a conservative eye on the bank account. They revere a business where expert bookkeeping makes certain the daily increase of gold. They cherish efficiency in the manufacture of soap or sausages. And these, to be sure, are important. But if you ask them to include in their conservation this urge of man for his own identity, and knowledge of how his nature lives and operates in daily experience, they will assure you they are practical men, interested in more important things. Understanding of the forces men live by, and for, does not seem to materialists the way to health and happiness. Thus in the end these hurried doers will tell you life is an enigma, stale and unprofitable, and certainly it is, if we know only its surfaces.

Under the guidance of modern science we have come to a new estimate. It seems to present-day students of experience that every man's first practicality should consist in knowledge of what he is as a living creature, of what he wants out of life and the relation of what he puts into it to other people, whether he brings help or injury. For we are something besides flesh and have other needs than food for our stomachs. Nor can any man successfully win our allegiance if we are treated by him as mere lumps of matter, to be shaped to his will. Yet, strangely enough, much of the time this has been the common attitude. Business leaders in the last century held it, and from treating labour as they might a machine, lost millions from strikes and sabotage. Statesmen held it and in the end were victims of rebellion. Parents held it, and precipitated the revolt of modern youth. Husbands held it, and brought feminism upon their heads. All those who in any age have absorbed themselves in focus upon externals, forgetful of man's inherent impulses, have in the end been taught a new practicality by the destruction of their blind dominion.

It must be apparent, if we think about it, that central in

all this drama is the same need of identity, the insistent urge for selfhood of which we have been speaking. It is the starting point of human nature. In the centre of loneliness within us we breed all our dissatisfactions, we brew all our rebellions, we ferment our restless discontent. Whenever and wherever we are long enough deprived of opportunity to be assured of our ego-expansion and its security proved to us by love, opportunity, recognition, power, comfort, achievement or whatever to us spells consciousness of importance, we strike, we riot, we destroy. This we will have, from the crib to the coffin. We beat our attendants with the nursing bottle and break the most sacred relations of life if deprived of this essential need of the spirit. Failure to recognize it makes divorce of marriages, wild sons and impudent daughters of our children. It tears down states and burns to ashes the religious altars. Because of it ancient customs are ridiculed, laws shattered and prohibitions made ridiculous.

The drive for identity, the need in the human spirit to prove its individuality, somehow, somewhere, in some way to solace the loneliness of the heart by guaranteeing the significance of its selfhood is unconquerable. When the whole of human history has proved this fact, when wars and industrial riots have established it, and the personal feelings in every man's breast have taught the same lesson, it is strange we so commonly forget our ego thrust in the two questions of self-analysis and of studying conduct in intimacies. Yet such is the case. Adults will talk endlessly about how to handle children and ignore the salient fact that they will bring ruin to any relation not built upon a recognition of the need for identity. Deprived of it the child will pull into his centre of loneliness and propound some injurious reaction. In active natures it may be disobedience. It may be insolence. It may be hatred. Or, just as possibly, if the child is passive, it may retreat into morbidness or indolence or show the murder of its self-awareness by nervous disturbances, mental sickness or physical breakdown.

Bereft of this first right the human soul holds dear, in one way or another, the child will make a ruin of intimate relations. And in this he is like his parents, who quarrel when fronted with the same frustration. The husband who treats a wife as a convenient extension of his own ego either angers her or loses her. His loss may come only in that she is submerged into insignificance, and becomes a colourless appendage

of his inflated self. But he has still failed to keep her. She may instead become modern and self-sufficient, finding her own life beyond the reach of his masculism. Or she may become neurotic and hysterical, sickly in body as well as in spirit. Types differ but the end is sure. When identity is blocked the spirit fomenta a secret escape in the solitude of its inmost depths, and no power on earth can stop its consummation. Even death, that comfortable solution, comes many a time in answer to an unconscious desire. For none can break the inmost spirit of man, and have a human being left.

The pity of it is that many times when this central impulse is blocked and congested it expresses itself in negative form, a phenomenon of which every human quality is capable. If sufficiently injured the warmest love turns to hate, the truest virtue to vice. For human nature is a growing thing, expanding as long as health and vigour last. Inevitably, if upward expansion is denied, the impulsive energy seeks a downward outlet. So with the identity urge. As normally this is the germ from which all achievement springs, the motive power behind love, and the impulse which stirs the individual into useful expression, so is it, when denied good outlets, the dynamic behind that self-centredness we know as egotism and pride.

Indeed, it is in the unpleasant form that most people know the identity impulse. They think of it as a kind of petty vanity which blinds the individual to breadth of vision and makes him obstinate and self-centred. Wives are familiar with it in the exalted superiority of male arrogance. Husbands know it as the divine right of being a female. Children are only too familiar with it in mothers who, however personally insignificant, swell like pouter pigeons with the honour of maternalism. Most of all we see it in the individual who cannot see or hear, touch or taste of life, so deeply is he engrossed in his own sensations and absorbed in his own opinions. This introversion has in fact given such colour to the whole question of ego-identity that our vocabularies hold few favourable terms for self-realization. It is as if we were afraid to admit our need of personal awareness, so apprehensive are we of being misunderstood on account of it and finding our impulses taken in the negative.

Yet in our hearts we are quite aware that we do not do anything, or love anything, or seek anything except to satisfy

this impulse of self-realization. Every accomplishment, great or small, is but a self-realization through achievement. What man would compose lyrics on a desert island, with none to hear his songs? Who would paint if banished to solitude in a forest cave? What care we for a philosophy unless it establishes our position in the universe in the eyes of our fellows? Indeed, even a bed of comfort palls, if we must always lie down alone, and none assure us of our importance to them by touch or word. Shakespeare would have been speechless had he not had need to prove who he was, not to others but to himself as others reflected their recognition of him. Nor was there ever a Plato, or a Michael Angelo, a Wagner or an Edison, whose work was not more necessary to him, to keep his consciousness sure of his identity, than to other living creatures for whom each seemed to toil. Nor was this from selfish pride and egotism but rather because he must needs do so to be sure of himself. Obedience to its native functions is the only guarantee to any creature that its being thrives.

The small boy who will be seen and then heard, and had rather be flogged than ignored, the little girl whose pink dress has become a symbol of her identity, are but obeying the same primary impulse. There is not one of us who can live without some sure reminder as to who and what we are. For this are friends doubly dear, and home adored. Because of this success has a treble significance. Without it power and position would be as empty husks.

The discovery of recent years, which makes this question so significant, is that man not only becomes sad or sick if his sense of identity is denied, but that he will commit any kind of evil and precipitate any variety of rebellion if driven far enough by his need of self-awareness. It is not alone that the neurotic individual may stick pins into himself to be sure of his existence, but that many a crime springs solely from the fact that other identity outlets have become delimited. The Apache in Paris, who, years ago, murdered two score women and died gladly at the guillotine with the words, "Now I am famous and sure I am myself," is not more unusual than the child who disobeys because his parents allow him no other ways to express his identity. Indeed, when adult domination seeks possession and authority, there is no device left other than resistance and rebellion by which youth becomes conscious of its own existence. Even sickness and

melancholy are devices of this kind. There are plenty of individuals, children and adults alike, who would be well enough except that only by ill health can they assert their egos and guarantee a permanent self-awareness. Break-downs are developed by passive natures for their need of recognition.

In order to understand fully this basic impulse, it is important that we also recognize the positive and negative principle by which all human attributes may express themselves. For as it is the first attribute of life that it grow and expand, so it is one of its primary functions that in seeking outlets each and every force is capable of both positive and negative manifestations.

Diagram Number IV in the Appendix illustrates the four phases through which identity may manifest itself.

Denied normal expression, the identity drive toward useful work and love can, as we have stated, easily become mere self-centring pride or egotism. In active natures this appears as an unpleasant assertiveness and superiority. In passive natures it develops as neurotic introversion, an ingrown self-consciousness and self-absorbed emotionalism which may cloud the mind as to life's activities and contacts. Equally significant is the revolt mechanism by which active natures defend themselves against domination and ignorant authority. Such rebellion may become almost anarchistic in its violence. In any case the individual prefers suffering and disgrace to submission. It is the backbone of most juvenile disobedience and the impulse behind impudence.

In positive identity, section B, we have the right, normal expression. In one form or another this primary impulse lies at the centre of us all, and no expression of our lives, be it love, achievement, or what you will, is intelligible until we recognize it. Nor can we come to any sane conclusions regarding conduct or belief, goodness or truth, in human endeavour if we disregard the identity needs of ourselves or of other people. With husband or wife, son or daughter, friend or foe, each of us can, and in the end will, battle for his ego-consciousness and expression.

It is easy to speculate. To accept the theories of others is not difficult. But to see the full weight and significance of an idea we feel to be true—that is quite another matter.

A full application of the idea of identity would revolutionize the world, for it touches upon the very core of the living problem. After all there is only one riddle—how we may satisfactorily maintain an ego, and yet keep it from interfering with other lives. Shall we or shall we not accept compromise of ourselves from the pressure of those among whom we live?

The doctrine of identity by its very nature is inevitably against any compromise. It enunciates the idea that modification of the self is distortion and injury to the self, even as modification of the seed would be dwarfage and ill health for the plant. Cut a circle at any point; it is no longer a circle, but only a curve. Compromise a basic nature, it no longer has its native integrity. Perversion or distortion has taken place.

This problem of being true to ourselves and thus of not being false to any man, put so perfectly by Polonius to Laertes, and practised so miserably by the old man himself, is one of the oldest puzzles in history. Without the conception of positive and negative outlets, the good and bad forms of ego-consciousness, we would never have solved even the basic theorem. But this principle is by no means enough to make the question clear. We need, even more, to understand the integration principle: the conception of fidelity to self: neither in words nor actions simulating what we are not, nor feeling required to be, because of external pressure, what we were not born to be. An ox makes a poor saddle horse, a canary a meagre watch dog. Each of us can be some sort of useful and happy human creature, but left as the sort of person we were born to be. If you are born on a farm but have a lawyer's mind you are not required to tend pigs, whatever the pressure of environment. Some way out is certain in the possibilities of life, and environment always bends in the end before the firm purpose of a strong and convinced ego.

No human being can have or keep health, either of mind or body, if he yields one iota to compromise of his own selfhood. Children try to teach this to their parents, contending against incompatible vocations, enforced marriages, obnoxious beliefs, displeasing conventions, antagonistic attitudes. They are striving to maintain their identities as the only guarantee of health and happiness. Only as whole, "integrated" organisms, harmoniously running bodies, minds and spirits functioning in all the constructive ways in which they were born to func-

tion, and not according to compromising external dictates, can any person continue to unfold and grow. Health and wholeness are synonymous.

We cannot be always in active achievement, however, nor expect each contact or opportunity to be ideal. It is the injuring and distorting of identity to which the new philosophy objects, not to periods of fallowness, or to necessary adaptations.

The newer teaching meets this question with the doctrine of active, passive and reactive experience, in periods of life. Every phase of environment and of human behaviour is measurable upon these three principles: activity, passivity, reactivity. The activity of growth is always a constructive, expressive, positive, good fulfilment of life. Times of passivity are but a necessary relaxation. Reactivity or regression is always destructive, constrictive, negative and bad. It inhibits growth, creating devolution instead of evolution.

Every time you and I release the ego in retaliative ways, through anger, jealousy, revenge, lust, greed, cruelty, dishonesty, treachery, hate, we are devolving in just the measure of our expression. Every time we release the ego into courageous endeavour, compassion, mercy, tenderness, cooperation, sympathy, integrity, love, we are evolving in the measure of our true initiative. Where our natures are passive we are merely resting—mentally fallow. And this is necessary and beneficial. It is the only way to meet situations where activity is harmful, or unsuited.

Such a philosophy cannot be explained in one chapter. It needs the various presentations of a whole volume. It is sufficient here to assert that he who learns how to handle his ego in true activity when such initiative is possible and in calm passivity when such is suitable, avoiding reactive forms of release, may expand his ego just as far as he has power, for he will not harm those about him. And even if uproar follows, it will be because of wrong in others. His decision will still be right.

CHAPTER X

RESURGENT YOUTH

WE have all had trouble enough to be vividly conscious that living is not an easy matter. There were many more things we wanted out of life than we have ever received. Few have understood us. Look back in your own life. How many times were you blamed for undirected longings and impulsive actions in your youth? How seldom others translated your action in such language as to reveal your intentions? Nor was it only one trait of character or one unsatisfied desire that made the riddle of it all. You—that strangely different creature from all about you—were endeavouring to be yourself, and often failing. You were trying to articulate your thoughts and purposes, but when your soul was not tongued-tied others seemed deaf.

No interpretation of human nature is complete without some portrayal of these strange, early strivings and half-expressed desires we have all experienced. But they cannot be analysed and put into nice little bundles in different psychological compartments. For the human being is a whole creation: an interactive union of thought, instinct and emotion. Behaviour comes from the urging of this wholeness, not from some single part of it. For this reason, only in study of your own early background or of some one else's youth is there foundation for a living and practical science of the mind. Some such longings and yearnings as you and I once felt are in the story of Philip Andrews and his father.

"He has been a fearful problem from the first." Mr. Andrews' fine eyes narrowed with pain as he spoke. "Phil was never like my other sons, and even as a baby he kept every one and everything about him in an uproar. I can remember him at three standing in the middle of the floor storming at his nurse and crying, 'Git away f'om here,' his golden hair flying in every direction, his small voice quivering from the flame of his offended independence. He has never been reached by punishment and began while still in white dresses to run away, both mentally by withdrawing into himself in a

strange calm, and physically by tearing out of the house at the first hint of authority. Yet he didn't seem to make mischief as the older children did. He has never till now been in serious trouble and has stood well in school. I simply don't understand him, that's all. I don't touch him at any point and I feel I am somehow largely responsible for the present situation. Yet I can't see what is wrong, for I have certainly tried to be a good father.

"You see he was an unusually lively little fellow. He used to frighten his mother by racing street-cars on the way to school, running on the top of a board fence. He was originally given play limits just as with my other children, certain streets he was not to go beyond. But he always went, not from wilful disobedience apparently, for he always explained he forgot, and gave some reason like following a fire engine. We tired of punishing him for it, and ultimately he went where he chose. The other children were in bed at eight-thirty. Phil was likely to go to his room, and forgetting to undress begin to read, and we'd find him there at midnight, or he'd go to bed and then, started off by some scheme he was thinking up, get up again and be later located in his workshop down cellar. Once in the summer-time he became interested in a boat being built in a shipyard on the river, and turned up in Boston at the end of the ship's trial cruise, gone two days and nights.

"He has never had the least regard for the interests of his family, and to avoid, I suppose, going to Sunday School, he once appeared in church in a wild Indian costume. At first he had no trouble at school, strangely enough. He was always studious and had an excellent discipline record until a teacher once kept him after school for some petty mistake. He rose when his name was called and calmly announced he wouldn't stay for any such fool reason, and getting his cap left the building. When called to the principal's room the next day he argued without any timidity or respect for his elders that the teacher was dead wrong, and he announced that he didn't intend to be punished when he didn't deserve it. Investigation afterward showed he hadn't originally deserved it, but his teacher punished him for his insubordination and thereafter he raised particular Ned in that school. He was either too early or too late to classes, dropped his books, stumbled, and once, after being out for a whole day or so, proceeded to fall into an apparent faint right before the teacher's desk. He

got away with it and enjoyed the uproar, but I'd seen him do that falling trick without the frills of fainting many a time before.

"Right through he was devilishly cunning in many disorders which seemed accidents. I took him out of the school after he had read Shylock's speech to Antonio in the dialect of a lower East Side Jew. He later insisted that that was the way Shylock must have talked. It set the class in such an uproar that one girl had hysterics, at which Phil vaulted over his desk and gravely handing her an ink bottle, remarked, 'Does madam need the smelling salts?'

"The same day, in making sentences in French class, he had told the teacher, *vous prenez le gateau*—'you take the cake,' being some old-fashioned slang he had heard me inadvertently utter. In his mathematics he gravely stated he hadn't got his algebra because one of the college presidents had stated something about most of it being wrong to teach, which he translated as being nonsense. He'd heard me read it in the morning paper. Anyway, it became plain that the class and Phil must part company. So I sent him to a military academy to cool his ardour. I should have known better, for Phil is all right until he gets started, and he'd have been all right there if he hadn't entirely understood why I sent him. He's not unwilling to accept a régime. But he started in by refusing to obey the custom of first year men who must walk with their arms at their sides. It offended his independence and dignity, and he faced the commandant down when called to his office by demanding to know why they had such a silly rule. Phil finally agreed to accommodate him temporarily, the commandant quoted to me in his letter. All went quietly until, it being the end of spring term, they put Phil on night guard duty. A couple of visiting fathers came by and when Phil challenged them, 'Who goes there?' one of them answered 'Moses and Elijah.' 'Moses, stand and give the Ten Commandments!' cried Phil, and he wouldn't let them by because they couldn't recite them in full. It seems the other man was a minister and refused to take it as a joke, and anyway that started things. The next day Phil saw an employé in the riding hall who he thought was abusing a horse, and horses are his particular love. I never heard just what happened, but the fellow says a tornado struck him and anyway he landed sprawling out on the drill grounds just as an officer came by with a couple of ladies. Phil wasn't dismissed exactly, because

of the circumstances and the good cause behind his action, but I thought best to take him home. That was last year.

"Recently Phil led that crowd of youngsters who lassoed, bound and printed 'coward' with white paint on a policeman's back, because they had seen him kick a drunken man. You probably saw about it in the paper. It gave me a world of trouble and the more I try to talk to the boy or discipline him the further apart we get. I admit I'm stumped."

Detail by detail the whole story of Phil came out until Mr. Andrews had painted a veritable saturnalia of insubordination and made me vividly conscious of the state of cold reserve and youthful aloofness in which Philip lived with his parents, a world entirely apart from that of his family, particularly of his father. Most of the obviously good motives in Phil had been lost sight of by his father, while the obstinacy, wilfulness, almost blatant indifference and capacity for absorption in his own interests, even to an unfeeling regard for others, stood forth in high relief.

The more I listened the more I became sure Mr. Andrews had voiced the truth in his first admission that he felt he was somehow largely responsible. It was apparent that in Philip were strongly active good motives and a world of live, compelling interests; ideal material with which to work for a boy's unfoldment. His very capacity to defend others, his very fury at injustice, his absorption in what he was doing (a trait we praise in Edison, but always blame in a child), his mental alertness, thinking up and living in his schemes, were tokens of a worthwhile nature.

The situation brought back the constant conclusion of most students of the boy, that, where there is a boy problem, ninety-nine parents out of every hundred have the wrong attitude and are primarily to blame for the conditions fronting them. Because the boy is their own flesh and blood and they are so near to him, all perspective is lost. They view him and his troubles much as you might view a mountain and its fastnesses while standing in a ravine close to its side. They are merely overpowered and oppressed by the many aspects of the huge thing. And as one could not take a true photograph of a mountain at such proximity, it being out of focus, so no human lens is made to bear such a strain. One must get away into a clear space, into a somewhat detached and impersonal relation to truly observe either a mountain or a boy. Then the fine lines, the enduring cliffs, the gentler slopes, the beauty

and grandeur, as well as the rugged strength and bitter crags, the verdant pastures, the cold and unfriendly snows, or the dark caverns and ravines, appear in their true relations. One can see where to take hold, trace out the natural bridle-paths for ascent and appreciate the whole situation, beauty and roughness, open field and sombre ravine. And, never forget—no boy is all ravine, all dark ways and obscurity—and no boy is all open fields. Age may be monotonous like a flat plain or a sandy desert, dark like an abyss or as simple and comfortable and common as an Iowa farm. But youth belongs to the hills, with its high and low reaches. And when fathers and mothers become lost, as so many do, in some ravine, their perspective gone, woe be to the future. It is up to us largely what the boy becomes as a man. If we concentrate on his ravines he may become a cavern. If, equally, we see nothing but his gentle slopes, he will end as a little common weed patch.

Mr. Andrews had not yet quite lost his way in his son's ravines, but he was certainly seeing him from near at hand, with his own eyes dimmed by the pain of weary wondering, himself bruised by the tangle of the undergrowth. I determined to see Philip for myself and the following afternoon he appeared at my office.

His face was calm, and not of a naturally reserved type. But the look in his eye showed him closed and sealed. From his preconception as to what I would do and say he watched me with veiled subtlety and much skill, acquired by hundreds of talks and interviews with his father. His unconscious nature had put up all its buttresses, instinctively prepared to meet and resist my adult onslaught.

There were half a dozen mistakes I might have made, favourite methods of parents, teachers and guardians, pet adult ways by which contacts with youth are ruined. Few of us have escaped them in our dealings with a boy.

First, I might have preached to Philip, as I could see his father had done. The talk would have ended, as Mr. Andrews' talks always did, in further estrangement. For he who moralizes to a boy assures his failure in advance, unless the lad is a weakling, and if he is, moralizing is only his further undoing. It is the pet mistake of parents, the way many emasculate manliness in a potential man.

Or second, I might have tried the "love stuff," been affectionate and outgoing, taking his hand and "trying to get

into his heart," as mothers say. The result would have been to make him meet me with equal palaver and the appearance of being touched, while inside I would have nauseated him and lost that respect upon which alone true contact must rest.

Or third, I might have assumed the rôle of the censor and disciplinarian, telling Philip that his father had put him in my hands (which, however true, would have been a fatal admission, and offended his independence). I could have played on the fear reflexes—and again with apparent results. Thousands of parents delude themselves as to the success of this method. They often get results insofar as mere outward obedience is concerned, and mistakenly think they are "controlling the boy," while he is only accepting the inevitable to save his skin. It works exactly as the obedience of the slave. He chooses the lesser pain. But for every appearance of victory by this method the youth is driven further away, and any real opportunity to touch him, lead him, guide him is lost.

Or next, I might have reasoned with him with lofty condescension, fortified by superior adult wisdom and my special position as a psychologist. This method is not one of preaching or moralizing but it coolly and impartially lays out the rationale of life like a text-book. It is a sort of scientific symposium on human conduct. The procedure is a common error of parents and teachers who have respect for a boy's independence, and who seek to instruct rather than to control him, depending, as they say, on "the appeal of truth" impassionately explained. I might just as well have handed him Kant's "Critique of Pure Reason," for Philip was not a mere intellect. He had physical instincts to cope with, an impetuous will to guide, molten emotions to direct, a turbid imagination to harness, his own particular and peculiar personal convictions as to moral values, the restless life of his temperament to encompass, and lastly and deepest of all, the entity of his own soul, which must react to every manifestation of life according to its eternal nature. Boy that he was, what might seem right to me might as honestly seem wrong to him, and both of us might be wrong or right—who was I to establish the criterion? Who was I to even be sure I could guide Philip? What were my years of seniority over him, and my wisdom from life's brief experience, in the measure of all eternity? How could I hope to help so complex a thing as this human being, this boy with the play and interplay in him of instinct, will, emotion, thought, conviction and spiritual

trend? I couldn't. I knew I couldn't. I knew it so firmly, I believed it so deeply that presently Philip knew it too and felt that I believed it, not as a method of reaching him, not as a pose, but actually.

Here we were, Philip and I, two human beings in a great universe, fronted with its strangeness, mystified by its vastness, each driven by our own particular problems, each struggling to understand the whirling pageant of our days, each faced with the same difficult task of living. Weren't we actually pals in creation, thrown together in that little spot for a brief while, in all the æons and æons of time and space, amid whirling worlds; thrown together for that hour of companionship like two men on some lonely distant island, who must co-operate or die? Suddenly Philip needed me and I needed him, and we were in deep conversation. I cannot tell you what we said. That is sacred to Philip and me. Suffice it that we touched among other things on his interests, ambitions, abilities and convictions, which no one had ever encouraged and which appeared to me tremendously worth while, a key to the pent-up powers of his sensitive nature. But particulars do not matter, for they would be off the point, which was and is that our two human souls met in the strange magic of the hour, grasped hands in awe at the darkness of our common ignorance, at our blindness as to what was really truth, at our mutual difficulty in trying to see the way of life clearly and to tramp ahead to fulfil our interests and desires, to be true to our convictions and honest to our own natures. We both knew it was no trick, this communion. Philip knew and I knew that I had little if any more wisdom than he, only enough to meet the increased difficulties that face an adult's life, and that I too had all the problems I could cope with. He saw I actually felt my own limited wisdom and was not acting a part for his benefit.

Was I "under his skin"? If I was, then he was also under mine. And I would be willing to wager all life can ever mean to me that there is not a boy on this green earth under whose skin one could not get, and who would not have also got under one's own skin in response to that same hour in that same way. It is the single means by which any two human beings ever meet, young or old, male or female, the basis of humble equality in the face of life's problems. I have had to deal with hundreds of boys, one after the other, of varying temperaments, and I have never once seen temperament, or dis-

position, or habit, or condition make the slightest difference in our capacity to touch each other, once I for my part honestly took my adult superiority out into the lake and drowned it. The boy will do his part. In my own experience, where there has been failure, the failure has been mine. Without mutual respect and equality before the vastness of life's problem, there is no lasting contact possible with a boy. This is true because it is true between human beings. A boy is only a man more extremely human, and so the situation is more intense.

Do you suppose Mr. Andrews had ever taken that cherished masculine egotism of his out and thrown it overboard? How far do you suppose he had ever let Philip get into his heart? How actually equal with Philip had he ever felt? How humble in the face of life's vastness? How much did he actually know of his own feelings, problems, doubts, difficulties? How *mutual*—mutual is the word—how mutual was their relation? Let us say it was about ten percent, for they both had to eat, sleep and wear clothes. There the comparison in Mr. Andrews' eyes stopped, and he had persistently insisted that Philip see it that way also. "Your father knows best" was his final dictum, and Philip had rebelled at it, for in his heart of hearts he knew that there is no father who perpetually knows best. He felt in a strange, undefined way that most fathers have it wrong about half the time, and he was being forced to obey ignorance. That was why he had revolted. It is the seat of the trouble in the majority of cases between boys and parents, boys and teachers, youth and superior authority.

So, after forming a delightful friendship and mutual understanding with Philip, I sent him on his way. The boy was all right; in fact, unusually so. It was Mr. Andrews who needed teaching, and so I sent for him again.

We didn't speak about the boy at first. Somehow, hardly conscious of it myself, I slipped the conversation around to Mr. Andrews' own personal life, his own problems, joys and sorrows, and presently, as he sat with head bowed and his eyes focused somewhere in the dim past, his whole life-story came stumbling out, intensified and poignant from the years of reserve.

"What does Philip think about it all?" I asked when he had finished.

"Philip!" Had I struck him the surprise would not have been more complete.

"Yes, does he know nothing of this drama you have lived, nothing of your ambitions, the soul struggle of your business life, the price you have paid for success, the pressure you are living under, your ceaseless effort to know just what is right to do, your sense of littleness in the face of so many funds of experience? Surely as he is your son, as he is near to your heart and in your life, he would care more—he—"

"Philip is a mere boy," he interrupted, and in the tone rang the attitude that ruins so much parenthood, the seat of worlds of suffering.

"Oh, you mean he is not human, a sort of gorilla, a kind of animated lump of flesh, a species apart from yourself, incapable of your reactions. Is that it?"

"Why, I—why, no—I—that is, he—why, surely you know what I mean—he—" Mr. Andrews got no further, and silently we looked at each other across the surprise of his strangely working feelings, and my wish to get under his skin also, for the boy's sake—a far harder task, though parents may doubt it.

"Yes, my friend, I know what you mean, only too well what you mean. What so many parents and teachers and all those of us who, being adults, put youth in a world apart, mean." And then it was my turn to talk.

Much of what followed in the next hour was irrelevant perhaps, for the subject is not easy. But slowly we began to see that both father and son had been motivated by strong impulses of independence, which in Mr. Andrews had become somewhat perverted into self-pity. In Philip there was the edge of delinquency. Each also cherished his own identity with a veritable passion. Individuality was the watchword of both lives. And society's misunderstanding of this great motive in them had been such that egotism, introversion and revolt were strongly accentuated. In other words, destructive or negative tendencies had been created. Instead, with right understanding, their development might have been toward constructive and positive expression.

The basic experience Mr. Andrews needed was surrender of his conventional prejudices and a willingness to see that his son Philip's motives were but personal expressions of man's primordial impulses. Indeed, even our very cells express the great urgings which Philip's story had exemplified. His spirit had been hungry for stimulating experience as food for his ego-growth.

Youth is that period in life when the urge of selfhood is not yet modified. The boy is still potential. He can become. What he can become is yet fluid. He has, above all else, this one quality, the power to protect his urge. And the battle between youth and maturity too commonly reduces itself, as with Mr. Andrews and Philip, into repression of the urge of youth by the adult and resistance by youth of this repression. Philip and his father were both suffering, both perverting their relationship. It needed first of all a re-establishment of the right attitude to cure the condition, the removal of suppressive measures on Mr. Andrews' part, and the substituting of a sense of sympathy and equality which would tend to direction and guidance. It needed the removal of resistance on Philip's part, and the discovery of his father's problems, loneliness and suffering, a chance to know of the experience upon which the father based his conclusion and guidance. And thus when Mr. Andrews took his adult egotism out and drowned it—being then willing to let Philip see his heart and know his life—he discovered that he not only got under Philip's skin, but that for the first time Philip had gotten under his.

The trouble is, we adults are not really willing to discard our exalted sense of superiority and to permit youth equality with us. We carry over a justification from the fact that they are not yet mature, ignoring the truth that maturity is the product of independence.

The independence urge is a deeply rooted basic drive in all life; the tendency to separate. It is symbolized by the birth process; a coming away from the surrounding sustainment of the womb; a severance of the cord; a coming of freedom; the right to make a mistake as well as to perform well.

Inevitably, independence is connected with the growing impulse. We cannot grow as selves or make normal effort as individuals except as, and where, we have established independence. The whole idea of self and responsibility is involved.

As we see it on the cosmic background of natural law, all life as it becomes strong evolves toward separate responsibility and independent decision. The bird pushes her fledglings out of the nest, and after they have learned to fly she no longer feeds them. The plant casts forth its seed, with just enough nourishment about the little germs to sustain them until the new roots can draw their strength from the

soil. Nowhere in life is health, power, achievement built upon dependence, continued nurture or continued domination.

One of the most inalienable rights of humanity is the privilege of experience. The Divine Providence does not withhold us from it. It casts us into it. And youth, following its impulse against parental fear, seeks that healthy vigour which prefers to make mistakes rather than to remain dominated, protected and nurtured like a child in a psychic womb still bound by a cord of authority.

It is strange that it has taken the human race so long to discover this resurgent spirit and to cease contesting it. The justification probably came from the delusion that we can acquire characteristics by being taught them, a thing we know to-day to be untrue. We do not acquire characteristics but dispositions, or habit formations, which are ways merely by which the characteristics express themselves. Not only does the inner nature not change, but more than this, it struggles resurgently to get back to its original and natural forms of expression. Teach a horse to live on dried fish. Then let him smell the green grass. He has no difficulty deciding which he will select. Give a creative idealist a thorough, systematic training in routine, materialistic accomplishment and then let him see a chance to follow some free and original form of expression. He flows to it like water seeking its level. Only when the restraining force is powerful enough and persistent enough can any pruning and moulding of character be maintained; and only then against persistent effort to return to its integrity. Society will never keep a tight collar, cuffs to the wrist and a dust-sweeping dress on women. The Puritans succeeded for a time, but feminine integrity will tear off the trapping sooner or later, getting back to its original freedom. When legs are out of style we can be sure that nature will bring them in, as soon as prudery weakens its grip.

CHAPTER XI

SELF-EXPANSION

IN one mood, parents delight to speak of Peter and Polly as if they were some species of gibbon from Borneo, creatures quite apart from themselves, perpetually in motion and always tampering with something. They are appalled at the ego-thrust, the constant reach for interest and opportunity, the incessant demand for experience and possession. This insatiable impulsiveness is usually associated only with youth. From the child's reaching fingers and its repetitive "why, why," to the day the boy leaves home in search of adventure, and the girl expects a regal wardrobe, to assure her an adequate adulation, persistent self-expression is surely a most conspicuous quality of the young.

But is it after all only juvenile, this need of ego-maximation? Is it not rather the first expression of our identities? In one way or another the adult establishes himself, not satisfactorily to be sure, but with more or less ego outlets. One man gains a wife he can dominate, or a partner who follows his lead. The partner has children he can strut before or a dog who trots at his call. Another man becomes a minister, a ward boss or a foreman brick layer, finding his satisfaction at the centre of his little group. Each is some sort of frog, big for his puddle, even if only a couple of alley cats form the admiring throng. We must have ego outlets or we die.

The normal adult has found some specific ways to contentment, some form of self-propulsion. Youth is still seeking, uncertain where opportunity lies and perpetually interfered with by the unsympathetic stupidity of its elders. Youth has less finesse, less masquerade over the ego drive, but age is fully as interested in its own satisfactions.

Some students of ethics are horrified by recent discoveries revealing our basic human motive. To them it seems as if such purely personal impulses as identity and self-expansion are entirely egotistical and selfish qualities, devoid of that altruism which must somewhere hide in the hearts of upward climbing humanity. And yet they are equally troubled when

confronted with the Freudian theory of sex as the all-consuming motive. But what do they honestly expect to find; that imperfect man is angelic at heart, with a lily white soul which sings beatitudes in minor key? Or do they really know their own secret desires and are merely ashamed of the self-revelation which the general analysis of humanity implies, angered because the mirrors of psychology reflect them a little too accurately?

In any case, there has been much debate and more misunderstanding of this question of basic human impulse. We have not liked the image of our inner selves that research has been revealing. Nor have all of the researchers agreed. Had we really understood the matter, however, there would not have been so much disturbance, for the truth is simple enough. When an obstreperous fourteen-year-old boy or a normally competitive man are carrying on their daily drama what forces are most evident? Let us follow them around for an average week. Three square meals, some play, some hours of laziness and sleep, conversation with friends as a little chance to inflate their pride, and some special effort; the boy with his pet scheme, the man at his career. There is sex and home, either in phantasy or in actuality. But it is only part of the picture. The ego-drive and the identity impulse are everywhere evident.

Yet these impulses are not necessarily selfish and egotistical. The seed, thrusting down its roots and stretching up its stem, is not being selfish. It is living. It is growing into life. It is obeying its inherent dynamic. Nor is it egotism in a plant which makes it become an individual, slightly different from every one of its species and genera. That is its first duty as a vital organism. It must strive as an individual or die.

There has been woeful misunderstanding of these two central impulses of all living things. In a world which has not outgrown a competitive jealousy and a desire to possess without personal effort, it has been convenient to name the urge of another's spirit in negative terms. Parents, for example, seeking to exalt their own natures by dominating the child, have disliked both his identity-urge and his self-expansion impulse. They want him to live for them, not as an independent creature for himself. It would content them to keep him always as a clinging child, that they might seem the greater by comparison.

The truth of the matter, as now understood, places for the first time a right emphasis on individual integrity. We know to-day that these basic impulses of the human spirit may or may not be of a negative and self-laudatory type. Identity may become egotism, as explained in diagram IV. Self-expansion may develop into selfishness, as exemplified in diagram V. It becomes so, either when an individual's parents were of poor quality, making the heritage deficient in positive forces, or when early environment was of an injurious nature so that normal and healthy ego-outlets were denied. In other words, whatever vital forces are contained in the human being will out, will strive and push and thrust forth into life. If denied a good inherited tendency, or a good environmental opportunity, these forces necessarily seek bad outlets. But outlets they must have, or die.

This essential right to life, this fundamental need of outlets for self-expression is one of the greatest and most challenging discoveries of modern times.

There is no point in the whole study of man's nature, however, that has been more misunderstood. Stupid moralists, well entrenched in their habit of forcing individuals into patterns of pretentious goodness, have taken for granted that teaching the necessity for ego-outlets results in veritable anarchy of free expression of any or all human impulses. They have insisted that unless the human plant is encased in the clay pot of set restraints he will be inevitably sinful and wicked. It has never occurred to them apparently that goodness and badness do not pertain to human qualities, but to the ways those qualities are expressed. If I strive for food, I am not selfish, unless in so doing I take some one else's food. The striving impulse is life. It is neither good nor bad. If I appreciate and respect the personality with which my ancestors endowed me, seeking to direct it with independence and self-reliance, I am not necessarily egotistical. Appreciation of some talent or some physical quality does not mean a prideful conceit, unless I am forever comparing myself with others and strutting before them. Jenny Lind had an almost religious reverence for the wonder of her own voice. It was a gift from life. So it may be with the whole personality, for no creature is normal who does not first appreciate and seek to realize his own identity and then to expand it into as powerful and as beautiful a living being as it can

become. Anything less than this dynamic is against the very spirit of life itself.

But let us face this statement squarely. If it is true, it means a radical disruption of hundreds of our pet ideas, in thinking about ourselves, in our human relations, in our handling of children, in our ethical and social attitudes. We cannot escape the fact that our civilization, descended as it is from the superstitions of the dark ages, has been one of goodness by restraint; morality by inhibition, virtue by prohibition, spirituality by flagellation and unselfishness by abnegation. We have painted holiness as the child of sacrifice and the angelic as the unearthly. There has been little philosophy that was a consummation of life. Rather was it a denial of life; saintliness by death to the natural, worship by crawling into a darkened chamber away from the glory of the Heavens. At least eighty percent of our archaic customs and ignorant standards, built as they have been upon little or no knowledge of human nature and its needs, are organized against the constructive expansion of human motives and a normal and healthy development of personal identity. The human race has lived and grown despite its beliefs and prejudices, not because of them.

It is obviously impossible to put the forces of human nature into an adequate diagram. Such a method is only suggestive, an effort to help make definite a written statement which, at best, can never portray those surging cosmic powers of which mankind is composed. Indeed, as there are hundreds of sects who interpret the words of the Bible into quite divergent significance, so any merely human presentation of the phenomena of our life upon earth is susceptible of wide misunderstanding. We but sketch the outlines of body, mind and spirit, even when we struggle hardest to define with exactitude. The literalist and the critic, with their noses to the page, find plenty to complain about.

Diagram Number II is only an attempt then to clarify somewhat more fully the self-expansion impulse. In its essentials the drawing means that the first impulse of the individual, as he comes to a self-realization sufficient to make him conscious of his own identity, is the urge of ego-maximation. He struggles to increase himself, to become a stronger and greater creature. He strives for power and lusts for experience. If given normal ego-outlets and the nourishment he seeks, this central dynamic becomes a constructive self-expansion. He

grows upward and outward into fruitful usefulness, following the same directive consciousness which guides plants and animals in their effort. But let these outlets be obstructed and trouble begins, for the ego itself will not be denied its identity or some expression of itself. A deep feeling in its very fabric of being teaches it that not to find outlet means imprisonment and death. Hence, blind impulse thrusts wherever opportunity offers and negative channels are chosen for release. The most ready of these is selfishness, and selfishness, let us understand, is a kind of protective retaliation. It means simply that where life, or more powerful individuals, have denied us normal self-expansion, we begin to take from them or from environment where we can and as we can, without regard for them or their welfare. If this central right has been denied us, or withheld from our ancestors—for we must not forget these things are beyond individual experience, and we may have been born with negative tendencies uppermost because of centuries of congestion in our blood stream—we disregard the rights of others from the simple law of action and reaction. We might illustrate by a litter of pigs, using them as symbols of selfishness. If a pure-blood nursing sow has plenty of milk, each little pig will suck contentedly at its own particular fount of nourishment. There is no pushing and squealing. But let the milk be deficient, as may happen with a sow of low cross breed and poor blood, and great is the uproar. The urge for means of growth, or self-expansion, becomes a selfish and bitter impulse for self-preservation.

We humans are evolved somewhat beyond swine, but our basic desires are not strikingly different. With parents of good blood and full opportunity to develop, our basic motive for ego-maximation starts us toward altruistic self-expansion. Deprived of good heritage or a fair chance to grow, we may begin life seeking selfish outlets. We are not fatalistically locked in either groove, for effort against negatives and misuse of positives is possible. Birth and environment are but a preliminary determinism.

There is more to the drama than this, however, for selfishness brings its own reactions. When we take from others, we are taken from in return, even more than before constructive expansion was denied. It develops then that we can continue to be selfish only if we are stronger than others, and either more ruthless or less sensitively organized. Thus, selfishness, arousing conflict with our associates, may still entail a block-

age of the ego-drive, and either a neurotic self-pity or a predatory criminality may follow.

Selfishness, pure and simple, is merely self-preservation in undirected action. The individual, without consideration of any laws but those of his own will to live as abundantly as he can, takes from the world about him as he may. It is the barbaric impulse of tooth and claw working its will. It reck not what the suffering may be so long as it does not experience the woe. In the lower species, nature justifies it, for no bird considers the worm it feeds upon or the gracious butterfly it destroys, and even man is not as yet above this carnivorous level. Thus we see the phenomenon of creature taking from creature, with only a ray of altruism in the constant development in man of his growing or expanding principle.

We cannot blame the moralists of past and present for teaching abnegation of the self and repression of the ego, in the face of a world of greed. They were and are ignorant of any better way and unaware that all prohibitory processes only drive the nature to still more destructive outlets. They did not realize that life and growth are almost synonymous terms. What does not expand is dwarfed, withers and dies, or else finds its secret and subterranean release. And great, indeed, has been this withering and this hidden debauchery under the restraint of suppressive ignorance.

About us we witness two other common forms of ego-maximation: neurotic self-pity and predatory crime. Nor are these manifestations to be found only in sanitariums and prisons, in slum homes or in city gangs. There is plenty of neurotic self-pity in the average individual and none of us is free from predatory impulses and actions. The obvious criminal is only one of us whose ego-drive from inheritance or environment follows the action we expect in a wolf. All men once robbed, raped and murdered with impunity. The earliest financiers and magnates were only those who began first to make public property into private possessions. Any man, denied upward growth by bad birth or evil experience, may regress toward savagery. And this is the outlet of brutal and reactive natures, even as neurotic self-pity forms the outlet for thin-skinned and sensitive spirits.

That self-pity is an actual expression and a kind of activity is not commonly understood, since only its melancholic reactions play a part in everyday life. We are all familiar, however, with the thick personalism it breeds and know its

resistant emotionalism. There are some individuals who seem to exude a psychic vapour of self-centred depression. One such person in a household can make his or her ego so pervasive as literally to smother a whole group of strong personalities. A persistent narcotic fog dulls the senses and submerges the spirit of everything it touches, clinging to it like mustard gas, and choking off the breath of life.

No one who knows it can fail to see this malignant manifestation as an ego-maximation. Indeed, no harsh and cruel domination of barbarian despots over their slaves, no predatory bandits ever more completely crushed out the life of others as hopelessly and heartlessly as a dominating neurotic relative. And the mockery of it is that such creatures usually do it in the name of goodness, never varying from platitudinous morality and a masquerade of virtuous self-abnegation.

Let us face the fact squarely then that the human ego will not be crushed, and never actually is, except where death in some form is on the way.

For some strange reason mankind seems to have missed the point in most that has been written and said about self-expansion. Some writers have seen it only in its negative disposition of selfishness. Others recognize the importance of initiative and ambition, but usually with emphasis upon the doing and not upon the being.

In the natural order being comes before doing. The seed cannot do until it fully is, and what it does is only a growing fulfilment of its potentialities. True expansion is of this latter type. Nor do we make effort so much for ends of endeavour as to assure ourselves of our power and continued security. Man needs expansion as a guarantee of personal continuance, for all that grows not dies. Constriction is synonymous with negative disposition and implies disease, depression, degeneration, devolution, death. It is the first step in annihilation.

The psychic energies in the self-expansion drive are then tied up with man's very will to live and to protect himself. He instinctively recognizes stagnation as a danger signal and constriction as a threat. Prohibitions and inhibitions are offensive to the very nature of his soul. Repressions and perversions are anathema to his abiding spirit, and all of these arouse resistance and rebellion because they threaten his integrity and challenge his psychic elbow-room.

Only as we learn that every human being must have outlets for every force in his nature, and show him how to select those of a constructive kind, will men ever learn to achieve health and happiness. And this is a lesson that should begin in infancy when the child is battling with all his might to realize himself by growing into life. Once this is learned, the problem of the individual is the satisfactory maximization of his ego without interference with the self-expansion of others.

The first great conflict is not between ego and ego in the world of experience. Were we each able to grow into full primitive being, such conflict would be dominant. Were we each able to become fully educated, normally expanded, all inner conflict would disappear. As it is the primary struggle is within ourselves and not with the world. It consists in the battle between the self-expansive urgings of character and the congestive inhibitions of disposition. It involves our will to express and our confusion over how our expression may be comfortably achieved. It is entailed in the fear of consequences and the struggle for security that our identities may be assured their continual growth. Here is the centre of that phenomenon we call the drama of experience. Its solution lies in that science of conduct by which our dispositions may become adequate behaviour patterns for the continued expansion of the inherited character. Any other answer is compromise, disease and deformity.

CHAPTER XII

THE BOGY OF SEX

THERE can be no satisfactory answer to the question of our basic motives if we dodge the sex factor or do not meet squarely the hypersexual attitude attributed to psychology and dominant in our own time.

The teachings of Freud have become so popularized that even students of the mind who violently disagree with him are supposed to advocate his ideas unless they accept the unthinking ethics of the Middle Ages. Hence, plenty of good people are afraid to face themselves, or to read any discussion of human nature, for fear of believing some new idea.

As a consequence the ravage of ancient sanctities goes on. Radical writers and militant young people tear up the moral codes and mock the "Victorian" pruderies, while the word sex is printed everywhere in bold face, as if there was no other motive or interest in life. Meanwhile, horrified moralists only vituperate.

This condition of unthinking extremes is unfortunate, for it places an almost hopeless burden upon the writer who seeks the middle ground. People, nowadays, seem to be caught in that tricky logic which propounded the theories, "It either rains or it doesn't rain. Now as it doesn't rain we will mark that statement out—ergo—it rains. In fact, it must be raining for we only have that statement left." This same sort of reasoning says, you either believe in the modern sexuality, or you accept fully the ancient chastity by inhibition of the flesh—now since you don't teach hatred of the flesh, it must follow you justify licence.

This form of idiocy comes into conversation these days wherever hide-bound minds are discussing the psychological and ethical aspects of modern life, particularly wherever there is comment on the ways of the younger generation. It seems one is either an anarchist or a worshipper of autocracies. "You must believe my sort of Christianity or you are a heathen," remarked a Tennessee mountaineer. "You must hate the flesh or you cannot love the spirit," cried the Puritan.

As a consequence of this, there has been little sound research as to the basic impulses of man's nature and less ethical inquiry as to how they may be directed into constructive outlets. And the direct result of this neglect is evidenced in the startling freedom of modern youth. It is even more clearly manifest in its "hard-boiled" sophistication, where intimate relations and impulses are concerned. We are in an age of eroticism.

The young maiden no longer hides in a tower room, wooed by music from afar. She drives down main street in a chummy roadster, and sits cross-legged on road-house verandas. Nor is she shy or tongue-tied. Some familiar swain is sure to be at her elbow. There is little romance about it all and less of the old-time sentiment. The generation has but a single motto, "Male and female created he them."

The new emotionalism is not one of place or social level. It pursues us wherever we turn. Nor is the change confined to the less cultured classes or to the adolescent generation. Even as elderly women have bobbed their hair and given their knees the freedom of the city, so have they at the same time joined the ranks of the unblushing. Many a grandfather these days reads wistfully of glandular therapy. He has sympathy with Faust. The subject of sex has certainly stepped out of the boudoir, thrown off the hushed intimacy of the afternoon knitting, forgotten the privacy of marriage and taken its place at bridge table and club lounge. From three to three score and ten any aspect of it serves for casual reference or minute dissection.

Picture a parlour-grown Victorian with her mind, like her neck, wrists and ankles, swathed in the tight conventions of modesty, overhearing two flappers discussing Freud. Their free use of ideas once hardly whispered would be as horrifying to that ancient lady as their swinging pink legs or the cigarette ashes falling over their alleged dresses. Ladies of bygone days would have blushed deep maroon even to think the thoughts the present generation banters about as nonchalantly as it mentions shoe-strings or the latest dance. And each year conversation takes off another garment, as it were. We are in an age when the word "sacred" has gone back to the altar and there is nothing hid that shall not be revealed.

The more surprising part of it is the prevailing new attitude. At various times in history sex has been moralized about in contrasting lights. In one day it was something to

shun, except as an unfortunate necessity for the continuance of the race. At another it became the most beautiful of secrets only to be whispered about. Not so long ago mothers tremblingly told their young the facts of life in an allegory of butterflies and pollen. Nowadays, by the age of seven, most children are sophisticated. When sex became a subject for medical and legal discussion, it was carefully disguised under the name eugenics. The Malthusian question of birth-control was referred to chiefly in terms of overpopulation and the strain of large families upon the poor. Everything was stilted and in comparison with the present as proper as a platitude.

To-day sex is spoken of casually either as a right or a joy; a release from crushing inhibition or a necessity for health. Yes, even more than this, many believe it to be the single motive of the human being, the dynamic of life. Its eugenic aspect is out of date in drawing-room conversation. Its use for posterity has been submerged beneath its value for the present generation.

When a once forbidden subject takes such possession of people's minds it behooves us to discover whether we are thinking rightly about it. Is sex so all-important? Is it the central motive of our lives? Can it be possible that thousands of apparently modest thoughts and feelings are really sexual and we know it not? Can we be induced to read books, see plays or buy new clothes only by an appeal to sex impulses? If so, the truth would have to come out some day and the sooner we get the thing over with the more quickly can we turn to making life worth while in other ways.

In the first place let us see if we can find out where this sex bogy came from. Did Freud and his disciples let him out of the bottle? This can hardly be true for while psychoanalysis with its placing of sex as a central human motive is contemporary with this age of passionism, it cannot be said to have caused it. The analyst is one who merely records what he finds in the human being. He draws his conclusions by adding up his statistics. It is his misfortune, not his fault, that his subject, having intimately to do with human beings, has become a lay science. In its first wave of popularity, it has been appropriated by the just and the unjust alike and used as if it were a patent medicine ready to take after self-diagnosis. Much, however, that is labelled Freudian and used as synonymous with sex has little relation to Freud's discoveries.

It is probable that he hardly recognizes his own theories as they come back to him, not as the children of his research but as cousins several times removed.

If, however, we should admit that men and women are often secretly as hypersexual as some believe them to be, it would not prove that many were born so or that extreme sexuality is normal. It would neither disprove personal variation nor social stimulation. An examination of the feet of Chinese women any time during the nineteenth century would have revealed them as dwarfed, while South Sea Island head-binders have higher skulls than our own. If we did not know that each had been confined from infancy we might easily draw a mistaken conclusion regarding them. It is just as possible that psychoanalysis has merely disclosed the abnormal sexualities in human nature caused by pressure of so-called civilization and accentuated distortions of the mind which were being created in every country. Such reflexive frenzy might have manifested itself here in America quite apart from any psychoanalytical influence. We cannot blame Freudianism for the debauchery of sex that flames in the penny pictorial or the cheap moving picture. It came before and not after these interpretations. It may have resulted from the break-up of the home and lax parental authority as some believe; it may have sprung from unintelligent censorship, the decline in church attendance, modernism, the automobile, the new dances and everything else that differs from the customs of our forefathers. Or it may be age-old and simply released by the luxury of an industrial age. Whatever the cause, modern psychology merely records our passionate extremes. It does not create them.

There is here an important key to the situation, one that not only explains the sex bogey itself but the interpretation put upon it by many psychologists. For whether age-old or recent, in hypersexuality we are dealing with an exaggeration of human tendencies as far removed from the actuality of life as are the billboards which lure us to melodrama. Sex, as a dominating thought, is impossible. If it really absorbed our personal attention throughout the twenty-four hours, our days could not be lived, trains could not be run, plays rehearsed or sensational novels put through the press. The work of the world would not go on. Life, itself, is a conclusive denial that sex, as a central interest, is anything more than a painted bogey. Admitting that there is a central drive to human life, if it were the sex impulse, it is strange what a dark secret it

has been kept all these centuries. One would expect it to reveal itself as the basic theme of the great speculations and philosophies and as a leading motive in engineering, manufacturing, art and culture. Certainly it would stand out as the salient feature in the events of human history.

We are told of both rape and romance in the World War, but is war therefore a sexual event? Or let us look back through the Civil War, the Napoleonic campaigns, the French Revolution and our own fight for liberty. Yes, and even to Cæsar crossing the Rubicon or Leonidas at Thermopylæ. These events certainly expressed human motives, but, somehow, a central sexual impulse is difficult to trace in them. We can hardly imagine Washington exemplifying Freudian aims at Valley Forge, despite his recent biographies. By a stretch of the imagination one might conceive Wellington with a glowing breast fighting at Waterloo to save the virgins of England, but the idea is hardly more probable than that Columbus discovered America so that day-nurseries might be established on New York's East Side. Anything can seem possible once we forsake facts for mystic phantasy.

If the extreme psychoanalysts had taught that interest in home, family and tribe—as protection for our personalities—were a dominant impulse, history might bear them out. The desire for comfort and security lies behind many of the great activities of mankind. But anything to do with home as the deepest of human interests is out of date. In these sophisticated times it smacks of sentimentality. The conventional home is now painted by radical writers as the thing to be avoided by the free primordial mind. They forget that security, by means of a home, does not mean a house cut in the pattern of a suburban bungalow with its Boston fern in front and Ford garage in the rear. The Australian bushman's cave, with its skins soft to the flesh and its firewood for the chilly night, is as much loved by him as a place of safety and self-expression as the cottage described in the familiar strains of "Home, Sweet Home."

Say what we will, food, clothing and shelter as the first security for our sense of selfhood are the things men have fought and died for, not merely in the French Revolution but in all times. Did a nation ever revolt for more liberty in sex, or for sex more abundantly? It has of course played its part, for none would relegate sex to an unimportant place in the motives of men. But only in its negative forms—in

the crusades for sex purity and sex inhibition, the anchorite mortifying the flesh—has it directly made history.

There are two closely allied reasons why sex has been thought to be the greatest interest in human life. We owe one of them to the creeds of our ancestors and to all of the ignorant taboos which lay behind them. Not knowing what to do, moralists made sex the great secret. They taught a morality which bottled it up in the social breast. Inevitably this damming, inhibitory process resulted in the present flood of sexuality just as certainly as an ice jam leads to a spring freshet. The laws of physics and those of the human mind are in many ways analogous. We are dealing in the twentieth century with a reaction from that type of asceticism which reached its highest point in Victorian days. We must remember the older theology did not teach us sex understanding. It sought to destroy sex interest and stamp it out of life. It taught warfare with the flesh, not reliant self-direction. Was it not inevitable, as the pendulum swung, that extremists should exalt this imprisoned interest as the major force in life? When the modern analyst saw that the old idea of chastity was simply sex inhibition, and discovered beneath apparent virtue masses of consuming sex phantasy, it was difficult not to draw the conclusion that here was human nature at last revealed.

If after the moral stricture of the last century the sex boggy was inevitable, then the surest way to dethrone sex is to restore it to a simple naturalness. We are seeking to-day a middle ground between the abnormal celibacy and unnatural asceticism of past teachings, and the blatant sensualism of the present attitude. We are striving for a biologically sound standard where truth and not superstition shall prevail. And this means a radically different point of view. In the older moral teaching, spirituality is held to be a negative virtue achievable only by an abnegation of instinctive and sensory impulses. In the tenets of modern psychology, spirituality is seen as the result of right ethical thought and action on its own plane, not as an abnegation of those emotional qualities which God put in the nature of man.

We are seeking also to answer the real question of the importance of sex in human life. And in order to come to any sound conclusion, we must measure all our present data against the fact that it is taken at a time of flood.

It is probable that one of the greatest causes for the present

popular disturbance of modern sex theories is the single and extreme interpretation given to the word itself by most people. American thought grew out of a Puritan background which preached a constant conflict with the flesh and the devil. In fact, Puritan thought was even more sexual than the most extreme Freudian teaching, in the sense that sex was seen as the omnipresent temptation. Freud on the other hand sees it as the unconscious dynamic and uses it as a synonym for love. Thus he is really raising sex to the higher plane of devotion, while our forefathers lowered it to carnal licentiousness.

As long as analytic psychology is misunderstood and as long as it is believed that the leaders teach that an impulse analogous with lust is the great human motivator, we must perforce utterly misjudge the whole psychoanalytic psychology. Unfortunately this is just what has happened. Both the horror-stricken older generation and the liberty seeking younger generation have made the same mistake. The former finding in it opportunity for censorious tirades, the latter gaining justification for sex radicalism. The Purity Leaguer and the Greenwich Village flapper are in the same boat—each fails to know that sex as a central motive is to the scientifically trained analyst a phase of human love, not an excuse for bestiality.

Another popular misconception lies in a misunderstanding of sex itself. It has been assumed that the sex relation springs from a single emotion, that it is a unified urge rather than an expression through which other impulses, non-sexual, may play a part. Psychological analysis often reveals that in people's lives sex desire springs from causes that are not part of any form of passion. In other words, general motives and reactions from everyday life have their place in its most intimate relation. Thus in analysing the usual sex impulse we find it may become a means of solace for that injured pride and vanity known as the inferiority complex and that it is often intensified by loneliness seeking for intimacy. In it also is the adventure spirit and the impulses for excitement and for play. Even more than this, a common rebellion at unadjusted environment has its part, and unconscious parentalism is never lacking. Yet all these human motives belong to other aspects of life, to the ego-urge even more than to sex.

Perhaps the most conspicuous of these allied factors is the inferiority feeling. An injured pride is more completely

solaced by the compliment of sex choice than by any other human expression. The writer once knew a roué in constant pursuit of feminine society, but the moment he found some one verbally responsive to him, he was entirely satisfied. Acceptance of an intimate relation gave him the needed feeling of aggrandizement. The sense of inferiority had been lulled for a time into lethargy and his ego had an outlet. Expression itself was not at all necessary. In both men and women this element of vanity and pride intensifies sex desire. In some lives the moment sex is legalized by marriage and made a commonplace, it loses its power to bring balm to the individual whose feelings have a neurotic taint of inferiority.

Although it is sometimes assumed that loneliness is sexual, actually it belongs to the herd instinct. We were born to be with our fellows and normal men are as gregarious as a school of herring. Loneliness is an ache which comes to the human spirit when the herd instinct is not satisfied. It is sexual only when the desire intimately to solace loneliness enters as a motivating attribute. There is perhaps nothing that more completely brings balm to the urging herd instinct than the complete companionship which sex implies.

A third aspect which affects what has too long been thought a single consuming emotion, is the urge for adventure. Without this primary incentive there might have been little for history to rehearse. Primitive men and women might still be sitting in the doorway of their caves, going out only for necessary food. Adventure is one of the greatest channels through which the human spirit realizes itself. To be the first to fly far above the earth and water gives a lift to the mind. To map out some tangled jungle, hazard some new form of drama, discover a distant planet or invent a vision-phone; these are but a few of the currents of the dynamic urge that is in man. Only the timorous and pigeon-hearted would contradict the statement that the experience of sex may also be a great adventure. Indeed the romances of history would be deprived of half their charm if the element of adventure were taken out of the sex impulse.

Even more than the impetus for adventure and the impulses for excitement and play is a deep rebellion in the heart of man against limitation, dulness and pressure. We love this life only because we have no better one of which we are sure, but there are thousands of aspects of it which are almost abhorrent to the human spirit. Thus sex may serve as an

anæsthetic, a solace for all the dissatisfactions which life brings, serving then as a negative charm. A narcotic for the troubles of life is not a drive which motivates human action. It is possibly one of the great means of retreat from the world, but inversely it cannot be at the same time the most compelling of human activities.

That the unconscious urge for parentalism is even stronger than any of the other motives that enter into sex, there will be few to deny. But true parentalism is non-sexual. The impulse is here for the child and the building up of the family, for the making of a home and the generations which will carry on one's heritage and identity. There is an enormous sense of self-importance in thinking of all the little Smiths and Joneses who will carry on the traits and qualities which Mr. Smith or Mrs. Jones failed satisfactorily to achieve. Indeed this drive of parentalism has motivated much in human history. It is one of the elements of sex, but only one, and in its essential nature the intention or purpose merely uses sex as a means but does not belong to it as an end.

After all these factors in sex expression have been allocated one might ask, "If so many of its impulses are non-sexual, what then is left of sex itself?" This leads us to the deepest quality in sex expression: the aspect of love. There is a consuming tendency in the human spirit to seek for and give some form of devotion to another, and this is only done in its completeness where the relation is masculine and feminine. But love, like sex, does not express itself merely on one level and in one degree. It functions as a dynamic urge upon every plane of human response from the physical up to the psychical. The materialistic man is capable only of love of a carnal type. His nervous system is inadequate for refinement or response above the sensory level. A higher type of man may find joy through delight in co-operation, responding to the sense of mutual volition and delight in that he wills in the way his companion wills. A still more subjective form of love is found in the emotional response, the kindred sympathy and interchange of feeling. Beyond this comes intellectual love, that merging of two minds whose thoughts and purposes are one. Deeper yet is the union of impulse that belongs to the plane of goodness where both individuals are swept by those feelings of kindness that would nurture and protect each other. Again, there is an even more profound manifestation where all of the emotional and intellectual has passed beyond the

plane of mere goodness into that sense of creative idealism where two individualities are one in their pursuit of beauty, are together in their awe at the vastness of truth and the majesty of creation. It was on this plane that the love of the Brownings found expression. Indeed, wherever great creative minds have loved, it has been in this way. This does not mean, however, that they have not needed and been capable of other aspects of love.

Lastly comes what we might call that sense of psychic merging which brings the completeness of love, that quality of spiritual union which has made great seers and poets dream, since time was, of two individuals as halves of one complete whole, the masculine and feminine as two parts of the single human individuality. This highest aspect holds in its breast the consuming flame for complete spiritual union, that greatest delight of losing identity in becoming one with another.

The true sex impulse may express itself in any one or in all of these planes of human emotion. Where it exists in its fullness, however, it requires a complete merging upon every level of life from the most physical to the most psychic. From this point of view, sex is a glorification of the human spirit and far from the purely animal impulse which the mean minds of a censorious moralism have made it. It is the anathema of lust and the opposite pole from that low plane on which the narrow-visioned Puritans place it in their incapacity to conceive the lift and reach and flame of the human spirit.

Understood in this way, sex becomes a personal and almost non-social impulse, a means by which mankind pulls away from general life and finds his own intimate individuality and experience. Sex enhances and enriches life when it takes its proper place and does not interfere with other human activities. When it becomes an overdominant interest it is evidence of emotional maladjustment, leading to a blockage of usefulness and creating nervous and physical disorders. When an individual transfers to sex those forces of his being which properly belong to life accomplishment, he has become neurotic and has allowed an intimate expression to distort his will to achieve. As he becomes emotionally ingrowing, his development ceases. And this is no less true of a people than of an individual. Scientifically the modern bogey is easy to define: the mass mind of the present decade has sex neurasthenia.

The hope for the future with regard to this frenzy is first to understand that in itself sex is not a force but a means of

expression. It is one of the ways by which we release ourselves. More truly we might say that sex has no drive. Man makes a drive for it, just as he does for food, for comfort, for pleasure. In all of these he finds satisfaction, and in this he is not unlike any mammal. Students of animal psychology have found that a rat will face death for sex, just as he will for food, for protection and security for himself and his young. His impulse follows his lure for life. This is true also in man. The power then is not in sex, but may express itself through sex. Blockage of other expression may create an exaggerated tendency to follow the sexual channel. Appetite becomes centred upon sexual satisfaction and directs hunger to this means of consummation. But the power itself lies in the hunger, the drive for expansion, the impulse for conquest of the earth, the urge for self-expression. In other words, when the powers of personality are not allowed to manifest themselves satisfactorily through social ways, man seeks the obvious solace of sex.

As individuals, opportunity for full self-expression may have been ours from childhood. But few will maintain that society has as yet learned to adjust human nature to life. The average man suffers a more or less conscious congestion of his personality. Such blockage, in a hypercivilized world, is on the increase. Ignorance and repression of man's real attributes wove our social fabric without the least regard to its fitness for men's natures. Hence we are but beginning to learn how environment may be adapted to character and self forces given normal expression. Until this is done hypersexuality must be a conspicuous phenomenon.

Our thesis then is that the drive of human nature is for self-expansion, and from this has come all the drama and mystery of man's civilization. Because of it man turns his thought to world accomplishment. But if many of his channels become blocked he personalizes the flame of his interest into passionism. Thus sex is central in the individual consciousness only when it has been forced into a conspicuous position by the congestion of other impulses. We might say that when thought and feeling are liberated normally and exerted outwardly in satisfactory achievement, self-expansion is found as the central drive for human nature. When, however, mental and emotional expression is thwarted so that no compensation is felt from effort, emotion turns selfward and in this state of introversion sex becomes a centralized interest.

In normal minds it can never take the place of accomplishment. It is to achievement what sleep is to waking.

Such a philosophy makes clear the drive of such men as Pasteur and Einstein, Bismarck, Mussolini, Peary, the Wright brothers. Every normal ambition from the conquest of the jungle and the spanning of ancient rivers to the discovery of radio and the invention of an aeroplane or the baking of a new kind of biscuit is part of this process of self-expansion. Beyond all longings the urge to release our own personalities is omnipotent and omnipresent. If sex were the central impulse of men's souls their feats of achievement would be unintelligible.

We shall not cure the sex frenzy of our age until we understand this law of self-expansion. We have seen sex inhibition fail. It only bottled man's carnality in his heart or else made him abnormal and neurotic. We have seen theories of chastity break ineffectually against the basic nature of man and have sensed the confusion of an ill-adjusted civilization. And in conflict with the modern reaction we hear the pointless tirades of those who are seeking to stem the tide. We shall not meet the issue until we learn that life must be shaped to man's nature—not man's nature to an artificial pattern of life. The frenzy will not disappear until we learn to give constructive release to the energies of man's spirit. A sex boggy and normal self-expansion cannot exist in the same world.

There is challenge in this newer attitude, challenge to our whole censorious and constrictive morality. It teaches us that the sexual extremes for which many are blamed are but the results of what society has made of life. They are the by-products of man's denial of adequate outlets to the egos of men. Sex, like drink, becomes a compensation. Men will drink, and overdrink, as long as life is as stodgy and stupid a thing as it is to-day. By this means they escape from the masquerade of moralities into an intoxication that for the time brings surcease of pressure. Denied the reality principle by that customary camouflage, which we misname propriety, they escape into the pleasure principle in a vain endeavour to go somewhere out of a hollow existence. Beyond all debate this same mechanism it is which intensifies social sexuality and personal passionism. The cure for these extremes does not lie in more prohibitions of the negatives but in a wider opening of the positives; life must be made a satisfactory experience, a thing of beauty, of self-expression, of sympathy, of tender-

ness, of normal joy, of compatible work and spontaneous play; a life with the youth spirit dominant.

Then and only then will the forces in man's nature have adequate channels for expression, and until then the critics of the extremists are more to blame for it all than the libertine himself. For they are the hypocrites who close the doors to better ways, the hypocrites who lust at heart and blame others for their own secret sins. The sexual coward spends his time in snooping out the sins of better men, talking of their reform because he dare not face himself.

CHAPTER XIII

THE RULING LOVE

THERE is no subject less understood by average parents than the question of love. It is a common belief that if he wants to do so the individual can will himself to like almost anything and love anybody. People believe, for example, a boy can will himself to love his mother or his father, his aunt or uncle, his brother, sister and playmates. Parents or teachers have frequently believed the child can will himself to like Latin or algebra or some other subject, or will himself to love neatness and order so as not to leave his clothes about. He is supposed to will against a love for forms of sexuality. We assume he can will himself to like to brush his teeth every morning, to be punctual, to be courteous, to be obedient. Confusion inevitably results from the endeavour of parents to punish their children when they do not will themselves responsively to meet these standard requirements. Psychologists know to-day that this attitude is utterly wrong, and that children are blamed unjustly. The child cannot will himself to perform these actions successfully or joyously, and if he is forced to do so injury results, just as it does in the life of the adult who tries the same methods. We find countless examples of wives blaming themselves because they have not successfully willed a continued love for their husbands. We see husbands who fail to will themselves to love their mothers-in-law. We see individuals troubled with neurosis who cannot will themselves to step into an elevator or enter a subway or go over water, who cannot will themselves not to get their feelings hurt or to avoid melancholia. And if the adult utterly fails in this endeavour, why not the child? Both are human.

What then is the answer? To present a full explanation would, of course, require a whole book, but in its simplicity the individual wills only where his forces of self-expansion are quickened into action. He wills only where he receives satisfaction for his own nature. In following the path of his self-

expansion he unconsciously makes a series of mental images, pictures in his mind, shall we say, of a course of behaviour, and the will easily enough follows these choices which his selfhood has made.

There are two great principles regarding love and the will which follows it: that of attraction and that of repulsion. Because of our basic nature, we are attracted by certain phases of life, by certain kinds of people, by certain substances and thoughts and forms of behaviour. When we are attracted our minds create mental pictures in agreement with the sort of expression which has attracted us, and the ego reaches out to fulfil this imagery. When we are repulsed by any aspect of life, by various sorts of people, by various kinds of events and substances, we make unconscious mental images of withdrawal or else of rebellion. We then cannot will ourselves, without producing conflict in the spirit, into any sort of action against the repulsion impulse.

The principle works in the human being in ways analogous to the life of the plant. The little seed in the soil is attracted by the nourishment in that soil, which is suitable to its needs. If the soil on one side is poor, sour or antagonistic to its basic requirements, the roots do not reach readily in that direction. But they strive mightily toward the kind of environment which is compatible with the basic nature of the seed. Human impulse may be compared to this response of the plant. Man wills with all his heart and mind and soul toward the things, toward the people, toward the substances and actions compatible with his nature, and refuses as best he can any sort of expression in conflict with his basic nature. The mind normally makes no negative images to be followed by the will. Only when the forces of the inner nature break down and spiritual integrity is weakened is the individual led into any substitute courses of action in conflict with the basic selfhood. That the spirit does break down and that negative images may be superimposed upon the nature is a sad fact indeed. Because this is possible, the will of thousands of individuals is imprisoned and deflected from its true course, and as a result abnormality is built in the individual, neurosis created, and congestion and stagnation, conflict and inhibition are inevitable.

The answer lies in finding normal ego-outlets for constructive self-expansion. With the child, this process consists in helping him build the right sort of mental images for a true

development of his inmost nature. The affirmative method consists in not blaming him when his spiritual integrity evidences repulsion for any aspect of life his soul finds incompatible. Enforcement of the child's natural interests into thought and life in which he has no heart results not only in malnutrition but creates an individual who is dulled and embittered, or else made rebellious and resistant by the self-protectiveness which the coercion intensifies.

Few parents or teachers spend time finding the centres of response in youth, and connecting them with centres of interest in the studies and surroundings of their lives. Fewer still ever consider that no real interest and no will to achieve ever comes except where attraction in the individual is stimulated by compatible or concordant forces in the physical and mental environment. The poetic nature is attracted by beauty of thought, melody of sound, charm of imagery. The artistic nature is stimulated by harmony of colour, rhythm of line, balance of form. The fingers of the constructive type are restless under the quickening of mechanical processes. The nature lover worships the pine trees; the executive is pressed by his desire to organize, and even his wooden soldiers march to the beating of his orderly pulse.

There is no fact more important and none less understood than that every man, woman and child has a ruling love, an arrangement of likings as it were, which compose the responses of his character to experience. The design of his mental life, if natural and uninjured, is like a plough. The ruling love is a necessary ploughshare by which he penetrates the phenomena of experience: The especial delight of Victorian parents, indeed the whole society of that day, was to—what they called—“normalize” a child; that is, to make him just like all other children and as dull as they were themselves. He was therefore educated to a pattern of acceptable stupidity, equalized, as it were, and thus made flat as in Diagram Number VI. The individual had then to push this flat surface forward. He had a disposition as unwieldy as the side of a barn as there was no longer any point to his effort, no centre to his life, no greatest common denominator to his love, such an individual wondered what life was all about. He married without any surety that he was obeying a dominant love; accepted a vocation, without any great drive for that form of work; got a smattering of knowledge, without any central interest to help him vivify and retain it. His

response to life had been flattened out in the name of normality. The process is called education despite the fact that education means the inverse of this levelling method. Is it any wonder life is so confusing an experience when we unfit man to live it in this barbarous manner?

Unfortunately, this perversion of character will probably continue a few centuries until society in general comes to understand the laws of individuality and the principles of experience, which may be expressed in the ruling love and compatible preferences of each individual. This pattern of personality has a different accent and emphasis in every nature and thus requires its own life stimulus. The elements of character are universal—the accentuations of it are singular. There is nothing in your nature that is not in my nature, but our arrangement of forces makes a different pattern. We have each a different centre and a distinct equilibrium of the general integrated organism of humanity.

A whole philosophy of life is developing out of this knowledge of the ruling love and its accompaniment of likings, an insight into persons that reaches far beyond everyday measurements and yet affects them in most practical ways. Compare two men; one with a ruling love for beauty, the other for facts. The first man responds to meanings behind terms, to the spirit behind form, the thought within the word, the motive which moves the action, the cause behind the effect. Marriage, friends, vocation, beliefs, all shape themselves around this inmost impulse. The second man, loving facts, terms, forms, words, actions, effects, shapes his marriage, friends, vocation, beliefs on a scheme almost the opposite.

But what would happen if the second man were the father of the first man and sought to enforce his literalist attitude upon his idealistic son? It is a not unusual situation and accounts for much of the indolence and rebellion of the younger generation, as well as constraint in family relations.

“But there again came the sense of constraint against which every fibre of the boy’s nature had always revolted,” writes Leupp of George Westinghouse of engineering fame. He might have written it of a million boys. Yet Westinghouse’s father could not understand it—to him it was George’s own particular revolt—not the rebellion of a normal boy against parental encroachment. A conversation between the elder Westinghouse and a neighbour clergyman as given by Leupp is significant. Mr. Westinghouse had “become almost

hopeless" with "so volatile a boy." The clergyman suggested interests be given the boy which would appeal to and "call into play his unusually lovely imagination."

"We have tried him at all sorts of things," answered Mr. Westinghouse with a shade of disappointment in his tone, "but his one desire seems to be to avoid work, and you know as well as I do that no young man will ever amount to anything who won't work."

"It would take a good deal to convince me," said the other, "that the laziest boy in the world couldn't be interested in something, if you gave him a wide enough range of choice."

"You'd like to make a preacher of him perhaps."

The minister ignored the seeming irony of the suggestion.

"No, I shouldn't try to 'make' him that or anything. If I have measured him correctly he isn't the kind of boy you can shape against his will. I think you will save time if you let him do his own shaping, and confine yourself to *encouraging him* when he finds out *what he is best fitted to do*."

"Tell me what you'd do if the boy were yours."

"Well, I suppose I should not press him into spending his leisure time in the shop. Let him get out and play more. That will free his mind, and by and by he'll lay hold of an idea that fascinates him and he'll follow it till it lands him somewhere. He merely hasn't yet found his place in the world."

There are thousands of fathers who have twenty-five to thirty-year-old sons who still have not found their place in the world, largely not so much because of any active resistance to work or forcing of the boy into shop or office, but because of a lack of active encouragement of what the boy "laid hold of" and their inability to acknowledge his right to follow what "fascinated him." More drifters in the world are made by fathers convinced of the "discipline of work" than from any other cause. We turn to what interests us. Work and study must and should be made "fascinating" to youth if it is not to drag its feet going towards it. The "duty" material is a poor one to cloak a boy withal, and the old discipline in study the straightest way to make dullards.

Who shall say what sort of experience the boy needs, for his work as a man? What would Dickens have amounted to had he not, as Chesterton put it, become "a citizen of the streets"?

It must also be taken into account that if the ruling love

is ignored and inhibited as the central drive so often is, we find it naturally enough many times revealing itself in some unseemly form. It appears in mischief and shows itself in acts of disobedience more often than in conduct acceptable to the parental régime. Suppose, for example, that your boy had indulged in some prank which nearly killed another lad. Would you ever stop to consider whether a misdirected evidence of his dominant interest was at work? In "Edison, His Life and Inventions," Dyer and Martin write:

"One of the earliest stories about his boyhood relates to the incident when he induced a lad employed in the family to swallow a large quantity of Seidlitz powders in the belief that the gases generated would enable him to fly. The agonies of the victim attracted attention and Edison's mother marked her displeasure by an application of the switch kept behind the old Seth Thomas 'grandfather clock.' The disastrous results of this experience did not discourage Edison at all, as he attributed failure to the lad rather than to the motive power."

This story emphasizes the ineffectuality of the punishment and the persistence of Edison's interest in experiment. Suppose, instead of the switch, the lad's mother had sat down with him to help him sense the victim's suffering, and had shown him how to see that he safely directed his experimental tendencies in future. Might she not have succeeded better than by the blind application of force?

Respect for the individual nature of every human being, the character scheme as it is, constitutes the first principle of the newer psychology. Belief that this basic design of selfhood can be helped to constructive ways of expression constitutes the first principle of the new morality. Conviction that development depends upon the right food, interests, studies, experiences, constitutes the first principle of the newer child training and certainty that the basic powers must be encouraged and led out into strongly established habits to a self-reliant command of the mind, constitutes the first principle of the new education.

There is yet a greater aspect than all this, however, to the discovery of the ruling love, for through its application is regeneration, conversion, recreation of the life and its purposes achieved. There is no turning of a man's heart to goodness until his ruling love has become engaged in the process. In other words, the ruling love, while a primary

character drive, may have become so congested that another affection has taken its place. A love for animals and people, for example, may have become blocked and dwarfed, and a love of things and pleasures so accentuated as to seem to become central. A dominant tenderness may have become so wounded and the mind so bitter that predatory reactions take the place of an unselfish interest.

Out of the discovery of the dominant love and individual compatible preferences the newer psychology has developed a technique called "*finding the positive centre.*" We accept the idea that love obeys the laws of attraction and repulsion, that we as individuals are attracted or repulsed by the elements of life, the people and things that enter our experience. We believe that no man is all bad or entirely repulsed by the good elements of life. In his ruling love and pattern of preferences there are some centres which naturally and spontaneously respond to good stimuli. If these centres can be accentuated and so quickened as to become dominant over the negative centres so that they are more immediately called into play by the stimulation of environment than the recessive centres, a transformation of behaviour is inevitable. No man can injure any aspect of life if he involuntarily associates it with another which he loves and would protect.

For centuries humanity has been puzzled by the question of how to check evil tendencies. We have commonly resorted only to punishment, the idea being that if the individual suffered enough for any evil expression of his nature he would learn through experience that such acts do not pay. The method of punishment, however, has proved more adequate in theory than in practice. It serves primarily to frighten the individual away from an evil action rather than to cure him of the evil tendency. If this is the case when we consider the criminal code, it is even more so when we come to the behaviour of our children.

Most men and women looking back to childhood would probably discover that they had been cured of few tendencies by punishment. They might have been deterred from certain acts through fear of consequences, but in general they schemed to do or get what they wished without being caught. Instead of meeting the situation, whippings and other procedures merely developed more adept and subtle ways of fulfilling desires.

The new method consists in finding the individual's centres

of goodness through the association process, and bringing these constructive endowments into such close juxtaposition with the less developed or recessive centres of the child that it will become impossible for him to do wrong without seeing the consequences and the injury to those qualities of life which he respects and loves.

A practical illustration of this method is found in the report of a psychologist engaged in personnel work with young men during the war. In a certain military camp it developed that nineteen sticks of dynamite had been stolen, obviously by one of the employés. No one knew who had taken the deadly stuff, but through detective work the list of possible culprits was reduced to a group of twenty men. The detective investigation, however, failed to reveal more than this, and the psychologist was called in to clear up the situation if possible. Knowing that the stealing of dynamite in war time was a Federal offence, he agreed to the task only on the condition that he should be allowed to determine what happened to the young man if he were discovered.

It was supposed that whoever had stolen the dynamite had done so with the idea of selling it to agents of the enemy who might be engaged in blowing up bridges or something of the sort. By mingling with the men and watching for evidences of fear on the part of the culprit, and by observing criminological evidences of the predatory type of individual, the psychologist selected a young man who he came to feel rather certain had done the stealing. He had this man brought to his office under guard. Sitting down with him he began to question him about his life. The young man became more and more apprehensive, more and more disturbed as the questions cut close home as to his past conduct and behaviour. Finally the psychologist, sure that he had found the right individual, told the young fellow that he knew he had stolen the dynamite. He explained he was going to ask more questions, and that he would check up every time the young fellow lied. He was observing, of course, those common evidences of falsehood such as the twitching of the mouth, the subtle lift of the outer corners of the lower lids of the eyes, the contractions of the iris of the eyes, the paling of the face in front of the ears, and the tremolo and confusion in the voice. The young fellow lied readily enough, however, and was told so in each instance. Finally, however, seeing that he could not "get

away with it," as the saying is, he broke down and confessed his theft.

In most instances punishment would have begun here. The young man would have been turned over to the authorities and sent to Fort Leavenworth. The psychologist, however, felt that such procedure would do no one any good, it would merely burden the government and probably would not cure the man. He set out, therefore, to use the technique for finding the positive centres within the young man's nature. Through inquiry he discovered that the lad adored his mother, that he would not for anything have hurt her or brought her sorrow. He had, however, never really thought out the consequences of thieving. It became evident also that he had a great sense of chivalry. Despite his thieving he would not have hurt the hair of any woman's head. He could have been left alone in any situation with a delicate and susceptible girl and would not have done anything or said anything to offend her. It also developed that he had a great love of animals, a strong nurture sense for every delicate thing. He loved his cat and his dog, little children, and any dependent creature.

Finding these fine centres, the psychologist went to work to picture what human life would be like if every man carried out the practice of stealing. He described vividly such occasions as the culprit coming home and finding his house robbed and the mother bound and gagged. He told stories of how women had been put in precarious situations and made to suffer tortures because of theft. He described instances where little children had become involved in the consequences of predatory action, and pictured civilization going to pieces and life becoming a charnel house, of vicious murders and robberies, if all men imitated the crime which the young man had committed.

The consequences were sudden and dramatic. The young fellow burst into wild weeping and there followed several hours of hysteria. Finally he looked up gripped by torture which the pictures created in his mind, and with wild staring eyes cried: "It would be hell, wouldn't it?"

"It would indeed," the psychologist agreed. "A terrible hell, and you have been giving this kind of example, you have been taking part in this kind of thing. You have been helping to bring these conditions upon little children, upon women, and creating a situation that would be bound to make your mother suffer the most fearful mental pain."

The psychologist and the young man talked the situation over until there was no question that such vivid impressions of the effects of crime upon life, particularly upon women and his own mother, had become so burned into his consciousness that he would never again feel the temptation to steal without these memories rushing to the surface with overpowering emotion.

After a while the young man looked up. "I suppose they are going to send me to prison," he muttered.

"No, they are not," the psychologist answered. "I am going bond for your good behaviour. I know that you can be trusted, I know you will never steal again."

The young man sat with a dazed, dumb expression on his face, as if he could not comprehend such treatment. Minutes passed as this new idea of honour formed itself in his consciousness. And then with a wild cry he burst again into a torrent of tears, his body racked by the convulsive sobbing. And possibly an hour passed before he could be quieted.

The young man went back to his work the next day. Years afterwards the psychologist received a report of the case. He has been an exemplary employé. There has been no more thieving. He could not thief without thinking of his mother. He sees the picture of her bound and gagged whenever he thinks of taking something. He could not thief without thoughts of life becoming a charnel house in which he sees women and children engulfed in the torrent of crime. He could not thief without realizing that the dog he loves and the cat he adores would be left to other hands. Tenderness and nurture and devotion have wrapped themselves around his predatory centre and cured him of such desires.

There is probably no more potent procedure in the new methods than that of finding the fine forces in a child, and through long conversations and patient effort building mental images for him of how these things which he loves are injured by any evil action. If the parent is earnest enough, persistent enough, and yet gentle enough in building these mental pictures, so that a full realization comes home to the child that no evil can be done without hurting the things for which he cares, almost any tendencies can be cured of their evil expression.

We hardly need to explain that this method can be used in dealing with lying, with fits of anger, with tendencies to drinking and gambling, with all of the sex perversions, and every

form of predatory action or revenge. It is our business as adults to study the child, seeking to find what is fine in him and build such an unconscious association process between the fineness and the sinfulness that evil expression is self-denied.

The method, of course, depends upon a real understanding of the association process. It has not been clearly enough recognized by parents that if two ideas are presented often enough in juxtaposition, they invariably come to the mind together. Inevitably, the stronger of the two impulses thus merged into one mental picture will win in controlling the individual. There are tremendous possibilities in the use of this process wherever the parent is himself willing to make real effort to reach the finer centres of the child and bring them into productive consciousness.

Inversely, there are equally tremendous evil possibilities where parents unwittingly play upon the ruling hate and instil undesirable impressions; for it is by the association process that all neurotic conditions are created. If a parent, for example, instead of bringing a constructive centre into juxtaposition with a recessive one in such a way that life would always call the good impulse into rulership of the negative tendency, merged some anger or jealousy, some lust or greed with the ruling hate, tragedy could well follow. Destructive cauldrons are then created in the nether consciousness. It is quite possible for such conditions to be entirely separated from the ideas and attitudes of common consciousness, and thus for them to be brought into impulsive rulership by the associational stimulation of some sudden experience. It is well to see this in a strikingly serious instance, although the same principle holds in your own life behaviour. Take the case where love turns to hate in an individual experience. What unconscious phenomena have been at work, and why? Or where does a sudden rage of jealousy come from in an apparently good and thoughtful person?

How can love in a "good" man ever lead to homicide? Here indeed is the riddle of the Sphinx; the key to one of the great sources of sorrow. The answer lies in unfortunate associate stimuli working destruction by the same process which saved the lad who stole the dynamite.

Consider the circumstances of a marriage tragedy. One night a certain suburban neighbourhood was startled by a single shot followed by a woman's scream. A moment after, a door

slammed; there came a crackling of bushes and the thud of some one madly climbing a board fence. Then silence—utter desolate silence. Minutes passed before the scraping of windows heralded a score of white-robed figures peering from the cluster of houses. Then an excited voice telephoning and the almost immediate roar of a policeman's motorcycle.

A bevy of shouts directed him to a yellow frame dwelling where no windows had been opened or curtains flung back in response to the startled note of tragedy. The front door stood ominously locked.

The patrolman circled to the rear, the back door yielded. His electric torch revealed an upturned chair and the marks of muddy feet. His trained ears caught a low moan. The neighbours watched his torch flash as he mounted the stairs, and nodded together knowingly. They could almost picture the scene he came upon; a young man sprawling across the upper hall bleeding from a bullet wound in his temple. Across his dead body lay the heaving form of a woman, scantily clad.

A brief examination and the policeman hurried to the telephone. The first stage of what we may call the Wilman case was completed. Detectives began the next move; their search for the husband.

How is it possible, you ask, for a man even in a moment of bitter discovery to kill his fellow creature? What is this strange emotion, this jealousy which transforms an apparently civilized person into a hyena? How did this evil tendency become so strong that it could sweep aside all reason? Part of our answer in this case is found in Wilman's childhood. There had been a cultivation of jealousy in the boy, and association stimuli built about his recessive centre by a simpering and foolish mother. Where possession of feminine love was threatened Wilman became a madman controlled by his ruling hate. It only required some situation similar to childhood experience to set it in motion.

When Wilman was a little boy possessive affection had been more stirred in him than any other feeling. His mother, a very selfish woman, had delighted in her son's adoration. A widow, she tried unconsciously to put him in her husband's place, doing everything she could to quicken his devotion. Without meaning to do wrong she constantly made him jealous of her various friends and associates. His stormy dislike of them pleased her vanity. On one occasion he had thrown a

rock at his uncle because that kindly gentleman had kissed her. He was not punished, for such evidences of passionate affection seemed to the frivolous lady "just too dear for anything."

All through his boyhood this volcanic area of possessive love had smouldered, now and then breaking into explosive eruptions. No one had ever explained to Wilman the dangers of such jealous fire. Because of it he did not marry until his mother's death and then quite unconsciously transferred to his wife the molten feelings aroused in his early life.

He objected to all her social gaieties and demanded that she live like a recluse. Becoming a travelling man, his long weeks away created for her a painful solitude, and gave him time for much brooding. This, shall we say, was the psychological background of the tragedy.

Wilman had on this occasion returned a week earlier than was expected. Finding a young man in his wife's room at night his blind jealousy turned him into a raging animal. In his fury he failed to notice a physician's bag or the wet compresses upon his wife's forehead. Nor did his emotionally driven mind stop to consider that if any man visited his home his own sister, who lived there also, would certainly know of it. He did not picture that sister hurrying for a doctor at his wife's sudden illness, or her later departure in the doctor's car to bring a nurse. His mind, blurred by the association stimuli, could think of no excuse that would thus leave a young man there alone. He knew only one conclusion and acted upon it.

Such cases well answer the critics of our modern law and defy the justifiers of "Common Law." If a man ever has a right to kill, Wilman might have claimed excuse for his misunderstanding of the situation. As thoughtful men see it he would not have been more justified had his wife been at the moment unfaithful instead of desperately ill. He built his excuse on the ancient and perverted theory of possession. He believed his wife to be his property and her love his absolute right rather than her voluntary gift. In his code he had every reason to enforce fidelity and to revenge himself if it failed him. His mind was too passional to see that no faithful love can ever be held except by voluntary desire. In other words, his whole criminal act was built on an ignorance of the right basis of human relations, but motivated by a veritable fabric of associations so arranged that every threat

to his right of possession called the atavistic hate in him into play.

Wilman's very jealousy was evidence of a spot of savagery in his brain. In another man it might have been a spot that made him steal, commit rape or accept graft. He was not a true criminal, he was criminally minded only in the love area; capable of the emotions of the stone age where anything affected his woman. The true criminal would have been equally barbaric in many other ways by which men express themselves. He would have no regard for other people's property. He would do as he chose without regard to his neighbours. Wilman was a cave man only in his vindictive possessiveness.

Such sudden reversions to ancient ways are not uncommon. Almost every man has some area of his brain that is still barbaric, part of his mind that has never developed beyond the brute. A provocative situation may at any moment set it in motion and make him a wild savage only once removed from the anthropoid ape. Primordial qualities of which he is mostly unaware may rise up and take possession of his reason.

There is no more important fact of human nature than that every human being has at least one unconscious good or developed centre and one or more unconscious bad or primitive centre—his angelic and his atavistic proclivities. The ruling hate obeys the same laws of attraction and repulsion as the ruling love. It is always set in motion by association stimuli, creating negative imagery, those things that arouse its repulsive energy. Wilman's ruling hate, developed all through his childhood, was for whatever threatened his possessiveness and domination of the woman in his life. Somewhere in his nether consciousness was a good centre, a ruling love, that might have been quickened and connected with this central weakness. Society and the Victorianism of his mother were more to blame for the murder than he. His conduct was the direct outgrowth of the unconscious images which had been formed in his emotional depths.

Parents talk much of psychological criticism of their ways, as if psychologists had no sympathy with the problem of bringing up children. This is not true. The scientific student is merely appalled at the consequences where parents serenely go ahead rearing their young without the least consciousness of what they are doing. How many parents do you know,

for example, who know how to build associations between some centre of love and the child's weakness, as in the dynamite case? How many do you know who understand how to avoid negative associations and destructive mental images like those in Wilman's life? Could the old ethics be so important as knowledge of this kind?

CHAPTER XIV

MENTAL IMAGERY

THERE is more than one process by which negative influences of environment create neurotic dispositions imprisoning the character forces of humanity. But if the writer were asked to state what seemed to him the single most important factor in the development of this psychic saturnalia he would unquestionably answer that it is the creating of personalized and negative mental images in children. The discovery of the importance of imagery in thought, feeling and conduct is of utmost significance. It is now known that the will unquestionably obeys our unconscious images, that conduct is a product of dynamic thought, and hence that all the habits which compose the behaviour pattern we call disposition are the product of emotionalized negative images in control of volition. Not otherwise could inherited character become imprisoned in dispositional abnormality. It is largely by the right use of mental imagery that human nature can be normally guided and neurotic conditions avoided. Hence knowledge of mental imagery is paramount. It was also because of the discovery of the sway of mental images that therapeutic processes for the cure of states of mind were developed.

It is safe to say that not a voluntary act nor a single thought or emotion can reach our consciousness or determine behaviour until it has become some sort of image. What variety it has become, whether positive or negative, good or bad, clear or vague, real or fantastic, determines how that much of our mental life will manifest itself in our experience. There is a point moreover in this question of imagery that is so illuminating as to be like a giant searchlight on the dim future of man's possibilities. For certainly the great problem of the ages has been how to know truth and how to detect when our thinking is coloured by falsity. If there is any sure answer to this question nothing in all life could be so precious to us. If we have found it in the contrast between the form image and those compromised types of mental phantasy so

prevalent in everyday consciousness, then it is a veritable beacon to the channels of truth.

Suppose, for example, I ask you to tell me the mental image your mind makes when I say the word "week." The writer has asked this question hundreds of times, receiving many types of answer: such as, A—seven days, B—a week-end, C—suggests a time of sickness because I thought of its rhyme with weak, D—the time I was in jail, E—my vacation period, F—the first long week of school, G—a pay period, H—the time between church services, I—while the earth turns over seven times, J—one fifty-second part of the circle of a year, K—fourteen spaces of light and dark in succession, L—seven days and seven nights, M—six periods of work and one of rest, N—seven bed times and seven gettings up.

Here are fourteen answers; the last six of them are true form images from thinking built on the reality principle; the first eight are all modified and unsatisfactorily coloured by individual limitations and personalism; prejudiced and inaccurate images. We can classify them as follows: the first is verbalistic, a definition in words which does not go back to form or reality. Words are mere arbitrary symbols which serve us well, provided we build our thought upon actual life, but without contact with experience and understanding of tangible facts words leave us up in the air with our thought open to vagueness and delusion. In the other instances we see two personal factors at work: preference and identification, with past experience of a purely individualistic type. "The time I was in jail," a young man in a settlement clinic wrote. Here was an egocentric memory, but not an image of week. "A week-end" was the only part of a week he liked, a business man explained. We find the same idea in "my vacation period." "The time between church services," wrote a curate who wished he was something else. "The first long week in school," writes a boy, expressing his ennui. In each and every case the image is submerged beneath an emotional blanket of personal liking or disliking that is also often connected with earlier memories.

In the study of images we find them to be of the five types here illustrated.

1. True form images, built upon a grasp of facts and their relation.

2. Literal definition—verbal images, parrot images of those who have learned by rote but who have never under-

stood, who have never made the thought visual, tangible, oral, or in any way actual.

3. Preferential images, through which the individual forms his idea of the thought from the purely biased angle of personal liking and disliking, as certain neurotics make an image of water as "terrible," of night as "fearsome," and even of the sun as "a hole through to hell."

4. Identification images, showing that the whole mental attitude is coloured by some past shock, environment or teaching, as of the snake, "woman's tempter," or a picnic as "eating ants and flies."

5. Phantasy images of the dream type, mere cobweb longings and soul spinnings.

It is the contrast in value between the first or form images and the four personalized types which made the writer speak of mental imagery, at the beginning of this chapter as so significant. Suppose we were to teach our children from infancy to make true form images of all things: images that go back to the actuality of life, devoid of arbitrary discolouring by the personality. Would we not free the world from prejudice, as well as from the foundations of neurosis, and empower the mind with a contact with truth such as men have never known? The difference between "the time I was in jail" and "while the earth turns over seven times" may seem at first glance like a little thing. But suppose we add to this all of one man's images of this personalized type, and to the second man all of his other thousands of images of a form built on the reality principle of life itself. What a contrast appears then! Suppose we picture a human race most of whose images are blighted by prejudice and personalism, and contrast it with a people most of whose images go back to a life reality. Is there not a searchlight here revealing what sort of transition will one day come over man's thinking?

Even more than this: as an image may be both realized or personalized so it is also positive or negative, leading to action or impelling negation, doubt, inhibition, stoppage. "The wind blows best for the brave sailor." That is, he has an active image of himself in operation; he is the one who plans how to use the good wind, conquering the bad wind by his courageous effort. But he in whose mind a doom of bad winds dominates thought and feeling is imprisoned into inaction, while the good winds blow there is fear of the bad winds that are inevitably to come.

In the relation between true and untrue images, and those that are positive or negative, we have the whole subject of neurosis in a nutshell and an index to most of the other human activities and trials, failures, crimes and the like.

We must recognize that an image in the mind is more than a mental picture or a verbal memory of a person, an occasion or an object. It is also an idea or an impression into which we have consciously or unconsciously put some sensory impression and emotion either of actuality as in a real form image, or of experience in an unreal and merely casual sense. This latter form is particularly descriptive of a negative image. A woman has an idea she does not like cats and makes a series of images of herself being troubled by cats. Quite unconsciously she sees them flying at her throat, scratching out her eyes, or even attracting some unlucky witch-like influence to her house. A man is frightened by having been locked in a dark closet. The fear-shock works in his mind creating a series of images that may have little to do with the closet experience and could not happen in his life. He sees a crowd crushing him to death. He feels a burglar's fingers reaching in the dark for his throat. He hears the snapping of a cocked trigger in the dark. He smells the odour of a strange animal along the wooded path. These are negative images which rise up and drive him to the security of his lighted room: images in which all five of his senses may be involved, not visual impressions merely. People have many times been known to vivify such images so as to see faces, hear voices and feel the clammy touch of cold fingers on their backs. Under such phantasy control the will is powerless to act, the mind is galvanized into obedience to the dominant image influence.

It is because of this complete sway of mental images that the development of natural true-form images, free from phantasy and related to the laws and facts of nature, are so important. It is because of this that personalized, preference and identification images are so dangerous. But even more, it is because negative fear images are so much more potent and powerful than mere verbal or literal images such as schooling produces that men and women are controlled by neurosis and ruled by their prejudices.

We continually find individuals who, for example, can give on examination only a verbal or photographic image of, let us say, the number twenty-five. They will see the two and a five clearly, but with no form number, no image of the mean-

ing or significance of twenty-five; such as five rows of five objects, or twenty-five objects in a row; four groups dividing one hundred into four parts; one-half of fifty objects, or a spot on a path that is twenty-five feet away. Plenty of cases have come to light of children with a well learned multiplication table and large vocabulary which they parrot with ease, who have no structural grasp of what the numbers or the words mean. Yet these same individuals, shut out as it were, from the reality of knowledge and the significance of learning may have strange and overpowering fear images in their minds which their literal-minded consciousness is unable to control because the conscious thought is entirely of this hollow verbal type. A word is powerless to influence a mind unless that word conveys an image or is part of an image-making phrase. And this is the reason Coué's form of auto-suggestion failed with the so-called cultured patient. The simple-hearted French peasant unconsciously made images of Coué's words, even as the child does. The multitude who heard Jesus did the same thing; save that Jesus reveals himself as a skilful image maker throughout his parables.

The whole power of suggestion rests in the image which the suggestion conveys. If the hearer does not receive it as an experience-impression, a form or action having a sense of substance and reality into which he unconsciously puts himself, then no lasting impression and enduring conviction results. The suggestion is void. It is as we surrender ourselves to the sense of being in or affected by the influences of an image conveyed in the words that suggestion has influence over us. Whether self-made or administered by others, we are affected as we feel that the thought is an experience and an actuality. And one might also add that the technique of conveying lasting and helpful impressions, as preachers, teachers or parents, rests in the art of creating mental images in the mind of the listener and of getting him to respond to them.

It is for the same reason that moralists of the old threatening type were such perverters of humanity. The straight way to create a sinner is to present a mental image to a man of himself as being one. The surest way to lead a man to temptation is to make a mental image of an act of conduct and then prohibit it.

It is probably because adults have been such experts in making negative images in their contact with children that the

mind of the average person is twenty times more sensitive to a don't image than to one of constructive doing. The words can't, mustn't, shouldn't, never, no, hopeless, useless, condemned, danger, have many times more power over the average person than such words as do, can, will, may, unfolding, coming, gaining, better, soon, confidence. For this reason it is comparatively easy for negative images to control some part of an individual's thought, even if he has no serious complex.

Our hope for the future then, in the rearing and training of children, as well as in preventing neurosis in adult life, rests largely in a revamping of the methods by which the younger generation is educated. We must recognize that the question of teaching the child to think with clarity and reality is far more important than the mere gaining of knowledge. We must see that unless the individual learns how to deliberate he has no safe foundation for the independence toward which he is always inwardly struggling. Heretofore we have resisted his independence drive, assuring him that he is not mature enough for an unhampered exercise of the right of choice; and then we have done little or nothing to assure him that necessary maturity. Not until we are socially aware that no judgment and reason is trustworthy until the individual is able to free it from the literalism of rote-learning, shall we have a real education. We must also save our children from the personalism of preference, the habit of identification with casual experience and a wishful phantasy imagery, to avoid the confusion of neurotic thinking that so troubles present-day civilization.

One of the most serious obstacles which has stood in the way of this necessary change is the curious and almost complete misunderstanding of the image-making process in popular belief. The average mother and father, witnessing imagination in the child, think of it only as a rather pretty and somewhat wild fancifulness. It is associated with romancing, poetry, story-telling and fairy tales, much as if it played no part in a sound and accurate thinking process. Yet an astute financier, who has made himself a multi-millionaire by his own efforts, remarked to the writer that imagination properly used and understood was by far the most important asset for a banker, a business man or an engineer, or even a factory hand; the power to put his mind into anything and to make his thinking concrete and practical. As he described it,

imagination consisted essentially in the ability to make visual and tangible statements and ideas that were otherwise mere words. "A man never gets his common sense into anything," he remarked, "without this capacity to make a mental form to put his sense into. That mental form is the real image of what you are talking to him about. Without this he is a kind of fool."

A young student of mechanical engineering, applied for a summer job in a machine shop, showing four diplomas won for skill in shop practice. "How long have you studied?" the owner of the plant demanded. Afraid that his academic training had not been of sufficiently long duration, he confessed that his study had been only a matter of months. "Then I'll take you on," came the surprising answer. Later, when the student had become friends with the engineer, he asked him what he had meant in the preliminary interview.

"Oh, if you'd been a graduate you would have known too much, and could think too little," the older man explained. "I want men here who can get inside of a problem and live there with all their five senses working, not men who only know how to use names and juggle figures."

In his way my friend the financier was defining the same contrast between a mind which makes real images, from concepts of words and ideas, and mere schooling which leaves one up in the air, as it were, where a word is only an arbitrary name to memorize.

An imagination then which translates words into realities and thinks in those form-concepts, an imagination which sees a number as something more than a figure, a word as something more than a term, is a far different power from that of the fitful fancy materialists have considered it to be.

Psychologically we explain this difference by saying that there are two distinct kinds of images; the free and the controlled process. Fancy is the product of free imagination. One sits down and lets ideas take any form the mind suggests. Anything may happen. A Fiji Islander may step out of an Eskimo's igloo and walk around in our thought or a Hawaiian princess play the ukulele. In controlled imagination the mind is focused on the one thought of the moment, the word "week," for example, or the number fifty, let us say. Into this stream of attention comes the deliberation process and out of the thought material of the word the mental image is created; the word "week" or the "fifty" becomes a form,

and the act of seeing, hearing, touching those forms is a thought experience. It is as if the self were actually and physically in such an environment as the thought image creates. Hence tangibly and actually, life comes into the stream of consciousness and true intelligence comes into being.

Whole volumes might be written on this question of the mental image, for knowledge of it is essential to any understanding either of the mind or human conduct. It affects not one but all parts of thinking. Knowledge of it is basic in the cure of all mental states or the correction of any sort of bad habit. Upon the use of imagery the whole sublimation process rests, by which good outlets are made for the instincts and emotions. Once I have surrendered my ego to a series of true images of caution, fear loses its power over me. Once I have identified my thought with a series of courage images, I shall be so inwardly confident that many problems will be better met by gallant initiative rather than by the camouflage of anger, then temper will be modified or at an end. When the image of my own character has become real to me no man can so injure my pride as to hurt my feelings or my accomplishment. As I become master over this process I shall find myself using it in all sorts of constructive ways. I shall discover, for example, the paradox that skill with the hands does not consist of skill in the hands, but resides in ability to make dexterous images in the mind which are then sent down the nerves as definite patterns of motion for the hands to obey. My hands are mere labourers receiving their orders, and even for a jeweller or a great pianist this is true. I shall find moreover that I can develop much skill by learning to think the right series of images even when I am not practising manually. For experience proves that exercise with the hands is of use as a means of unconscious image making. The skill develops in the brain—in the mental power to create dexterous images, not in the hands themselves. Even more than this, I shall find that many fear images or images of clumsiness may hide in my stream of thought, sending the wrong sort of orders to my hands. Thus I shall learn to correct this situation at the right end by true thought processes in my mind, not by coercing my fingers as is the practice in antiquated teaching.

The discovery of unconscious fear images, as well as thousands of other negative thought concepts affecting emotion and determining behaviour, is perhaps the most sig-

nificant aspect of this all-important subject, for it gives us a key to the riddle of growth and the enigma of blockage. It shows, for example, why we do all sorts of things we did not intend to do and say many things we regret. We respond impulsively to negative imagery developed long before the time of action. We are at such times victims of the emotionalized impressions springing out of our unconscious depths and ruling for the nonce our thought, will and behaviour. Occasionally we may succeed in holding these impulse images in check, but we shall never successfully live by the process of imprisoning them. For, at each checking, conflict, confusion and nervous tension increase. Success requires that we reorganize our unconscious thinking and strive to gain new and constructive images in the unconscious depths more powerful than the untrained ones of primitive origin. In other words, it is by the conscious or unconscious reception of deliberately created good form images that man has made any and all constructive advance in the raising of his instincts, emotions and desires to a higher level of expression and thus directed his will to better outlets.

It should be borne in mind that once mental images have developed they have an absolute rulership over unconscious impulse. Every course of action is always the fulfilment of an image and no course of action results except in accordance with whatever image is merged with the element of impulse involved in the variety of expression. As it is impossible, in other words, for an individual to move his little finger if a negative image has been built in the mind in conflict with the automatic image-making process which nature normally connects with his fingers, so any form of expression is as limited as a player-piano to a music roll. Thus a person may be seriously imprisoned by his negative images. We witnessed instances of this during the World War as the result of shell shock.

Take the case of a young American, whom we will call K. T. C. He had volunteered for the French Foreign Legion, and during one of the great drives was knocked unconscious by an exploding shell. Although his buddies were killed he was not hit by a single fragment. When he came to consciousness in the hospital, however, he was unable to move his right arm and no amount of explanation or persuasion on the part of the surgeons in France, in England or in America seemed of avail. He was convinced that he would have to go

without the use of his arm for the rest of his life. He was sent finally to a psychologist who believed the whole condition to be one in which negative images were ruling those brain processes which should be creating the positive images by which he could will to move his arm.

Going back into the early life, the consultant found that K. T. C. had been a quiet, delicate, subjective little lad, fond of nature and of drawing and painting. He had not played much with other boys and had never been in baseball, football or violent games of any sort. After high school he had spent some years in the academies of Paris, studying art. When the war came his French friends were drafted, and those of other nationalities volunteered. He felt that he too should go, although he did not want to enlist. He was not a coward, he was simply a shy, retiring nature unfitted for the rough and tumble experience of war. As a result, for weeks he lay night after night trying to force himself to a decision. The idea came into his mind that if he did volunteer he would never be able to paint again. He saw himself a shattered, wounded man with his right arm shot off. He had learned to produce delicate drawings and exquisite colour combinations, and he knew that all his skill would be gone if he lost his arm. This of course, was the most obvious symbol-making process in which he could indulge, for next to his eyes, his right arm is everything to the painter.

After some months of struggle the young man entered the war, and buried the image of his future disaster deep in consciousness. Naturally enough, when the shell exploded and knocked him unconscious, his mind said: "There goes my arm." He made, in other words, a mental image of no arm, which was burned into his unconsciousness depths by the flash and roar of the exploding shell. And when he came to consciousness in the hospital it was exactly as if the will forces had been short-circuited by this negative image and he was unable to get a message through to his nervous system.

There is no space here to explain the processes by which this young man was cured. A technique was followed which is called withdrawing the image back to the fear which made it. In other words, he had to relive the nights in which he had made this negative image until he had disseminated it by a full and thorough realization of just what had come to pass. The new arm-action image was then built up before he could move his arm again.

The interest of this story lies in the fact that it illustrates what has come to pass in almost every unhappy neurotic, abnormal or perverted manifestation of the human mind. Past experience, shocks, patterns of action, codes of behaviour, the whole gamut of negatives which life, parents or other adults have put in the child's mind, have built negative images which imprison the will and distort its thought. Thousands upon thousands of such negative images may collect in the storehouse of memory and working in unison stampede the human being into varying forms of abnormal behaviour.

Not until they appreciate the completeness with which this process works in the human being will parents realize how serious a matter it is to allow the child to be made deficient or neurotic by the formation of negative images. Inversely, when we realize the transformation which comes when constructive imagery guides a person's ruling love and redirects his recessive impulses—great will be the change in human conduct. Throughout this volume the phenomena of mental imagery has been taken up again and again—for it relates to every aspect of psychology. A man's ambitions, interests or "goals" of self-expansion are a pure matter of mental images. His whole idea of himself as a self is an integrated series of mental images. Nor are the neurotic attitudes which produce the habit formations of disposition (second nature) more than groups of negative images obscuring the normal ideas of self-awareness—or identity. It is equally true that the power of choice is a selection process between mental images of things sensed or recalled. It is a choice between the desired and the unwished objects or subjects: an attraction or repulsion which images of these elements stimulate in the mind.

The entire procedure of therapeutic psychology also depends upon the use of mental imagery—for even habit changes, purposeful convictions and nerve control would be impossible except for foundational procedures in image transformation. When a boy, fear ridden by terror images in control of his emotional depth, is cured of this neurotic condition—the process in its simplicity is one of removal of the negative images by analysis of them—"letting the light in"—together with the building up of true positive images in their place. When a man with inferiority feelings is freed of his obsession—images of himself as deficient and debased are "drained off." A psychologist persistently searches them out

—discovers their causes, connects cause and effect, explains the effects and adjusts the effects to normal life—and then builds up personal convictions or self-reliant images in their stead. Hence the question of mental imagery enters into every phase of psychology. One can think without words, as does the artist, the musician and the engineer. But you have only to try thinking without mental images to discover how essential they are. For even when you seem to think without an image—it is still a rote image—an image of words instead of actualities. Thus it is that he who would simplify the question of human understanding needs to remember that thought in its very material rests on the structure of mental imagery.

CHAPTER XV

THE MARVEL OF THE MIND

EARLY writers taught that the mind was like a piece of blank paper to be written on by sense experience and the authority of parent and teacher over the growing child. Although this is no longer the attitude of science it still dominates the spirit of the average person. Others of the ancients propounded the theory of innate knowledge in the human being; a kind of inherited wisdom supposed to fortify conscience, to tell the child when he did right and make him know when he was a little sinner. Many parents accept this view at least to the extent of excusing their habit of blaming their young. Scientific research has disproved both of these convenient conceptions. We are not born with golden texts in our heads and a memory full of platitudinous matter. Nor are we empty pages to be written on at parental will.

The old mistakes lay in failure to understand the difference between a living thing and an inanimate object. Storehouses and blank sheets are not alive. The human mind, on the other hand, is vital and dynamic. It is a thing of function and transition. Impression and expression, action and reaction, motive and motion inhere in its very structure. It is as much a thing of life as the beating heart and the breathing lungs. Processes inhere in it as deeply as circulation and secretion, digestion, or elimination in the body. In other words, its very existence as a thing of life involves dynamic thought and feeling.

This is but the beginning of the story. The true miracle of the mind lies in the fact that it is the product of thousands of years of intensive breeding, the product of a vast evolutionary process which has slowly developed this psychic instrument through the eons of man's life upon earth. Your mind is not merely something that you possess. Your parents, your grandparents, and all the thousands upon thousands of individuals in your blood stream have played their part in building your brain and its mental abilities. Your mind can do certain things. It has certain definite mechanisms, and follows

certain processes. It can produce, in other words, certain types of thought and feeling. And if allowed to function normally it will produce these thoughts and feelings. It will produce, induce and deduce knowledge as a duck swims and an oriole hangs its nest. It will achieve certain useful results if allowed to work freely after its own fashion, just as a motor boat will navigate the water and an airplane the skies. Perceiving the useful results of these mental achievements, the ancients thought the mind must contain inherited ideas. They mistook a definite type of function, capable of achieving information and performing useful effort, for information and wisdom itself. Hence the old idea of innate knowledge.

Your son, for example, was not born with a mind full of information inherited through you from his ancestors. He was not born knowing good and evil, beauty and ugliness, honesty and deception, the safe and the dangerous, and all the other important facts he should possess. Neither was he born with an empty space in his head which you must fill up with your ideas, on the theory that otherwise he will be an idiot or a criminal. He was born with a marvellous instrument, a brain capable of the most intricate processes, a mind endowed with vast powers; which, if not clogged and congested by the extraneous material forced into it, will follow certain definite functional processes which pertain to goodness and evil, which select between beauty and ugliness, which decide between safety and danger. And according to the quality of the individual mind, so are these choices made.

The whole world marvelled at Charles Lindbergh's flight across the Atlantic, from New York to Paris, and revered the skill and knowledge of flying which the young man possessed. Yet his courage and his command of his airplane were only one-twentieth part of the miracle of his achievement. For within the machine itself which made his feat possible were embodied the creative researches of thousands of men. Even a single spark plug embodies the inventive genius of students of ignition, metallurgy, electricity, makers of porcelain, and a score of other pioneers in science. Indeed, if the list were assembled of those who in past centuries have contributed to making possible "The Spirit of St. Louis," it would fill several volumes. The airplane itself and its ways of operation are an achievement which consummated the life and effort of a legion of predecessors, and the highest skill and power an aviator possesses is not more than obedience to the requirements of

his instrument and a knowledge of how to get from it its fullest usefulness.

This is no more true of an airplane than of a human being. The new attitude toward the mind brings its revolutionary note in knowledge that a child is not a simple plastic bit of dough to be moulded into any shape the parents may desire. It is a sensitive growing thing that cannot successfully be formed into any desired kind of creature. Its mind is not blank substance destined to receive whatever society may wish to impose upon it. A child is like a highly delicate instrument. Like an airplane, the individual represents the lives and efforts of generations of those who went before, containing within himself instinctive trends, motive forces, mental processes capable of certain definite highly organized forms of operation. His possibility for producing certain kinds of feeling, thought and behaviour are twenty times as significant as any rules of conduct or even any information which can be put into him in childhood.

Educo, from which we derive our word education, means to lead out; that is, to get the human being to bring his mental process out into everyday action. It means assisting the individual in practice and experience in the use of his mental instrument, just as training in the art of flying means learning how to handle an airplane, and obeying its needs. But what an entirely different idea this is either from the old attitude of inscribing information on a mental blank sheet or of blaming the individual because he went against some supposed innate knowledge!

A good many years ago a certain psychologist put some homing pigeons' eggs in an incubator with the eggs of ordinary rock pigeons. The birds were reared to maturity without any parents and no instruction of any kind in the arts of eating, nesting, mating, flying, homing, or any of the other factors of pigeon life. When the birds were full grown they were carried to a great distance and liberated. The homers circled once in the air and struck out like arrows for the target of their dove-cote. The rock pigeons flew to the nearest cliffs and perched. They made no attempt to get home. This reaction was not innate knowledge on the part of the homers, or inherited information on cliff life in the memories of the ordinary pigeons. Yet their minds were by no means blank, for we can hardly imagine that the kerosene lamp of an incubator had taught them their pigeon lore. They possessed

pigeon minds, gifted with certain instincts: a definite order of impulses, and characteristic physical processes. When liberated they obeyed the functional reactions of their mental instruments, just as an airplane motor and propeller, rudder and wings, obey constructional possibilities.

An airplane makes a poor submarine, a clumsy automobile, a bad dump-car in a coal mine. Its nature will accomplish only certain results with ease and success. So with the mind of the homing pigeon. So with your mind and your child's mental instrument. Given a normal chance to operate it will obey its natural possibilities and achieve its useful results. For surely no one believes that the human mind is less of an instrument than the mind of a pigeon or a pig. Rather is it a marvellously delicate machine capable of producing the most intricate operations, varieties of judgment and reason, selection and choice, measurements and calculations, visualizations and decisions. These processes, humanly possible for every one, vary in strength, quality, scope and variety with different individuals, according to the crudeness or refinement of the blood stream which produced that personality. Innately, the individual tries to live, mentally as well as physically, according to his own accentuations. In other words, if he is mentally an airplane he tries to fly; or if he is a mental submarine he tries to dive, just as vine seedlings try to climb and the duckling to swim. And here is where the tragedy comes in, for never in human history have adults been intelligent enough to obey their children's natures in forming their ideas about rearing them. Instead, like the hen who cackled in fright when her ducklings went into the water, adults have tried to superimpose their mass of prejudice upon the child, endeavouring to model him to their wills.

There is no popular education, no child training worthy the name which is not built upon this principle of natural mental function. More than a hundred years ago, Pestalozzi, that great prophet of the new education, was called a quack and a fool when he declared, "The moral, intellectual and executive powers of man must be nurtured within himself and not from artificial substitutes. Thus faith must be cultivated by your own act of believing, not by reasoning about faith; love, by your own act of loving, not by fine words about love; thought, by your own act of thinking, not by merely appropriating the thoughts of other men; and knowledge by your own investigation, not by endless talk about the arts and

sciences." To his contemporaries who were externalists holding to salvation through the classics, he said, "A man who has only word wisdom is less susceptible to the truth than a savage. The use of mere words produces men who believe that they have reached a goal because their whole lives have been spent in talking about it, but who never ran toward it because no motive impelled them to make the effort."

Socrates, in far earlier days, understood this principle when he declared he was not a teacher but a mental midwife. Without instructing his hearers or burdening their minds with philosophical lore, he was able to draw them out and to let them discover within themselves the capacity to understand truth. "I myself," he said, "produce no wisdom, and it is correctly thrown up to me that I ask others questions without answering anything myself, as if I were incapable of proper replies. The reason is, that God compels me to help bring others forth, while withholding that power from me. Hence I am by no means a wise man, and have no wisdom as the product of my own spirit to show. But those who have been with me have made incredible progress, as appears to them and to others. And so much is certain that they have never learned anything from me, but have only themselves discovered very much that is beautiful, and have held it fast. In this production God and I have helped."

Although we have gone farther and deeper into pedagogical technique and in our understanding of the mind the principles of Socrates and Pestalozzi remain.

Newer insight has enabled us to comprehend more fully both the conscious and the unconscious processes of the mind, but it has only intensified our conviction that educational processes must reckon with those inherent powers which impel the individual to become the sort of human being his inheritance makes possible, just as the germ in the cactus seed is pushing it toward a certain variety of life. True child nurture consists in helping the individual to become the sort of living creature he was born to be by giving him the environment and cultivation he requires. It means that parents must learn to obey the nature and needs of the child, instead of endeavouring to have their own way with him. They are guardians merely of a wonderfully delicate and beautiful thing, gardeners who cultivate the seeds and plants in agreement with laws of growth and not according to their own whims.

It is the aim of modern psychology to study the human

mind so that the full nature of its functioning may be understood, not only in mankind as a whole, but in its variations in particular individuals. It is the aim of the new ethics to discover the right and constructive methods by which mental process once known can shape human conduct. In other words, we are seeking to connect human behaviour with that intrinsic guidance of what we may call directive consciousness in the individual. Certainly the homing pigeon in his instinctive flight exhibits the workings of a marvellous directive consciousness. The same may be said of a seed falling on shallow soil. It reaches its roots out like a flat fan. If it falls in a cavity on a rock with but little soil, the roots soon reach out in quite a different manner from its ordinary growth. If deep loam is on one side and poor shale on the other, the growing instinct reaches largely on the side of nourishment. Professor Clifford years ago made extensive investigation into this directive consciousness, the "realm of mind stuff," as he called it.

Certainly it is this power which animates all human abilities, be they those of an infant Mozart, a mathematical prodigy or your own child when he shows true capacity. The mind is obeying its inherent nature, even as the "Spirit of St. Louis" flew in the upper air and not in the ocean depths.

There can be nothing more challenging than this discovery of mental function. Nor can we exaggerate its significance. A student of these newer ideas remarked recently that the time was not far distant when a man fronted with a question would first ask himself, "not what have I been taught about this, what information have I about it, but rather what does my mind induce by its spontaneous functioning about this question?" This he will seek first, using what information he may possess as an added guide. Creative thinking and inventive inspiration have always sprung from this procedure. The time is still nearer when we shall not question, what does this boy need to be taught, but rather what mental powers has he with which he needs to become familiar that he may be able to operate them skilfully—what is the nature of this boy and what are his needs—how would he naturally grow? We shall obey the requirements of the child rather than impose our demands for obedience. For we know to-day that the most significant human impulse in man's nature is his power of choice. Almost with the first breath the child is developing this impulsive urge in his spirit. He wants to be himself, he

seeks to make his own decisions, to express his own will. The power of choice, above all other forces, is that which differentiates a human being from an animal. If you take the egg of the king salmon, put it in an incubator and by this mechanical means hatch and raise the young fish, upon maturity it will swim to the sea, but inevitably return to its own river when the spawning impulse begins. Even when the journey means a circling of the Pacific it need not be taught the way. You can follow a similar procedure with all of the lower animals, for they have no great cerebral hemispheres, they were not endowed with what we call the brains of deliberation. If you raise a puppy, a kitten, a colt, or any of the higher mammals this slavery to instinct will develop less fully. You will find only a partial obedience to inherited tendencies, for the higher mammals are to some degree capable of deliberating; they possess some power of choice—in other words, of directing their instincts and using them with some measure of decision.

A child will exhibit the capacity of choice from earliest infancy. It seeks to deliberate, to form its own decisions. Such a conception necessarily presupposes that the child is born with a real brain. In view of prevalent adult attitudes this fact must be a startling discovery. It is almost never acted upon. Rarer still do parents show respect for integrity of the mind with which possession of a brain endows youth. How many parents do you know who endeavour to help their children to develop independent thinking power, self-reliant capacity to select right from wrong, truth from error, good from bad, the beautiful from the ugly? In place of this intellectual guardianship how many self-satisfied fathers and omniscient mothers make up your acquaintance who begin stuffing their ideas into the poor child as soon as it can listen, who always and forever "know best" no matter what utter wrecks they have made of their own lives? Aren't most of them like the woman who maintained she ought to know how to take care of children because she had buried thirteen?

Many parents follow the recipe for *pâté de foies gras* in child rearing. The goose is stuffed until its liver swells out of all proportion. Then it is killed and the liver pressed into a mould. Children are stuffed until some particular faculties swell out of all proportion, a condition known as hypertrophy. Parents seek for the same sort of hypertrophy in the child which they themselves possess. The child's develop-

ment is then finished, independence is killed and the mind has become moulded. It is a wonderful process. Adjustment to life having been made difficult, it is then possible to blame destiny for all of one's troubles.

The true marvel, however, lies in the fact that nature protects us from inheriting any acquired characteristics. Hence every generation starts in with rebellion against adult stupidities and is willing to be flogged, while it moves society forward a little way out of this abysmal process. For youth is born with a strange untarnished power. Generation by generation, century after century, it appears, unmodified in any way by the whole weight of adult pressure. It demands with insistent voice and eager hands its right of choice, respect for that great instrument, the mind, which the ages have bred for it. It demands and again demands the privilege to use that mind, to learn how to use it well, that it may think for itself and become able to deliberate with power, making its own decisions.

An animal will fight and die for food, sex and security as assurances of his continued existence and expansion. Man differs from him in one great essential; he has added to this trio a fourth basic drive; he will fight and die for his power of choice, his right to a separate and independent decision as to what sort of food, sex and security are to be his, and by what means he shall expand his life and assure his identity. It is a gift confirmed by the great cerebral hemispheres which distinguish man from the lower creatures. We are human because of the power of choice.

Every aspect of life loses its charm to a true man unless he chooses it; and in so far as he does not manifest this primary power he is not in that degree human but still an underling. In so far as a child does not struggle and rebel against any infringement of this basic privilege he is deficient and weak. Fighting to the end for the right of personal choice is a veritable badge of membership in the race of homo sapiens, mankind, which holds its head erect and thinks for itself. We debase ourselves and are debased when as children or adults, even with one foot in the grave, we accept or are made to accept any belief or course of action that is not the result of our own thoughtful conviction. For the whole achievement of civilization, morality, liberty, science, art, religion, rests on this capacity to deliberate, which with pain and travail man has achieved through the ages.

If such statements as we have made in this and earlier chapters are true, or half right even, they constitute a challenge to our stereotyped ideas of how to live and rear our young. The business of parenthood becomes the development of the child's independent thought power, not its submergence under parental patterns. If correct, the premise of our social order must change from worship of the dead mass of conventions and a solid load of facts to the live processes of mental progress and the means by which facts are made vital. With the old attitude one saw the meaning of life as learning to yield to the imprints of belief as conceived to be knowledge or as cast into virtues by ancient leaders. The new attitude consists in the glad right to grow through an independent identity, as joyously expressed by a constructive expansion of the ego, but so guided by the power of deliberation that we search out knowledge and avoid conflict with other egos by recognizing their rights and welfare.

The gift of reason works two ways. It endows choice and responsibility. If you and I were plants we would merely obey the urge to grow, expanding our egos as far and as fast as the hunger drive finds nourishment. No cerebral hemisphere would guide or protect, nor would our growing impulses teach us the consequences if our leaves crossed and we smothered to death a third seedling by our ego-expansion. As human creatures the gift of knowing and choosing is ours. If we are normal and developed men we cannot release our ego drive and kill a third man between us. Such murder we well understand. We can deliberately put ourselves in the other man's place.

Four facts then constitute the basic elements of human nature: A, growth with its hunger urge; B, identity, giving us a reason for needing growth and making it into self-expansion; C, the gift of deliberation, endowing a power of choice; and, D, an understanding of consequences. Hence, responsibility develops in proportion as choice has become a self-reliant and developed capacity. Here again is one of the theorems of the new ethics: personal responsibility is pro rata to a free and developed thinking ability; duty to others is measured by the amount of independent decision we have been helped or permitted to develop. Can we refute the logic? In so far as our parents and society in general have denied us opportunity to think intelligently, to choose independently, to deliberate with self-reliant thoroughness we are not re-

sponsible for what we do because delimited in the powers which make the consideration of others or of a right course of action possible. By the same token, to the degree that we demand unthinking obedience from a child and assume authority over him, blocking his independent decisions and denying his power of choice, we assume his responsibility for him and must carry it, leaving him blameless for what he does until such time as we restore his self-determination and fully repair the damage we have created by dominion and authority.

It is strange how unmistakable a fact can be, and then how blind we can be when staring at it. It should have been obvious enough to every student of history that man's very power to survive, his every hope of development, has depended upon this power of choice. It should have been equally clear that civilization, as the art of co-operative and interdependent existence, did not arrive until men had achieved some self-determination and that it has advanced only in relation as his powers of deliberation have expanded.

We may talk, and need to talk, of social betterment, new laws, world peace. But peace comes only when fifty percent of the people in each nation have evolved to a plane where peace is in their hearts and a self-reliant power of choice in their lives. There is no peace in slavery, subjugation, or in starvation of body, of mind or of spirit. Nor are any laws an adequate solution except as men unfold from within. Social betterment is built upon the personal advancement it makes possible and arrives as enough individuals learn to co-operate with others from their own self-reliant decision. They gain this self-reliant decision as constructive images of intelligent action become clarified in their minds. These images are to deliberate expression what an architect's plan is to a building operation. And upon such a foundation is true character unfoldment achieved. By it are negative dispositions avoided and the life brought into harmony, wholeness, health.

CHAPTER XVI

ADAPTATION AND OBEDIENCE

TRUE human development, of which obedience is a part, consists in learning as an individual how to use one's own power of choice in accordance with the laws of life and the principles of nature. Right is accordance with these truths, wrong is departure from them. It is not of man's making nor is it achieved by parental determination. One individual cannot be more than a guide to another. As the product of brain development personal conviction in deciding behaviour is a sacred right. This is a platform quite unacceptable to backward-looking minds.

Some time ago a mother wrote to the school where her girl was being educated. Her letter was violent. The child it seemed was being taught how to think for herself. "I don't want this," the letter ran. "I want her to be trained to take her place in her own class in society. Her father is a Republican, I am an Episcopalian. We want her to believe as her parents do. If you cannot make her do this I shall have to put her in another school. I don't want a daughter with ideas."

It is an old, old story—this fear of intelligence, with its inevitable impulse for independent decision. Indeed, the battle over the right of choice has raged century after century. It disrupted the peace conference. It is the greatest cause of war. Dominion moves in the heart of all despotism, self-determination is the soul of liberty. In the name of obedience ignorance has enforced its will for ages.

In the days of slavery and feudalism it was less difficult to secure obedience from children. An adequate social pattern gave ample illustration of submergence. Slaves, wives and children were property. Two of these groups have been freed from their imprisonment. The serfdom of the third marks our present stage of evolution. We have as yet little idea as a race what any other sort of obedience would be than the same pattern which ruled negro slaves on the plantation, wives by right of the marriage vow, children, dogs and other ani-

mals by the power of superior brute force. Ask the average person suddenly to define an obedience quite other than acceptance of dominating authority. You will find he hardly knows what you are talking about. He will ask you to explain yourself. "Doing right, of course," he may utter. But by whose decision as to what right is? Who is to cut the stencil of conduct? Should you ask him what the obedience is for, giving him some hint of the meaning of life, he will resort to some favourite quotation.

There are, however, a few individuals with a kind of vision, and it is they who are gifted with understanding of youth. And strangely enough like the true animal trainer they have no problem in regard to obedience.

Some time ago I met a man of this type. Bronson we will call him. Bronson is a psychologist but he doesn't know it, which makes him a still better one. Instead, he calls himself a teacher of physics, and potters around his laboratory through the school terms with a group of boys, who adore him. He never has any discipline problem in his classes, and curious to discover his methods I began a discussion one evening on the problem of boy obedience. I touched without knowing it some push-button in his nature and started from him, an unusually laconic man, a stream of ideas. It seemed he didn't recognize any problem of obedience in boys, apart from obedience in man and had no discipline problem in class because he exacted none.

"But your boys don't cut up," I insisted. "You don't mean to tell me boys walk the straight and narrow of their own accord!"

"Why, the boys haven't time in my classes to cut up," he answered simply.

"But they haven't time in Glassman's classes or in Babcock's or anybody's for that matter. That won't do. What's your method?"

"I haven't any," he insisted.

"Bosh."

"Well, I haven't unless—well, let me tell you a story. It may explain. Last summer I spent a month at the same hotel where young Pettingell's family were—you remember Pettingell W., who was dismissed the term before last for creating a disturbance in Babcock's room. Well, he was still making trouble last summer and had his mother following him all over the landscape. Being only fourteen he hadn't yet

weaned her from the idea that she was his owner. So he permitted her to tell him what he should or should not do. But he was trying to get it across to her all right, and well along the road. I overheard her bemoaning her troubles one afternoon to the mother of another boy as the two sat on the hotel veranda. The conversation ran somewhat like this:

“I simply can’t do anything with Willie. Ever since he climbed out of his baby carriage he has had his own way. I suppose it would have been different if Mr. Pettingell had lived, but I’m not sure. Men are often so harsh with boys and since Willie balks at everything I say I don’t know what he’d have done with a severe father. Now my youngest child Roy is no trouble at all. He never has an idea or desire different from mine, and does just everything I tell him to like a little lamb. Why, he even told the other boys in school last winter how terribly rough their games were, just my sentiments exactly. But Willie—is simply impossible. You know he was dismissed from school and I’m sure I’ve tried to hold the disgrace up to him. Just think of it, actually dismissed. He’ll carry the blight all his life and I’ve repeated it to him over and over, but it doesn’t seem to make the least difference.

“There he goes now, hitting about like a wild Zulu. Willie! Willie! Come here. I want you to sit quietly and talk with Mrs. Jones. This is Mrs. Jones, you remember, whose little boy died of the measles last year. You tell Mrs. Jones how sorry you are. But gracious, go and wash your hands first and put on a clean collar, and your knees are all dirty. I can’t have you tear around so. Don’t leave the piazza again this afternoon and don’t forget your nails, and don’t— There, he’s not half heard what I said and he’ll come back with a ring of dirt about his wrist and his hair still tousled. I never saw such a boy.’

“Mrs. Pettingell ran on and on exactly as she had about something or other for forty-odd years, while Willie beat it across the hotel lobby and out the back stairs to the enticing coolness of the swimming beach. During his whole fourteen years his mother had told him so many things not to do in her endeavour to make him like her dear Roy that he no longer listened or feared the consequences. She was worse, of course, than the average, but she illustrates the way many parents have of treating boys. Willie would have been better off with

no parental control at all, for his mother by endeavouring an extreme reshaping of his character was merely ruining any normal influence upon him, and making his guidance by others impossible. That was why he became a problem here at the school last year, and was ultimately dismissed. It was not his fault, poor little beggar.

"As I see it, the secret of boy discipline is to strive for only that obedience in a boy which that particular boy's nature can give. There isn't, or should not be, such a thing as a set measure of obedience to which all natures must respond equally and with the same ease, at least not beyond the requirements of the common civil code we must each obey, boy or man or Willie's mother included. We should not ask the same things of Willie and of Roy. We should not expect the same reactions. We should expect obedience to what their individual natures can accomplish. Suppose, for instance, I told Roy to swim half a mile or climb up a tree and hang by his knees from a topmost branch or carry a large milk adder around in his pocket for a playfellow, all things which Willie does with ease and enjoyment. Or suppose I even told him to work out a whole series of problems in physics not required in the curriculum and read several extra books on my subject, as Willie did last year. Even spineless little Roy would probably rebel and tell me his mother didn't approve of too much reading by a boy. And as for the snake or the swim or the climbing, he'd die with fright and his mother would call me a cruel man to expect such things. Yet Willie's mother expects Willie to sit quietly and hold her knitting-ball, and never use slang and obey a code far more foreign to his nature than the one I have proposed for Roy. And from expecting the impossible she has lost all control over him.

"Obedience seems to me to rest squarely on character analysis, in knowing your boy, in studying him patiently and then studying him some more, and from your observations suiting your requirements and discipline to the nature that is to obey them, and never once, if you can avoid it, asking what that nature cannot successfully perform. Yet I see very few parents who ever think of this essential point. They hold a set rule of obedience. The child is to do what they say, what they think best, which resolves itself in most cases into doing what suits parental taste and complies with particular biases. The children of freak parents must be freaks or

willing to obey freak orders, and so on. The story of the man who expected his son to spend one hour on his knees daily in a cold garret repeating, 'I am a sinner. I am a sinner,' is only an extreme instance of what I mean. The idea is that the child must obey the parent's will because the parent thinks he knows the truth. But if he were infallible we would not have a whole world full of divergent ideas, different politics, different religions and sects, different beliefs on food, clothing, shelter, novels, marriage, laws, customs, what not. We haven't the truth. We have each our biases. And we have no right to exact implicit obedience from any boy, and certainly not what he cannot honestly perform. That's why I tell you I have no method in class and no discipline problem because I require none."

"But what do you do?" I demanded, still puzzled.

"I try to make each boy want to develop his own self-reliance and to be obedient to the strength of his own nature for the sake of making it easier to get something worth while out of life. I try to show them the principles of life we must all obey. In my classes they are so interested in the experiments we make, in radio and electric batteries and the like, and in learning the principles, that they seem to want to be self-directive. They see how it works in physics when we don't obey nature's laws, that's all."

"And Willie did that?" I inquired doubtfully, remembering that little red-headed firecracker.

"Willie certainly did. I had to hold him back from wanting to get right inside of batteries and dynamos in his intensity and interest. Discipline was never a question."

"And you mean you think parents could handle boys that way, that it is not just your gift; even as some men tame hyenas and others make parlour companions of boa constrictors?" I demanded, incredulously.

"I do. Moreover, I think I proved it with Willie, and that's the rest of my story. I was out on one of my long hikes one day and resting at the moment on a log, when Willie went trudging by, dressed in a sort of scout costume and carrying a pack on his back. He was on his way of course to Cape Mendocino or Mozambique, anywhere away from perpetual orders. I grinned. I had vamoosed once myself from the old farm, and I shall never forget my mother's face when I came limping in the next morning and, endeavouring nonchalance, remarked, 'I see you still have the same cat.'

But in the twenty years from sunset to dawn I had discovered myself just the same. I shall never grow as fast as I did then. And while I couldn't let Willie run away without first giving a helping hand in life, I wasn't prepared to see him ruin his self-discovery."

"'Going far, Willie?' I called.

"Startled, his muscles tightened as if to retreat and then thinking better of it, he came towards me with a rebellious half-hunted look in his eyes.

"I may have been a traitor to Mrs. Pettingell and the sacred privileges of parenthood, but when he reached me I held out my hand.

"'Hello, old man,' I exclaimed. 'I know just how you feel, been there myself and started for parts unknown in the same way.'

"'Do yer? Did yer?' he cried, his eyes brightening. 'Say.'

"'Sure I will, I'll say. I'll say all I know about it,' I answered. And I did. I told Willie I'd not stop him from running away, not for a minute. At the same time it might be a good idea if he knew just where he was running to. He agreed to that, so we tramped over to my cottage. I'd lived back in the woods just behind the hotel, and all the way we talked. I've seen a good bit of life, you see. Worked in lumber camps, signed on a ship's crew once, laboured on ranches, in machine shops, all sorts, and that day and every afternoon for a good many days afterwards I told him about it, no exaggeration for his benefit, just a fair and square story as I might tell you. And slowly he began to see how I had had to obey life, how we all have to meet discipline, to order our ways, and that that is just plain life. I believe one day it came on him all in a heap. He remarked slowly:

"'And then a feller couldn't run away anywhere where he didn't have to obey something or somebody, could he?'

"In answer I recalled the laws of physics we had studied the year before which, if educators could only see it, could almost transform a boy if properly taught and really interpreted. And together we began some investigation that lasted all the rest of the summer.

"I had some delicate sledding, of course, for he put it squarely up to me, boy fashion, if I thought his mother's requirements were fair. I didn't want to raise a riot by saying no—but slowly I believe I got it over to him that where she asked the impossible, and he knew it, he didn't

yield his independence if he complied gracefully to her wish and had sympathy for her personal limitations. He got the point, too, and his eyes twinkled and, by George, I heard him managing the little lady a few days after that with the hand of a Quai d'Orsay diplomat, and yet I noted, too, that he was complying with a good many of the quite necessary and fair requests."

"You got under his skin," I said warmly.

"I believe I did. He saw the necessity of fair obedience, and the idea of tact with honesty as a self-protection from the unfair requirement. It may sound like heresy, but if I couldn't have taught him how to avoid Mrs. Pettingell's extreme demands diplomatically I'd not have taught him obedience at all. Better to run away than be made into a little Roy. One of the last things I heard that summer was Mrs. Pettingell's flat voice on the piazza saying:

"'I can't think what's come over Willie. Why, he's a changed boy.' And there was Willie beside the lattice where he couldn't help taking it all in. I turned and we solemnly shook hands.

"'So long, Buddie,' I whispered.

"'So long, old chap,' he echoed and his eyes told me that he understood.

"We must some day reconstruct our ideas about human nature," concluded Bronson, his eyes studying his batteries and dynamos. "We have had dead wrong conclusions, we teachers and parents. The terrible things we have done to growing children, the dwarfings of their natures which psychology is uncovering, is proof of it. We have been the rankest materialists heretofore. A parent who was caught flogging a child with flagrant brutality would be arrested—but from psychic cruelty there is no appeal. Yet how much is a rebellious and disobedient boy to be measured by his behaviour? How much constructive help do we give his instincts, his will, his feelings, emotions, sensitive longings and desires? What part of him is mere flesh and bone, which part heart, mind and upreaching spirit? These, in our ignorance and clumsy disregard, we have been mercilessly dwarfing, distorting and repressing into shapes our abnormal biases desire. When I think of some of the things I have seen done to youth in the name of obedience and protected by the hollow sanctity of parenthood and the autocratic position of teacherhood—I shudder."

I have often pondered upon Bronson's story and mulled over his reflection. His beliefs are radical perhaps, his confidence in youth certainly optimistic. He apparently applies to them without reserve the new political code of self-determination, and in his own field at least with conspicuous success. Yet, as with every new idea, he raises issues which if not met squarely leave the matter on the rocks of free experiment and possible disaster. Granting, it may be true, that we have been distorting youth by our rigid endeavour to exact implicit obedience, seeking to reshape it to our petty adult tastes, what would happen if we should merely remove the pressure and allow young people to gambol about unchecked? Are not plenty of parents doing that very thing? And is that not largely responsible for the unrestrained liberties and extravagant actions of the over-flapping modern flappers and the rushing thoughtless boy "sports"? Does any good come from the mere removal of control? And isn't it positively dangerous to the development of the race?

If we face life squarely the answer should be obvious. For when we remove our domination and become true guardians there is still the fact that life exacts obedience from every man and child in return for security and achievement. Every bridge, every building, airplane, submarine is built in obedience to the laws of nature. The same compulsion was also upon primitive man. He had to obey nature's constructive processes, or die. If his impulsive forces had been allowed to run riot with no check from his powers of deliberation, ruin would have resulted. He would have become the prey of wolves, the victim of droughts, the spume of storms, the child of chance. His whole progress and our civilization rest upon intelligent study of how to achieve his desires in accordance with the will of nature. This accord was largely unconscious, to be sure, but it was no less an act of volition and an acceptance of the power of nature over the destiny of man.

Nor is it enough to yield to natural laws unless we understand it to include those of human nature as well and thus social law and group needs. Man does not live alone in the universe. He is a member of a race of people. To live and work and play harmoniously with his fellows requires recognition of the standards of the herd. Left to themselves a group of youngsters will evolve something we define as gang spirit—they will demand from each other fair play, loyalty, obedience to the rules of the game, ability to be a cheerful loser. Being

a good sport carries its own connotation. In other words, as man is a part of nature, natural law includes social principles which the individual must follow in adapting his ego to that of others. The lowest form of this is a blind yielding to the domination of the group through fear or lack of initiative. The highest form is ability to take one's place as a unit in the whole, keeping true to one's own integrity and belief, but avoiding any coercion of the development of others, co-operating willingly in common enterprises and lending a hand in times of trouble. We have heard much of the negative side of the evolutionary struggle, of the survival of the fittest and the process of selection which weeds out the unfit. Without mutual aid, however, and some spirit of nurture which expresses itself in the protection of the weak by the strong, mankind would never have emerged from savagery.

It will be a great day when man discovers that there is no difference in action between the world of natural and that of human phenomena. It will be a great day when we discover that the laws of man's mind are cosmic, not personal; that there is no difference between the principles behind the swing of Pleiades and the principles within the brain which produce normality of thought.

We shall never have a true ethics until we come to this attitude and learn that our obedience must be to natural law and not to fixated convention. We must come to understand that there is a chemistry and physics of the mind, an astronomy of thought, a botany and a zoology of human nature, a mechanics in the building of human life, and that here and here alone are pathways to personal and social betterment. In this realization, however, we must not overlook the danger which comes in the ease with which we may unthinkingly mistake social pattern for social law. If we become a nation of imitators, prohibiting all forms of expression that do not comply with crystallized standards of behaviour, we shall lose our souls in worship of materialism. Only when decisions are made in obedience to the laws of life, only when our thought is built upon conscience is development possible. To answer the voice of conscience in the real sense is to yield to natural law as it becomes scientifically known. The great ethical battle of the present is between the act of deliberation and the habit of personalism, as these two mental processes are defined in modern psychology. (The reader is asked to see Chapter XXVII on the abnormal mechanisms.)

Deliberation is the act of endeavouring to understand the sequences of law and order. Ethics is the act of shaping one's behaviour to the consequences which result from obeying this law and order. Personalism results when the individual has so separated himself from life that he builds a mass of opinions and unconnected beliefs which no longer depend upon natural law. Hence it is an egocentric and self-centred attitude. The individual then, finding himself deprived of the guidance necessary to true expansion, inevitably takes up his abode in the petty patterns of behaviour which have become a tradition and loses his vision of life through blind imitation.

Psychologically we believe the only normal obedience is to the revelations of the cosmic plan as it exists in the whole body of nature, rather than submission as an imitator to human forms of expression. If I walk off the bluff the law of gravitation will take me to the ground. If I strike out in anger others will strike back at me. If I liberate hate or show envy others will retaliate by revenge. If I am greedy others will take from me what they can. If I give freely all that I can spare others in gratitude will give to me again. If I rob I shall in the end be robbed by others stronger than myself. If I abhor robbery and seek to protect my possessions and those of others by a reliant fortitude, others will hesitate to make me the victim of their predatory behaviour. If I dominate those about me when the time of my weakness comes I shall in turn be dominated. If in place of a dominating authority I seek with compassion to understand those of my social group, they in turn will feel my sympathy and will not wish to dominate my life. In human conduct, as the body of mechanics and in the life of nature, action and reaction are equal. I was given the power of thought that I might see his law of action and reaction and shape my conduct in obedience to my wisdom. I cannot escape the law of consequences for my every action. If I come to understand the law of gravitation I shall not be afraid of the edge of a cliff, and I may build an airplane and become master of the upper reaches of space. If I understand the principles of wrath I shall sublimate my anger into courageous endeavour and become a master in contact with my fellow-man. If I turn my envy into a progressive competition my effort will result in true achievement and others will respect and appreciate rather than seek to take from me.

In its simplicity, then, obedience is allegiance to the new

standard, which is based not upon old proprieties but upon principles which manifest themselves in a cosmic evolution. Philosophers have always sought this attitude in their teaching of the principles of the good, the true and beautiful. But we have not had in general practice an interior ethics which sought to release human nature through obedience to this goodness, truth and beauty.

It is probable that there are reasons why adults have resorted to personal domination and subjugative obedience in place of teaching this true authority of right and wrong on its natural and orderly foundation.

In the first place, before he is able to understand, the child must learn to obey his parents for he is as yet only an unthinking animal. His parents, in continuing their personal authority, are of course helping to keep him as an unthinking animal long after he can think for himself. Hence he acts as if he still needed to be ruled by autocratic dominion. Continuance of the overlordship is justified by the stupefying its prolongation creates. The results are manifold. Dormorons are created by it, and for every moron in America there are twenty dormorons whose minds may never now wake up. Even more serious, however, is the inner conflict of the personal nature which has never accepted willingly the outward habits of conduct it has learned to obey. Hence, they have no real adaptation to life, no joy, contentment and feeling of security.

The foundations of disobedience and those of neurosis are one. Both are refusals of life; both are states of egocentricity and personalism; both destroy the individual's powers of adjustment to environment and make him unable to get out of a wrong environment into one suited to native needs. By the same token true obedience in life and real adaptation to it are also one. If I am a bridge builder I do not select beams after my own whim. I obey the requirements of natural law and study loads, thrusts, tensile strength, metallurgy, crystallization, and so on; my bridge is an adaptation of processes, an obedience to laws. And this is as much the art of human life as of bridge building.

Creation may be seen as a microcosm or a macrocosm. In any case it is a series of activity patterns by which the microcosms are related and interactive, producing the macrocosm. The minutest particles composing the whole are not connected and unified at haphazard, but are part of an infinite order.

Security lies in learning to understand this mighty order, to reverence what we do not yet understand, to trust to it from a conviction that it is a cosmos, to obey its laws and principles, to adapt to its limitations and requirements, to refuse all compromise, distortion, perversion, disorder, chaos. Hence we must refuse the wrong environment, the injurious human contacts, unlovely action, ugly constriction. He who has learned to reverence the majestic sequences of the cosmos and surrenders his ego to its stream of activity learns that obedience and adaptation result in a true consequence. This is the great lesson of life, as much or more for adults as it is for children. For it is not the younger generation which is seriously disobedient, it is their parents.

For his own part the writer has never known of a truly obedient man or woman who had trouble with his children's obedience. Such may be, but they are rare indeed. And even then obedience and adaptation, like charity, begin at home in the heart of the adult before they become the will of the child.

There are those who believe that leaders in the newer psychology advocate an almost unlimited self-expression. Since the old morality of repression and congestion has been found so destructive, it was inevitable that thinkers had to come out against it. But this does not mean that they advocate free licence. Indeed, never in all history has there been such an utter and absolute philosophy of adaptation and obedience as is now propounded. Only a limited measure of free will is possible once we understand modern determinism in its full spiritual significance. The makers and users of dynamite do not practise free will in handling it or if they do they are destroyed. We have discovered that the inner forces of man's nature are more explosive than dynamite. There is no choice but to imprison them, or to handle them with an immense care and exactitude.

In the same way no scientific man, a botanist, for example, uses free will as to what soil, sunlight, moisture or fertilizer he gives a plant; nor does the engineer follow a whim in figuring the necessary strength for some part of a great engine. Psychology, as it becomes the science upon which ethics is built, approaches the question of human conduct with the same absolutism. It seeks to determine actions by study of reactions; to relate causes to effects in the conduct of humans as much as in breeding and rearing cattle or in con-

structing and flying an airplane. The result is so far from the wild, loose, free guesswork and self-expression of the Greenwich Village bohemian as to make Puritanism look casual and careless.

The serious student of psychology should disabuse his mind of the idea that he will find in it a justification for personal whim and individual license. Instead he will find an overlordship of natural law beside which human conventionality, with its petty patterns and standards, is mild. The difference is that the old customs and restraints were arbitrary and unsuited to man's nature and needs, while the new insight is built upon knowledge of this nature and these very needs. It brings us, however, hard against the reality principle and allows us no escape into excuses and fantastic self-justifications. It requires us first to face ourselves; second, to face life; and, third, to learn adaptation to a world in transition. We become parts of a creative evolution, with a duty upon us to speed its advancement rather than to indulge in complaint. We come to facts, indeed.

There is, for example, one great difference between dreaming and doing. In fancy, I may picture myself a prince or a pauper. I may explore the jungles, the depths of the sea, or the upper air. Nothing interferes with my accomplishment save the limits of my power to imagine. My Aladdin's lamp lifts me out of every difficulty. But in actual life if I jump off a cliff I do not fly. I fall unceremoniously to the ground. If I would fly I must obey the laws of nature. All of physics and mechanics enters into the matter. What I can do depends upon my acceptance of the laws of the world in which I live. It has taken man countless centuries to learn this lesson of obedience and adaptation. But why so long? Is it not largely because he was so commonly interfered with when he was young in endeavouring to discover it? The primitive parent requiring from the child acceptance of his adult authority necessarily made it difficult for the child to understand the authority of life. But was this only true of prehistoric times? Was it not the experience which most of us look back to?

As you recall it, which were you taught to obey: your parents, or nature? Were the reasons why your parents had also to obey life taught to you until the whole matter was seen as a mutual experience? Or did "your mother know best," and that sufficed? For it depends upon the answer

to this question as to whether your nature was helped to unfold, or you were stultified. If your parents required obedience to their wills without explaining why they were not asking you to obey life, even as they must obey it. Thus certainly your growth was injured.

The question comes home with even stronger force in the consideration of one's own children, for not a few parents have gloried in their utter control of their children's lives, not appreciating that if such is the case it implies but little individuality in the child. Indeed, if your child is unquestioningly obedient, he is undoubtedly somewhat stupid, for there is a clear correlation between thinking power and refusal to bear the weight of adult ignorance.

Ever since the mental tests were introduced parents have been asking for a way by which they might arrive at an approximate intelligence quotient. Recognizing that the giving of a psychological examination is a matter of special training, they have yet felt the need of some personal measure of the child's capacity. It is quite safe to say that the reaction to obedience is a fair index of thought power. The less brains, the more willingly the child follows adult rulership; he is not bright enough to do otherwise. The more brains, the less sheeplike the acceptance of parents' decrees. There is, of course, the delinquent and the dull response of the true moron, who has to be told fourteen times to understand anything, and who may then forget to carry out the requirements; but this is another story. It is not repetition but explanation which intelligence demands.

Even with adults this fact of unquestioning obedience and stupidity is connected. The intelligent man will do nothing that he is not first convinced is right to do. He will accept no one's authority on its face value. He must see and understand for himself what, how and why any course of action is to be followed.

During the Boxer Uprising the story was told of three officers of the foreign troops in China discussing obedience. To exemplify their point each took a soldier up in a ruined tower and faced him toward an open door with no parapet. The Russian officer commanded of his peasant soldier: "Forward march," and without a moment's hesitation the man strode forward to his death. A Prussian then gave the same command to his man. The soldier started forward, hesitated a moment and then stepped into perdition. An American of-

ficer repeated the command to his trooper. Instantly the fellow turned on him with the words: "Aw—cut that stuff. I'll be damned if I'll do any fool dying to please you." There is the same sort of ratio among children. No child with a high intelligence quotient will obey parental authority because it is issued by the command over him. He must know why. He must be given time and help to think it out; in other words, to make it his own choice. Doing things on one's own intelligent decision is plainly not accepting authority. Indeed, only the dolt obeys any one but himself. Authority makes fools.

Many parents, of course, praise the obedient child; for like a slave he is easier to handle. Obedience feeds the egotism of parents. For stupidity in another person makes us seem brighter in contrast. Hence parents feel set up by it. Those who feel, or know, themselves inferior always crave the society and adulation of underlings. The brute beats his horse to assure himself he is not also a beast. Parents whip children from the same impulse. Not one in a hundred is honest about it, admitting his own laziness and need of exaltation. He even lies by saying it hurts him more than the child.

This question of acceptance of authority is perhaps one of the greatest issues in all life, for it determines the question of social degeneration or of racial progress. Every authority-following people has become corrupt, losing self-determination and the power of self-government, just as every child who unthinkingly accepts the will of his overlords becomes so used to unthinkingness and dependence that his brain goes to seed.

There are both anatomical and historical reasons behind this whole question of self-determination. Apart from the obvious fact that no one learns to deliberate save by practice in the art of choosing thoughtfully, and hence grows stupid if deprived of opportunity, there comes the great fact of brain areas. Unthinking obedience is a habit, an act of the animal, or lower, brain. Such a habit can be developed in a poodle dog or a parrakeet. Personal decision requiring judgment and deliberation is an act of the great cerebral hemisphere, the human, or new, brain, to put it in evolutionary terms. Hence, whatever we learn to do from unthinking acceptance of authority we do like animals, at the same time allowing our human power to degenerate from neglect. Whatever we do from reasoned understanding and personal choice is done like men, and the powers and habits of deliberation are trained in the process. We become self-reliant and

thoughtful creatures once we fully understand this anatomical foundation. Obedience to the will of another, if we have not ourselves developed the power of choice and accepted the course of action, becomes a degenerate and animalistic procedure. Only the brute and the fool need the imprisonment of self-control, for they, let us admit, have neither the will nor the mind to develop adaptive obedience to life, nor a capacity to accept responsibility for life in contact with others.

CHAPTER XVII

IMPULSE

WE sat in a dingy little hotel on the Barbary Coast, as it was in the days before San Francisco thought about reform. The brown little Captain before me had sailed the South Seas for half a century. He sat back musing upon his experiences.

"It was strange to hide there in the brush and see that cannibal mother flogging her child because he would not obey her and eat—well, the boy had mingled with some of the wrecked crew and taken a fancy to one of the children, and he resisted her parental authority to the end no matter how hard she beat him. Which was right, the boy or the mother?"

I hastened to express my conviction of the boy's impulse for mercy, his right to resist cannibalism.

"But he was only a kid," the Captain persisted, "and if we let down the bars in controlling our young where shall we stop? The cannibal mother believed she was right, you know. She 'knew best' by every assurance of her tribe. Aren't we all in the same position, just as certain we know what is right, assured by our tribal lore? And hasn't the human race changed its codes and modified its standards of right and wrong century by century? How do I know that most of what I am doing with my children won't seem as bad some day as that savage woman's discipline did to me? Aren't my children sometimes in the right to resist me? Aren't some of their instincts more true, perhaps, than my prejudiced conventions? It was so with the cannibal boy—why not with my own young ones?"

The little man had raised an age-old question, perhaps the oldest problem in human history. Are the instinctive and inherent impulses in human nature imbued with some dynamic guidance, and are they in the large worthy of nurture and protection, or are the mass of opinions and standardized customs which adults revere as right, and by which they always "know best," the true hope for society? Certainly, ever since man first stood erect and some prehistoric parent cuffed its young for a supposed offence, there has been conflict between

these two attitudes. On the one hand, the growing principle in the child has urged and pushed it into action after action just as similar forces work in seeds or stir the nature of all creatures. On the other hand, the crystallized beliefs that have made the customs of each age, have been enforced by elders and leaders convinced that an irresistible and certain knowledge of right and wrong was theirs.

Certainly, we can picture this conflict in the prehistoric cave in a form not vitally different from that which sets the modern flapper against her mother and the small boy at variance with the overlordship of "dad." We are sure, too, the ideas and behaviour about which the conflict rages will change appreciably every ten decades.

Imagine the punishment our corseted and beskirted grandmothers would have received had they gone into the street in the abbreviated clothing of the present. Yet one of these women who prides herself on being dressed in the mode of the moment will punish her children for acts many of us nowadays consider normal and natural. Her appearance is up-to-date but her thought and her judgment of conduct are determined by the sanctions of her grandparents. Ethically behind the times, she will contend just as vigorously for parental authority as any cannibal and fear to face squarely what the conflict of youth and age implies.

For, after all, the question is one that reaches beyond the mere problem of parenthood and touches our whole philosophy of creation. Do we or do we not accept the reach and surge of nature? Are we, as civilized beings, with or against the way life is created? Do we know more about what is true than the power which made the universe, or are we willing to accept and obey the inherent forces in the structure of all living things? Are man's arrogant conventions and his written lore to be the standard of judgment or are we to come at last to a true reverence for the majesty of creation and the laws by which life expands about us?

It is not of their own choice that educators and psychologists have taken a liberal attitude toward our instincts and emotions. They did not choose to see them as empowered with dynamic life necessary to man's progress. They found them so upon research. The workings of cause and effect are not measured by opinion. They make opinion. When that opinion is scientific it measures man as he is seen on the background of history, seeing there his impulsive capacities.

Unless we know how to read the story of man's life upon earth in this scientific attitude, that majestic record of his evolutionary development, there is no sane foundation upon which to understand the individual. Unless we can look back through the mists of prehistoric days and see man's life and ways in the Neanderthal period, many thousands of years ago, there is no background to give perspective to our own impulses and desires. Most of all, unless we remember our kinship to the beasts of the field and the birds of the air, only shallow sentimentality is left with which to explain us. For you and I are not saints or salamanders, neither animal nor angel, but in some evolutionary transition between these extremes. Tom, Dick and Harry may be more developed or less endowed than we, according to the refinement and power of the ancestral streams which produce them—or us. But in every one of us are all the living forces that are in all of us; some of the same powers indeed that animate a toad. For even that friendly reptile has egotism and impulse.

Years ago, when engaged on a vocational problem, I advised a young man to watch for every evidence of his instinctive tendencies. He disliked his work as a mining engineer, but could not accept my diagnosis that he should follow some form of research like botany or zoology. Months after his visits to me he lay one night in the warm close air of a Central American port. The windows of his room were carefully screened. His bed was draped in netting. But a plucky mosquito found its way through both barriers and attacked the young man's face. He ducked under the sheet that he might sleep in peace. In doing so his great toe protruded from under the covers. Mr. Mosquito at once sang his way to the new restaurant and began to dine. As the young man jumped and slapped a strange feeling of respect and admiration for the tiny creature came over him. He found himself marvelling at an ability that so swiftly hunted out its prey. The thought of it thrilled him. He did not exactly envy the insect, but its adventurous life stirred a deeper sense of rebellion against the routine of mathematical computation for mine shafts and retaining beams. Within the year the engineer became a collector of plants and bugs for European museums. The experience had revealed to him a dominant hunting instinct and he put it to work with joy.

It was an old belief that man is an epitome of every living thing. However true this may be, it is certain that his nature

holds within its components many of the forces of all life. Reflex and response, instincts and emotions, motives and desires that belong to plants and animals are merged in him. He is not as predatory as a shark, nor yet as industrious as an ant. The burro is more obstinate, the turtle more patient. He cannot summon the anger of a wounded tiger, nor yet the parentalness of a rabbit. These primary qualities of life are merely part of the material of which his nature is composed, according to the design of humanity and the accentuation of individual character.

It is unfortunate that knowledge of this close kinship with all living things should have been compromised for centuries by a popular habit of thinking of instincts and emotions in their purely negative form, as if that which is animal were necessarily evil. Indeed, man has had an almost unholy fear of facing himself, as if discovery meant his undoing. If all instinctive and emotional tendencies were inevitably negative the apprehension would be justified. If any of them were predestined to a brutal release warfare with the flesh would be reasonable.

Instinct and emotion, however, are not synonyms for brutality. The carnal and vicious are but one form or level of expression, of which any and every plant, animal or human quality is capable. The measure of evil is not in the act, but in the relation and intention. If you and I choke to death a fellow creature it is murder pure and simple. When two cabbages stretching forth their leaves perform the same act it is only an obedience to the forces of growth, which is a fulfilment of duty. Responsibility is a question of evolution and the quality of behaviour a matter of its level of expression, not of the motivating power as men have erroneously supposed. A hunting instinct might impel a cannibal in the chase, or a Humboldt searching out the mysteries of nature. It might empower a criminal tracking down his victim, or a mother seeking for her lost little one. The same emotion is capable of the most brutal and the most angelic expression, and rightly understood this applies to every least attribute of the human being.

There is perhaps no more challenging truth than this, for it reveals the fact that goodness and badness are not qualities of nature but components of the behaviour of that nature. We are brutal or angelic, good or bad in character and in general intent, according to the level of our development, not

according to our qualities. All qualities are in us in some measure, and all possibilities of goodness or badness in some degree manifest. We are what we are according to the inherited design of our tendencies, not according to the kind of qualities that act through those tendencies and could act as well in an opposite direction. In other words, we are what we are according to the mental and physical habit pathways through which the blood stream of our ancestors has been flowing. Where the trend was toward brutality our instincts and emotions tend to brutal expression. Where the course lay toward angelic ways, the same instincts and emotions find upward expression toward beauty and grace.

Before we can fully understand ourselves or our children, or evaluate the significance of their instinctive and emotional conduct, we must have a clear grasp of this question of the inherited direction of human attributes; of our relation to brutal or to spiritual expression. Even more important is admission that in ourselves are both outlets, both tendencies in some measure possible, for in this insight lies the heart of ethics and an understanding of our necessary development from within, in order to become a successful part of a social order. We must see that no part of us was intended to be destroyed.

Human nature then must be approached from two distinct points of view. We may study its manifestations in humanity as a whole, and this attitude implies social psychology. It is equally important to study its manifestations in one personality, and this involves individual psychology. The contrast is just that between the health and constitution of your body and that of the body of mankind. If we have webbed toes and do not know the anatomy of the human foot, we cannot understand how our own toes differ from those normal for the race. In the same way we would not understand the personal accentuations of our feet, even in their normal form, unless we had some basis of comparison. Trilby's foot was supposedly much more beautiful than that of average humanity. In the same way, unless we understand the qualities of human character in general and the average intelligence of the race, we cannot form a basis for comparison with any measure of individuality.

The diagrams in this volume present in simplified form those qualities of human character which are accepted by social psychologists as descriptive of the elements of human nature

as a whole. They do not, however, describe any one individual. Any one of us may have a dominant endowment of self-assertion, or the instinct for self-abasement may be unusually large. We may have strong æsthetic instincts, inclining us to the pursuit of beauty, or the hunting instinct may dominate all of this plane of thought and feeling in our lives. Such an accentuation would be one of the marked qualities of an individual character, and would present the only sane foundation for study of most of those mental difficulties with which modern psychology is concerned. For it is becoming clearly evident that underneath all of the influence which environment may exert upon an individual is the inherited nature. No two individuals going through exactly the same type of environmental experience will get the same sort of effect. We are played upon according to the inherited receptivity of our characters. It must be evident, for example, that if one child has inherited a strong instinct of self-assertiveness and another possesses an equally strong instinct of self-abasement, and each is placed in an environment which makes difficulties in the adjustment of human relations, quite different attitudes of mind and habits of feeling will develop. Conceivably, a child with a strong instinct of self-assertiveness might gain what is called a superiority complex, while a child with a strong instinct of self-abasement might receive an inferiority complex. In the same way a boy with a strong hunting instinct if brought up in the city might find his environment dull and unsatisfactory, and rebellion and indolence could easily result. He would find a ranch in the West, near woods and open fields, much more to his satisfaction. A child, however, with strong æsthetic instinct, might easily retreat from a wild western ranch and need the stimulating atmosphere of some urban community. Suppose, for example, Whistler had been brought up on a Montana cattle ranch and given no stimulus for his painting but possibly punished, as has too often happened, when he "wasted his time" by releasing his æsthetic instinct in making pictures. Obviously, great difficulties would have developed in such an environment which might have made Whistler an inexpressive neurotic instead of a great artist.

If we are to meet this problem squarely, we must consider how to reshape society to the needs of man's nature, his instincts and emotions, as well as his reason, and we must adapt the individual to the needs of both his impulsive and his in-

tellectual nature. We must see human nature as the starting point.

We have, however, become so used to the idea of the regimented human being, able to move like part of a machine, that man's impulsiveness seems to many an unfortunate left-over of his savagery. There are people who so worship the mechanics of standardized group life that spontaneous desires and needs of the individual which run counter to popular patterns seem wrong. There is no room in their philosophy for the deviate, with his personal and particular interests and impulses, or for any variation of response to pattern on the part of individuals in general. You and I were required to learn our school lessons, at just such a time, and in just such a way from just such books and to believe that what we learned was important because somebody said so. No matter how warm the June day, with nature conspiring against concentration, we were supposed to study just as ardently as on a bleak November morning.

Some such discipline is of course necessary, else social order would become impossible. We cannot each arise when we wish, eat when we choose, work as we like, stretch when the mood hits us. The very idea of a social group requires that we learn to adapt our natures to the opportunities, requirements and welfare of the many.

A good thing, however, can be carried too far, and this is surely the case when social ideals run counter to human nature, or do not consider its inherent needs in forming standards. There can be no true social order that is not shaped on the intrinsic structure of man's being as life, not civilization, conceives him. Civilization is not civil unless it is a suitable organization in which man's nature can thrive.

Certain purely mental factors of the individual fit fairly well into the group life of our day. Motor co-ordination as the ability to use one's hands, judgment and reason as ability to study experience and to decide courses of action, calculation, selection, observation, alertness, attention, and most of all memory, help the individual to become an acceptable member of society. With the exception of judgment and reason, these are capacities which may be readily regimented. We can memorize in groups, like so many green parrots. We can learn to co-ordinate in squads, and even our simian cousins could do this. We can be taught attention to the same list of platitudes, as far as the mere attending goes. And pro-

vided vision is narrowed down to a materialistic procedure, we may even use judgment like sheep following a bell wether.

When it comes to man's impulsive depths, however, a different situation develops. Our motives and instincts are largely individualistic, while emotion is an urging which, however universal the feelings, does not regiment with ease. Nor do our impulsive forces co-ordinate among themselves. In their primitive form they are persistent drivings which may make conflict among themselves. I may, for example, feel anger and tenderness at the same time and toward the same person. Each emotion is struggling for mastery. Fear may also enter, and in the end win over the other two emotions so that I neither strike nor forgive the individual who has aroused me. This situation may have stirred deeply-bred instincts, exciting self-assertion and repulsion, and the desire for security may so take command of the situation that anger will be stimulated. Yet a sense of justice and of mercy may again check the advancement of my ego so that I will subside, filled with wonder at these battling genii within my breast.

It was probably because of this capacity for conflict and confusion among our impulses that man came to feel he should dominate them by pure reason, deciding by measured intellection what he should do and even how he should feel. The method works well in activities which call little impulse into play. Mathematics is more easily done if we make ourselves as unfeeling as an adding machine. But when it comes to living life by such a device the individual who tries it becomes a cold clam. He is so dehumanized that we dislike his metallic manner and hard mentality. He is, in other words, as far away from the herd responses as an unchecked emotionalist would be. Nature moreover takes a hand, creating nervous tensions and glandular disorders wherever intellect dominates emotion. Health and inhibition come from as opposite camps as living and dying, or ease and disease.

Yet when we merely liberate impulse, setting emotional force to work its will on us, obeying our instincts no matter where they carry us, allowing our desires to rule us and our motives to sweep forward like unguided tidal waves, what sort of situations result? Suppose, for example, we all allowed anger to have its way with us, and also obeyed the emotion of fear to the full: we would beat up whoever offended us, unless we saw he would beat us up, when we would run away. Or picture the consequences if we all gave the sex instinct free

play until some stronger person's instinct should interfere with our own. It is not difficult to see how quickly civilization would degenerate to a social order of tooth and fang more barbaric than that of jungle days, for even members of a wolf pack maintained some guidance of reason over the impulsive forces of their natures.

The problem has been made difficult for man because he has apparently been unable to see any solution except the two extremes of utter impulsive freedom or intellectual domination and control. We can see these two ideas at work in the social order for centuries, with only a few seers and philosophers counselling a third and better way. Almost every hedonist like Charles the First has had his Cromwell, seeking to prohibit and constrict, and each has believed the man who counselled self-reliant choice of constructive ways belonged to the opposite camp. "If you are not a Puritan you must be a libertine." "If you do not believe in free expression you are merely a rigidist in disguise."

When exponents of the newer psychology first began to point out the tragedy which attends all forms of restriction, that a motive checked, an instinct restrained, an emotion prohibited, a desire denied, makes nervous tension, glandular disorders, mental confusions, neurotic disturbances, moral censors held up their hands in horror. "Here is science at it again, justifying licentiousness," they cried, and they busily spread their ignorant misunderstanding of the true intent of the psychologist, ignoring completely the facts of the situation.

Are we to keep on ignoring these truths? For a motive blocked, a desire denied, an instinct checked, an emotion constricted, does create sickness, neurosis, delinquency, divorce, melancholia and greatly intensifies the problem of insanity. Shall we then keep on letting these disorders ravage human life, from fear we may have to change a few of our ideas about how life should be lived? Shall we refuse to face the facts until the younger generation in revolt goes to far extremes, as a reaction against our stupidity and fear? Or shall we come to see that there is a constructive answer to this question of impulse, and one moreover which meets the needs of a co-operative commonwealth?

Like all truths the answer is simple. Reason was not supposed to control and suppress emotion, but to co-operate with and direct it. The difference is enormous. In one case the mind is engaged in a struggle to restrain the impulse which is

intensified by fear of denial. In the other case the mind is absorbed in finding constructive ways by which the impulse can be expressed. The former is prohibition, the latter is temperance. These are ideals as widely separated as the poles. The former says, "You shall not do"; the latter says, "You must learn to do well." If we carry the reasoning over to the realm of passion, prohibitive methods of emotional suppression would logically require a marital chastity in which even the production of children might become "of the flesh" and hence unchaste, while the temperate attitude would find constructive ways of expression.

It is from this basically different point of view of constructive outlets that we approach the question of release for the basic impulses. From this horizon we see reason as guide, not as dominator and constrictor. The right basis of child training is to help the child develop the power of choice into a wise and mature capacity for deliberation. If the child forms the habit of automatically deliberating upon his courses of action (and by the way, deliberation becomes with practice as swift as lightning), so that he guides his impulsive powers into constructive outlets, he need not spend his energies checking them. Practical steps as to how this automatic self-guidance of impulse may be achieved are discussed in detail in Part Four, *Corrective and Preventive Psychology*. The important point to note here is that such an instantaneous selection of positive outlets can be developed, and that such a means solves fully and finally the riddle of impulse. Moreover, it both answers censorious restrictionists and meets the needs of our natures, preventing hypocritical appearances of goodness and tragedy to body, mind and spirit which restraint has always created.

The constructive outlet moreover is never anti-social. If I indulge fear I shall fail to co-operate at some point in group welfare. I shall let some one drown, or not sustain a wise minority against an ignorant majority. If I repress fear, I shall not have confident energy in trying to save some one from drowning or will make it necessary for a third person to rescue me as well. I shall have no heart in an allegiance with the wise minority. I shall become a compromised person, a conventional figure, part of the unreality and masquerade which make such a mockery of life. But if I have been taught from infancy to deliberate, directing my desire for free choice into self-reliant decisions as to the better way, and thus find

outlets in caution for the self-protection impulse—which is the positive form of fear—I shall not be anti-social. I shall merely use caution in rescuing some one from drowning or in joining with a good minority for some social advance. The important point is that I have made a full and adequate outlet for my basic impulse. It has not been restrained or controlled. It has been guided or directed into a good channel of expression. If I do this not only with fear but with every impulsive element of my nature, I have in very truth become a social being, and yet a whole, free and normally expanded one. That I have expanded upwardly, causing an evolution instead of downwardly creating a devolution, does not change or modify the measure of expansion. It merely transfers its direction from negative into positive outlets.

The whole philosophy of constructive outlets is so new an insight that little heretofore has been done by way of classifying the positives and negatives of the basic emotions. Nor does this writer feel that the diagrams in this volume are more than suggestive. For words are inadequate, and it is quite probable that there are no accurate terms as yet for some of the constructive outlets of impulse. Man's attitude has been too negative and ignorant for his language to have become adequate in picturing positive procedures. The reader who is not hypercritical can, however, if he will, study these diagrams in a creative attitude seeking to understand the basic idea of positive outlets, and where necessary to correct or complete the terminology by which the writer has sought to convey the thought material. For the immediate practical purposes of child training and personal self-command, the diagrams are adequate.

The whole sublimation idea depends of course on whether or not we are born with fixed negative instincts and emotions. The weight of evidence is certainly on the side of these new ideas. Investigation tends to prove, for example, that fear as we know it does not exist in the child. He probably possesses a self-protective impulse which becomes fear if his parents teach him to be afraid, or caution if they stimulate him constructively, but he possesses neither form of this emotion until expressions are quickened by adult interpretation of experience.

Among other investigations John B. Watson in his book, "Psychology from the Standpoint of a Behaviourist," describes a remarkable series of tests with young children, which certainly indicate that the infant possesses little of the cringing

fear and indrawing tendency which so congests the life of many an adult. It would appear that these conditions come largely from experience, rather than from native endowment. In examining a baby of 165 days of age Dr. Watson allowed a friendly black cat to crawl near the baby. "She reached for it with both hands at once. The cat purred loudly. She touched its nose, playing with it with her fingers. It was shown three times. Each time she reached with both hands for it . . . then a pigeon in a paper bag was laid on the couch. The pigeon was struggling and moving the bag about on the couch and making a loud rattling noise. The baby watched it intently but did not reach for it. The pigeon was taken out of the bag on the couch before her, cooing and struggling in the experimenter's hands. She reached for it again and again and failing, of course, to get hold of it, put her hands in her mouth each time. She was allowed to touch its head. The pigeon moved its head about with quick, jerking movements. It was then held by its feet and allowed to flap its wings near the baby's face. She watched it intently, showing no tendency to avoid it but did not reach for it. When the bird became quiet she reached for it and caught hold of its beak with her left hand."

Countless experiments were made in this way, which throw much light on the capacity of infancy to meet the world without the terror which manifests itself a few years later in many a sensitive child. Balancing these experiments of the behaviourists, conclusive evidence has come to light from psychologists of other schools that the bulk of our instinctive and emotional disturbances are the result of wrong early influence.

Suppose, then, in every area of impulse, positive in place of negative outlets were built in the child's habit formation. There would then be little need for the restraint device. For energy, if fully liberated in one direction, does not need to be withheld in another.

For his own part the writer does not fully accept the conclusions as to fear or other elements of man's impulsive depths made by Dr. Watson and the various other experimenters. In the large it is certainly true that the normal child's reactions, such as the fear expression, are conditioned by environmental experience, and that negative tendencies are not inevitable. But what of the born brute, the child who is criminal by hereditary influence, rather than from surroundings? What also of the subnormal individual? Is it not possible that the indi-

vidual involuntarily seeks an impulsive outlet according to his inherited level? The criminal is a man of the Stone Age. Would not his instincts and emotions tend to a level of expression compatible with the Stone Age? Would it not be far harder for him to develop even in a good environment the finer outlets of impulse than for him to choose the less altruistic ones? Would such a man respond readily to ethical training of any sort? If this is true, we must suppose the coward, for example, is one whose blood stream is so degenerate that he is already conditioned by birth toward fear outlets. Every negative influence will intensify cowardice, every form of positive training decrease it. If the environmental forces are stronger and more persistently applied than the hereditary influences, the fearfulness will disappear from conduct. If environment is weaker or itself negative in type, the hereditary tendencies will conquer.

Once we accept this point of view, the conclusions of the behaviourist and those of the biologist are no longer in conflict, and a sane foundation is laid for understanding the training of impulses and of emotional education in particular. It would appear, however, that when we apply the methods of restraint and control, we are treating our children as if they were either criminals or subnormals. We are presupposing that their family background is of a low order, or the blood of one of the parents at least impaired, hence that we ourselves are close to being degenerates or else have married one. There is no other logical conclusion and no other excuse for not applying the new ethics. A compatible union of the researches of behaviourism and biology serves a still further end in the study of impulse. The biologist sees our bodies as a mass of cells, multiples of the male and female cell which produced us. The behaviourist sees our mental phenomena as a mass of reflexes or capacities to react to life stimuli after a certain manner. A child responds to warmth, light, food and the myriad attributes of his home. This is a phenomenon of his reflexes. But just as each cell in the body is specialized to a certain task and has united with other cells to produce the bones, muscles, vital organs, nerves and brain, so groups of reflexes have united and specialized to produce instincts, emotions, motives and desires. They are but groups of reflexes working together, just as groups of cells work together to produce our anatomies. To the physiologist we are far more than mere cells. He is studying the form and action of unions

of cells, the interplay of bodily parts. So also the psychologist studies the functioning of the mind from a far wider vision than that of the behaviourist. There are not, as the behaviourist claims, any attributes of character such as instinct which cannot be reduced to reflexes, just as the chair you are sitting on can be reduced to microns. But you do not ask for so many thousand microns in buying furniture, nor study your child's reflexes when his sex instinct makes him become jazz-mad.

To understand that it is reflexes which we inherit is to have an important foundation for study, however, for it simplifies the whole picture of character. When fear, for example, is quickened in the child by parental mistakes, we see that the basic reflexes involved in self-protection have been conditioned in negative ways. When caution has been developed by the right adult assistance we see that the self-protection reflexes have been conditioned toward positive ways. Repetition of these reactions forms a behaviour pattern, and this in turn builds up the habit formations of a constructive life. On such a basis is the new ethics laid.

On page 282 we have presented the idea of an inherited level of the individual, and in so doing suggested that while each of us acts on every level of life to some degree we are as characters accentuated on some one plane. We are, in other words, materialists, intellectualists or idealists, and so on, as the case may be. Does not this conception inevitably imply that our impulses, instincts and emotions are also expressed in the large on some level or plane of development? Does this not explain why primitive forms of instincts and emotions develop readily in the criminal, while idealistic types of these motives are manifest in an Emerson? Have not instinct and emotion evolved along with the rest of man's nature?

If the parent seeking to understand his child will consider the forces which he knows to be in the child's ancestry in combination with the instincts, emotions and motives which we know belong to the character of mankind as a whole, he will get a picture of his child's individuality. It must be understood, however, that this is only the broad outline, a rough sketch as it were, which must be supplemented as we come to consider the factors of intelligence and attributes of an intellectual character. Nor is it necessary to consider only those evidences of a child's inherited nature which are found in immediate forebears. It is not important to remember that one

of his grandfathers was a banker and another a plumber, and that one grandmother was very domestic and another a school teacher interested in woman's suffrage. These are interesting facts which may throw a little light upon the blood streams, but knowledge that the banker was a man of mighty temper and immense self-assertiveness, while the plumber had strong instincts of curiosity and repulsion and a marked emotion of disgust, is significant. These of course may not have been carried down in the blood stream so as to appear in the individual child; he may rather have drawn from his two grandmothers and from them possessed a strong tender emotion and a marked parental instinct. He may have a more buoyant emotion of elation, but less instinct of self-assertion in his hereditary endowment. Knowledge, however, of the qualities of all of his grandparents is important, if we are seeking really to understand his personal accentuations of human character.

Whatever the hereditary background, however, there are three basic laws regarding the instinctive and emotional depths of humanity.

First: an instinct must be allowed to develop naturally. It must never be coerced.

Second: as it develops it must be helped to release itself through good forms of expression.

Third: it must not be restrained from negative forms of expression without building new channels, otherwise it will do one of four things: A, ultimately break loose in a flood; B, find a worse substitute as a form of outlet; C, bring conflict and devastation in the individual, injuring his health; or D, use up his other energies in the effort to hold it in check.

If we do none of these things but, like the anchorites, mortifying the flesh, try to destroy an inner impulse, we injure just that much of the individual: this is psychic murder. Each percent either of coerced or of inhibited impulse creates just that much deficiency, tension and intellectual interference. In equal measure achievement is delimited. Some of the mental power is absorbed in maintaining the inhibition, some of instinct or emotion escapes in perverted form, creating mental conflict, and for the rest nervous and glandular disturbances create starvation of the brain by injuring the blood supply.

In "Mother Love in Action" Prudence Bradish typifies perfectly the commonly mistaken idea about impulse.

"How shall I cure my child of curiosity?" a woman asked

the other day. "Such an inquisitive, investigating child I never saw. I can't have her prying into everything. How can I break her of it?"

"Just as you would break a fish of swimming or a bird of singing."

"How do you cure a fish of swimming?"

"Kill it. You might as well."

Kill it. Bind the forces of human nature with thongs of constriction, such was the old idea, such too commonly is the present attitude. It seems never to occur to some mothers to direct the child's curiosity to good and useful ends of expression so that the energies may be stabilized. Nor does such a parent, if it succeeds in "curing" the child of curiosity recognize that she is responsible for the indolence and nervousness which follow in weak natures, or the revolt and impudence that come when youth is vigorous and resistant. Equally serious is the attempt to coerce instinctive responses before they naturally come into play. Nurture, for example, is not strong in youth, for it springs from the same sources which create the sex instincts. But how many mothers have you seen blame a boy for his lack of tender chivalry?

The instincts must be given a chance to develop. Thus it is equally as important that we do not coerce the so-called good impulses like tenderness, or force them into positive forms of expression before the child has developed sufficiently to co-operate with us willingly. Youth is evolving into humanness from an animal foundation, but even the animal in him must be allowed to develop naturally. If this is not done no qualities can develop normally.

The story is told of a European educator who owned a cat. She was a splendid mouser, and the educator determined to keep one of her kittens so that this mousing line might go on. He was disturbed, however, when the old cat failed to teach the kitten in the first few months of the little animal's life to catch mice. Despairing that the hunting instinct would ever develop, he caught some mice in a trap, and placing the kitten in an unfurnished room threw a mouse in front of it over and over again. With each throw the kitten retreated, but this all-wise scholar decided he knew what was best for the little animal and continued the process. After several days, however, he gave it up in despair, convinced that the kitten had not inherited the mousing instinct.

When the kitten was a grown cat, instead of becoming a mouser she ran away in fear from every mouse which she saw. Her hunting reflexes had been conditioned by the shock of the experience and she had only the memory of this unpleasant event, which she associated with the experience of seeing a mouse.

The next year another batch of kittens was born to the cat. The educator saved one of these. This time, however, he made no attempt to teach the kitten to catch mice. When about a month older than the first kitten had been in the event described, the old cat brought in a dead mouse and left it about. The kitten came up and smelled it. The next day the mother brought in another mouse and played with it, and day by day the process continued, until finally she brought in a live mouse and let it go. The kitten jumped, caught it and killed it, as he had seen his mother do. The old cat had wisely waited until the hunting instinct in her progeny had asserted itself. Then she had given it encouragement and a stimulation education. Not once had her process been coercive, not once had she superimposed her ideas of hunting upon her child's mind or attempted to instruct it before nature had revealed the qualities capable of coming out in the training process.

The educator learned a lesson out of the experience, just that lesson which the average parent needs to gain in order to understand the growing process of the child's mind, and the importance of never coercing its development.

Many a "good" mother makes her child a dormoron (a mind asleep), or else so neurotic that a state of mental dissociation destroys the power of concentration, so that thinking is confused and attention dulled. We need, as parents, to recognize the persistency principle in human character. It does not change its type throughout a lifetime. It can only be given good or bad forms of expression. If you were born with a strong sense of self-protection, or a great power for wrath, you will die with as much of both of these qualities deep in your fibre, no matter what parents do, preachers say or teachers explain. Your dispositions are transitory, but your type of character is changeless. Every desire, instinct and emotion is persistent. Each battles and struggles, urges and pushes for expression. You can withhold an impulse only by using two or three other elements of yourself to keep it back; thus you will exhaust your energies in the task. Only by re-

leasing the persistency principle in its constructive form can you avoid its destructive expression in a true and healthful way. There is no way out of conflict save by the method of sublimation.

The parent who is convinced of a course of action and with deep sincerity impersonally conveys his conviction to his child kindles belief in that child, stirring him into desire for constructive outlets. The child soon learns to rely on these better ways of expression, the nature flows in the new channel. There is then no need to check the old forms of expression.

Where this self-reliance principle is not practised and control methods are in force, substitution and inversion are prevalent. Hypersexuality, for example, is but a substitution for blocked ego-maximation, and the homosexuality so rampant in our schools and colleges an inversion of the natural relation, inevitable where the problem of the growing ego is not met. Nature is persistent. She cannot actually be inhibited. The forces merely find another outlet, and one as a rule worse than the withheld expression. You must create constructive outlets for each and every power of character or face some form of injury.

Whenever a psychologist comes out against the older methods of child training there are always plenty of critics to throw up their hands in horror. It seems like anarchy to speak against self-control in these days of flaming youth. We do so because in seeking to guide youth successfully we know that mere restraint is an obsolete method which youth will not listen to. We are anxious to achieve results.

In human conduct, control, in its essence, means government: holding in restraint and check, not guiding. I control my temper by withholding it. I control fear by inhibiting it. I control hate by fooling myself, a hide and seek game with realities. In every instance I only prohibit and a bootlegging gang starts up business in my soul. Hence the introverted cynicism and sorrows of men. When, however, I learn how to choose positive outlets in place of withholding negative ones I am no longer controlling anger, fear, passion, hate and all the rest of my negative impulses. I am relying upon inmost conviction that the good ways are better than the bad ways, better for me even in a selfish sense if you will. I have come to believe that honesty pays, courageous action is better than angry expression, love is more glorious than hate. Such a change will not come to pass from mere intellectualization.

Words never transform the purposes of a man's spirit. But if I come deeply to feel and am convinced of the sanity of the new way, and if I surrender to my conviction, then a great change will transpire. This is psychological conversion and the way to a new freedom.

CHAPTER XVIII

EMOTIONAL CONGESTIONS

MOST of us have witnessed some sort of brutality. We may not have seen murder or been involved in a bandit raid. Perhaps our observations have been limited to the actions of a hyena at the zoo, tearing flesh apart with vicious snarls. In mankind or sharp-fanged monster, however, it makes no difference. For brutality is something we share with many other creatures just as we all have flesh, skin and heads. It is a trend of character even as we all crave food and the power to move about. When a man kills in vicious rage or in heartless cold blood, he is obeying exactly the same feelings as those of the hyena. And in this degree he is not a much better creature, for he is driven by a sort of viciousness that has quite as low and selfish aims. He craves only the success of his blow. It is the law of tooth and claw, mercilessly applied.

We may have also seen a hyena mother, tenderly nursing her young. Or maybe we have been at the trial of some young scoundrel who has clubbed a man to death or tossed a woman over a cliff after beating and robbing her. This man's sweetheart is in the court-room. They exchange looks of devotion, the criminal's brow wrinkles in pain at his enforced separation from the object of his love. His mouth quivers in brooding pathos as he longs to stroke her hand again. Can these creatures, the hyena and the man, be the same blood-dripping marauders who leaped to their kill with pitiless indifference? How can they at one moment cut and slash, deaf to cries of torture and in the next hour sweetly nurture fawning cubs or mates? It is a strange puzzle, this mixture of angelic and fiendish tendencies. No contrast of moonlit tropical lagoon and Caribbean tornado reveals a wilder clash of Heaven and Hell. The crashing majesty of lightning on a summer night, the molten lava from the bowels of a volcano destroying peaceful villages, are not more difficult to study or more terrible in the drama of nature. How can such forces exist together?

This would be an unanswerable question if we could not

separate the impulses of life we choose to call good and bad. In order to understand either aspect we must first know something of brutality. Take the case of a particularly ghastly robbery. A young girl whom we will call Miss Frances Grenwald lived with her parents in a large suburban estate. They usually summered in Europe and wintered in Florida. In the spring and fall the old house saw flashing jewels, gay entertainments, for Miss Grenwald and her people were wealthy. Late one fall the house was closed and the servants were sent south with the old people. Miss Frances went to visit a friend, but for reasons no one knows, changed her plans and returned that evening to the vacant mansion.

Floors creaked and the house echoed as she made her way to her room. We can picture her hearing noises and looking furtively around before she went to bed. A desolate brooding lay over the place, the haunting echo of past gaiety in the lonesome silence of the darkness. Banishing apprehension the young girl must have undressed and slept. A dull thud awakened her. All was blackness, the night was soundless. Then a fantastic grey object passed across the window. A young man was moving about in the room. Miss Grenwald was athletic and courageous. She must have leaped straight at the intruder. A fearful struggle ensued as she tried to force him through the open window. He caught her by the throat, and with his free hand pounded her face. Finally he flung her from him, a bleeding, unconscious mass of broken humanity. Nothing daunted, he listened a moment and then methodically continued his search. He knew of some priceless jewels which were the beautiful girl's pride.

Drawers were flung open, clothes tossed about, ruin descended. Several times the young woman regained consciousness, to watch the flashlight and the looting. Blocked in his search the man descended on her again, growling threats to force disclosure of the jewels. Finally in a wild frenzy he began to kick her body and her face with his rough-shod foot. She was literally pounded to pieces.

She died the next day in the arms of rescuers. After the fearful agony of pain she could tell only the outline of the tragedy. Two days later the police trapped and identified the marauder. He had visited his young mistress and was at the moment of arrest holding her in his arms and gently patting her pink cheeks.

Is it possible that a human being could thus caress one

woman and be utterly oblivious of the dying horror of the one he had torn and broken like a reed? Could any man think nothing of that beaten bleeding face while he stroked another cheek? Apparently so, for this youth's crime record was vicious in the extreme. Even as a child he had cut and burned, stolen and raided his way to whatever he desired. He lusted for blood with the same delight that he glutted every other desire.

Such evidence of animality seems fiendish to us to-day. But would it have appeared so a hundred thousand or even ten thousand years ago? You expect such things in your dog and still pat and trust him. You read of things almost as bad among Zulus or the Gilbert Islanders and many an explorer has made chums of men whose past exploits numbered the most cruel of murders, robberies and torture.

Miss Grenwald's destroyer was simply a man whose family blood had degenerated so that it was no better than that of prehistoric periods. His heritage had gone back to the lantern-jawed ancestors from whence it sprang.

The true criminal is not a creature whose evil tendencies are taught him. He is a natural maker of such influences for others. Behind him is bad blood in some or all of the four grandparent family lines. The inherent criminal is the inevitable product of such a heritage.

Just as mankind has evolved up the centuries from a primitive jungle background, individual families may devolve—that is, go backwards—through hereditary and congenital influences. All men were once brutal—they killed, robbed and ravished. Curiously enough, practically every word in our language expressing the securing and possessing of property may be traced to the same roots as the words to do with thieving and killing for gain. It is clearly evident that just as men and boys will now rob a bird's nest and kill animals for their flesh and furs, so men once killed each other to satisfy any and all of their desires. Robbery, cannibalism, rapine, were considered evidences of fine manhood, daring, and moral if you succeeded. Even in the days of Rome it was permissible to steal if you were not discovered. Disgrace came only in failure.

This ancient code is the standard of the born delinquent of to-day, no matter in what family you find him. He believes it because his brain is incapable of understanding any other ideas. His one great sin is to fail, for to him this is a sign of

degeneracy. As long as he can be a successful marauder, he sees himself as thereby a little stronger than his fellows. He delights in the strategy, just as might some skilful warrior who plots out a campaign which kills thousands.

Most of us have read with enjoyment the exploits of Captain Kidd and his fellow pirates. Or we have been thrilled by Conrad and Jack London with tales of black devils in their orgies of torture. For a graphic illustration of brutality, however, we do not have to limit ourselves to fiction or tradition. Hardly a day passes without some newspaper account of conduct which has reverted to savagery. In contrast with the orderly behaviour of the majority, robbery and rape, retaliation and revenge may seem to be exceptional but they are always with us. Only recently a trading ship returned to the port of New York with a story of mutiny, jealousy and murder that would make melodramatic fiction appear tame. Criminologists would say that this is possible because some men are still ruled by atavistic tendencies; that is, their impulses have degenerated to the same grade as those that rule leopards, wolves and other creatures, tendencies which appeared human in the days of prehistoric man.

We all have these primitive trends through which our instincts and emotions appear as greed, anger, revenge, lust, hate, sensual hunger, the urge to dominate others. Most of all, sadism, that delight in torture, the impulse which makes your tabby cat play with a mouse, killing it slowly, shows atavistic expression. But you and I are not obsessed by these low tendencies in the same measure. They become channels of expression only at times and in a greatly modified form. Our brains endow a balancing deliberation made possible by the great cerebral hemispheres, giving us forethought and the power of reliant self-direction. The born brute has a brain incapable of forethought; his lower brain rules his life. He is unable to formulate high thinking or true moral judgment. Hence, tendencies in us which are checked spring into barbaric release in him.

Here is one answer to the question of human development and individual character. If you are a good man you are still not devoid of the same channels of impulse that commit murder, rape and arson. You are not without pathways that may release such feelings as anger, jealousy, possessive greed and cruelty. But these gateways in your personal design have been less used because of the unfoldment of higher powers of de-

liberation and fine habits of altruism and idealism, made possible by the possession of the frontal brain. Your cerebral hemispheres facilitate your fine thought and feeling. Your ancestors were more evolved than those of the born brute. And hence, as a character, your nature reveals more assets of goodness and intelligence than debits of brutality and lust. Your brains do not create your goodness, but an absence of cerebral endowment would certainly deny its expression. Spirituality is not the product of the body, but it is negated by bodily deficiency.

The modern psychologist does not claim that all men are capable of being reached by the new ethics. He admits that the born criminal is not. But criminals compose only two percent of our population, and even then but a small part of these are of the born marauder type. Most delinquents are made by environment and the failure of the old ethics. In any case fully ninety-eight percent of us are capable of being taught from earliest infancy how to release our primary human impulses (motives, instincts and emotions) through (angle A) (see Diagram No. X) good and constructive outlets, so that we never have to struggle with restraint or bad or neurotic tendencies. Since we do not, for example, find intentionally evil reactions in the average child until a parent or other adult has stimulated a negative outlet, the good outlet should be encouraged by every means which psychological education can develop. It is safe to say that most children could become as adults many times better and more brilliant if from the first they could have had parents and teachers who understood these principles. We are a world of moral and mental dwarfs; we, who call ourselves average men and women; we, who think ourselves normal only because we do not know what normality is.

In order to understand how the almost universal congestion of human nature comes into being in the first place, let us take an example from an average suburban apartment building. It happened that I was visiting a friend, and, like the characters of Milt Gross, I heard from the dumb waiter the following conversation:

"I won't have it, Henry. I simply won't have it. You are ruining that child. Just think of his poor little sensitive nature. You have frightened him almost to pieces. I don't care if you did need whippings when you were small. I don't at all doubt you did, and that Father Thomaston couldn't

manage you in any other way. I sometimes think no one can now, but Jamie is different, he isn't built like you, he is delicate and gentle and so sensitive, and he is only terrified by your severity. You don't understand him. You never did any more than you do me. I—I don't think Jamie is much like your side of the family anyway. You just go away now and leave him to me. I won't have you touch him." And Mrs. Thomaston's voice broke into a sob.

"Rats, you're making a peevish, simpering sissy out of him, Marie, that's all sentimental slush. The kid needs a good licking. I saw him deliberately sneak over the fence and throw that rock at his playmate. If he had hit Frank he'd have killed him. Instead he missed him and broke Mrs. Bromley's bay window at a cost of about five dollars for me. If you think I'm going to stand—"

"Now, Henry, you know perfectly well he never intended to hit Frankie—he wouldn't hurt him for the world. He was only trying to frighten him, and Frankie had been teasing him—and—"

"And so he broke the window. You make *me*—"

"I don't care what I make you. You're not going to touch that boy."

For half an hour the wrangle continued. Then Mrs. Thomaston broke into the surer argument of tears. The father yielded grudgingly and then desperately strove to comfort the mother while she pressed her moist advantage. Finally, with halting breath she explained her ideas about Jamie. The man listened in silence.

Jamie, it seemed, was peculiar, he was so impressionable, his nature was so easily touched, and for all he was a strapping pink-checked rough-and-tumble little scamp. Inside he was "all feeling" and "so dear and delicate when you get to know his heart." Moreover, he was inclined to harbour a hurt a long time and get "queer and broody" when harshly treated, his nature "drawing off into itself," with bitterness and pride. Marie explained how Henry was arousing "all that was vindictive and revengeful" in the boy the way he punished him, teaching him to use "brute force" and "putting fear in his heart instead of love." "I think you are mostly responsible for Jamie's actions this afternoon. The last time you punished him, when he sharpened his scout knife on your razor strop, and accidentally cut it in two, you were red in the face when you caught him by the collar, and your eyes were just terrible.

You set him such an example. I don't believe it's ever right, the way you do."

"But, Marie, you're so soft you'd spoil him the other way. Hang it all, I can't see how to manage him."

Came a potent pause, then: "I—I suppose you are right. I am soft, but he's so sensitive and so queer, and contradictory, and oh—isn't it a problem?"

Henry didn't add, "It sure is," but being human he felt it.

As is usual in such cases, the outside listener could see that both the Thomastons were right and both wrong. They were on opposite sides of the parental fence, each spoiling Jamie in individual fashion. Henry, trained by the example of his father's discipline, inherited from the obscure customs of primitive savagery, was for using the parental prerogatives of the bear who boxes the disobedient cubs in the head, or the wolf who gives the puppies advice in obedience with a growl and a wicked showing of fangs. Henry was being a wise animal, knowing his offspring could not go on in life indulging in homicidal stone-throwing or window-breaking. Marie, following some gentler instinct, was for a more human way, and failing it, confined her punishments to ineffectual appeals which, when they got through Jamie's masculine hide seldom wrought helpful changes in his "so sensitive heart." He well knew he could play father against mother, and mother against father, and was master of the art of controlling parents. On rare occasions only came retribution, times when his father angered beyond control set him "such a bad example."

Long after the voices ceased I sat pondering upon the all-too-common situation. "Oh, isn't it a problem?" There Marie was certainly right. But it is not a question as regards punishment for wrong-doing only or merely a contrast of methods in child management. There is a basic element in it which runs through every phase of juvenile life, and operates in the mere common details and daily actions, in food, clothing, shelter, education, work and play, as much as in discipline. Henry unconsciously judged Jamie as if he were a little animal. Marie tried to treat him as if he were entirely human, and he was neither one of those things. Jamie was a little animal growing into a human, or a little human evolving out of the animal stage, word it whichever way you choose. He was a creature of thoughts and decisions. He was a living force animated in large measure by his unconscious impulses, becoming a living force controlled apparently by his conscious

thought. But it was evident that some day his instincts and emotions would be buried, indirectly controlling his actions, submerged under the mantle of so-called maturity. Only in so far as he became consciously self-directing and fully able to order his emotions into good channels would he ever be entirely human, and ever surely responsive to Marie's appeals; only in so far as he remained immature, undeveloped, really unconscious of self would he remain an animal, needing Henry's methods. Until death he would combine the two attributes and the dominance of the higher over the lower, the development of the human over the brute, would determine both his measure of character and his final intelligence quotient.

It is safe to assert that the habit of treating a child as if he were largely animal or else all human, irresponsible and unconscious or fully rational and conscious, is the cause of a good half of human ills. In our failure to recognize the world of unconscious impulse as the formative world of youth and to know how intelligently to treat that world much trouble lies.

Let us suppose the next afternoon Mrs. Thomaston goes out for a walk with Jamie. They pass a purring automobile by the curb. They go by an animal store in whose window is a bunch of sprawling puppies. They speak to Mrs. Jenkins, whose little Millie is looking out of her bedroom window. They cross the street with the assistance of the traffic policeman, and enter for a moment a department store while Mrs. Thomaston buys some white goods and Jamie ambles over toward the soda fountain. All the way Mrs. Thomaston has been thinking about this and that, her conscious mind running on as such women's minds will. Will Mrs. Jenkins be at the bridge party to-night? Does Blackfords keep better hosiery than Brownleys, or Greenleafs? Can one ever get acquainted with that stylish Mrs. Patrie with her "chow" and her limousine?—thoughts suggested by the incidents met along the way, indirectly modified by her inner feelings.

Meanwhile Jamie was following a mental process too, but the relation to his feelings was immediate, the process a kind of unconscious brooding or mulling, out of which he but now and then brought a conscious idea, and that only disconnectedly. The automobile reacted in his lust for power, his instinct for dominion over all animate things. His nerves urged him to act, and he pulled and twisted his back as he passed by. The forces which drove his prehistoric ancestors racing down some far rapid in a red-panelled canoe twitched for expression

and were driven back disappointed upon themselves. At the animal store the lust for adoration broke loose, his soul stood as a bared and armed Dawn Man, his half wolf at his side with nose lifted, scenting the prey down the wind. He wanted the devotion which that great beast lavished upon that hairy hunter, to be fawned upon and worshipped with burning eyes and a hot tongue. But he lived in no ancient wilderness, his home was on the eighth floor, three rooms, kitchenette and bath, elevator generally working, and dogs strictly forbidden unless of the yapping lap variety.

Again the leaping urge was flung back upon itself and Mrs. Thomaston pulled Jamie along to Mrs. Jenkins' gate. He had seen Millie Jenkins long before his mother saw her. He noted pink in the curtains, the red ribbon on her hair, the slope of her neck. He wasn't supposed to be old enough to notice girls, but being twelve he was at the age when all boys notice girls minutely and wouldn't show it or admit it if put upon the rack. Their supreme indifference is the surest sign of extreme attention. Later on girls become more familiar objects and the interest is less strange and primitive, more easy and casual. When a boy shows interest in girls he has merely passed the primitive stage of extreme possessiveness, and dares show his feeling. So Jamie turned his back upon Millie's house. He began to draw on the white posts of the fence. He drew a man in front of a tent with a blazing fire beyond, and near the fire another figure stooping. He didn't know why, it just came to him somehow. And smouldering down in his inmost being ran a streak of flame more pungent than the warmth of fire.

In his picture was a man who could have captured Millie bodily and carried her off to some far cave as Jamie's ancestors had done a hundred thousand years ago, there to set her up as the roaster of his venison.

This boyish fancy did not come because she was Millie. Jennie, Frances or Gertrude would have brought the same reactions provided Jamie did not actively dislike any of them. And it was not in any sense a matter of love. Jamie was too young for such love, too elemental, too subconscious, too near to his ancestors who had not considered just who they carried off, so long as she was a comely girl and could roast short ribs. Jamie's mother would have been horrified if his brooding instincts could have emerged and acted their part, and Mrs. Jenkins would have thought him the wildest of boys in-

stead of the very good lad she knew. Jamie's dawning reason understood all this, so his instincts only jumped about in the depth of him, to be apparently ignored with supreme indifference even by himself, certainly denied as fiercely as if he had the plague.

Came next the traffic policeman and Jamie's egotism was restored. He lifted his hand and his soul grew brass-buttoned upon the instant. Authority, ah! Came the department store, and the lingerie. Jamie retired. To outward appearances he was bored, but never believe it for a moment. His prehistoric feminine forebears had not worn lingerie, but feathers, furs and flowers had their uses, as well as their significance. If Jamie couldn't and wouldn't admit it to himself, he was not without subconscious reflexes to white goods, and he wandered towards the soda fountain as much to escape from that queer troublesome instinctive fellow within him as from interest in goodies. Nevertheless, the foods and sweets had their appeal, and stirred taste sensations passed down the ages, against which no reason would ever work successfully.

Altogether Jamie's walk had been a kind of saturnalia of feelings, strange, contradictory, almost tragic, utterly different from the casual flowing thoughts of his mother. He was living in his own unconscious world, a world not yet greatly modified or checked by the consciousness awakening within him, a world driving him often to thoughts, actions and desires he had never really willed. And this was the creature Henry sought to train with the rod, this the boy his mother was trying to reach by highly theoretical appeals! This the boy they despaired of controlling, who was "such a problem," such a mystery. And yet—obscure as he was to them—they thought they knew him. Who should know him if not they, his parents? Who should understand him if not his mother with all her maternal affection? Who should know him if not his father who had also been a boy and thought he remembered it? And so seeing him through preconceived ideas, Jamie moved among them, a true enigma, inhabitant of the unconscious world of instinct and emotion they had long ago forgotten. Being largely like millions of other boys he was far different from the thing they thought him. They knew something of Jamie, but almost nothing about youth.

It is a strange thing, this capacity of maturity to forget the inner life of its early years. Only under the researches of the psychologists will the individual usually recall the instinctive

experiences he has lived in his unconscious world of childhood. Jamie as a man will not differ greatly from Henry in his puzzled attitude toward his son. He will really believe that when his boy throws a stone at a neighbour lad he is following some "bad example" like the razor-strop episode, as Marie tried to persuade her husband, instead of obeying instincts man acquired in the days of the mastodon. Jamie threw the stone not because Henry had previously exhibited anger, he threw it as Guaf the warrior threw his javelin at Arger the hunter, on the banks of the Oxus in dim ages B.C. If Henry's example had any influence at all, it merely helped to set the primitive in Jamie more free, but elemental instinct, not conscious imitation, clutched the weapon.

If each of us could successfully get back into our own unconscious plane youth would be divested of its mystery. The reason we cannot is because it is an unconscious plane. Sub-consciousness is not consciousness. Instinct is not thought, emotion is not reason. There is a gap between them which we rarely fully cross. If Jamie could have consciously known what he was unconsciously experiencing in that walk with his mother, he would no longer have been living subconsciously, no longer in the subjective state controlled by his instinctive flow. It would have ceased. He would have become directly severed from his ancestors and as directly related to the objective world of his parents.

A second reason why maturity does not penetrate the inner world of youth is still more potent. For youth, of all periods of life, seems curiously enough the least subjective, the least controlled by subconscious broodings. Age, yes, we say, age sits and meditates, age mulls upon life, age is subjective. But we picture youth as the most objective time of all, active always, carrying on some scheme, building a sled, a boat, a bow and arrow, absorbed in the outward living details of the everyday. Youth never stops to think, seldom meditates, is not introspective, certainly seems anything but subjective. And as this is all true we are easily deceived. Behind the appearance lies the true fact. The objective is the field of youth's interest surely, and youth is not introspective, and not in the sense of meditation is it subjective. But it is instinctive and subconscious. The physical boy is barking his shins and cutting his thumbs in pure absorption, and living in a purely objective world as far as consciousness goes. But his motivation is unconscious, and while he is thinking about things and act-

ing with things, living in the world of present objects as no adult can ever live, he is feeling from inherent instincts, he is reacting in the world of subjective impression, he is stimulated by the age-old forces of inheritance, and living in the reflexive world of the significance in which each of the outward objects of his conscious interest lies. The two planes in him are immediately mingled. The inner plane is the motive force and the sensitive receiver of and from the outer plane. The outer plane is the only one he himself consciously knows, the inner plane the only one he truly obeys.

Age, on the other hand, seldom turns unconsciously to the subjective world, it is not so unknowingly introspective. It meditates from having previously been conscious, carrying the experiences of the outward back to the inner world. The process, like the periods of life, is the exact inverse, and we should more rightly call the motivations of age and the subjective processes of maturity superconsciousness rather than subconsciousness. Paderewski plays after years of conscious practice with a mysterious absorption, suggestive of subconsciousness. But in the process are all the years of hard active study. A great artist paints and knows not what he does. But once upon a time he consciously learned the how of every stroke. Both are expressing superconsciousness, which belongs beyond present awareness in and beyond maturity, and is of the realm of meditation. Such a subjective thought is a remoulding of the already experienced objective life. The subconsciousness of youth is motivated by past ages, by the animal and human instincts of countless forebears, from the hereditary forces. Thus while the active expressions of Jamie may completely absorb his consciousness in Jamie's experience with things, the boy inside is following a drama of subconscious experience in instinctive impression and emotion. And these impressions recorded on the sensitive pigment of his nature are making or unmaking him, according to their quality and power.

Marie was perfectly right when she told Henry that Jamie inside was "all feeling," and "so dear and delicate when you get to know his heart," that he was "queer and broody" when hurt, "his nature drawing off into itself with bitterness and pride," and that his "poor little sensitive" self was frightened by the rough handling of the world. She was wrong when, mother fashion, she thought these qualities "different" and that he was "peculiar" in being "so impressionable" with his

"nature so easily touched." Jamie was her son. He was the only boy into whose inmost depths she had ever even partially penetrated. Therefore she thought him peculiar and different because of the strange nature she found. In truth, he was in those very particulars like every boy, and even every girl as well.

She had merely touched the inner self, that mystic body of our inmost humanity, as sensitive as a photographic plate, as alert as the seismograph, as delicate in balance as the scales of the jeweller. With awe Marie had discovered this strange, shy, mysterious creature in Jamie, this brooding inmost nature, and because of it sought the way of gentleness, fearful she would injure its unfolding wings. But she did not understand it, and in her wonder forgot the pink-cheeked, rough-and-tumble scamp. Henry, seeing that scamp in all its intensity and energy, thought he had no time to look beyond. Active desires and senses, irresponsible mischief and pestiferous perpetual power were all he believed he could cope with. He too was filled with awe at the human dynamo he had fathered. Henry had discovered the alert, impetuous and tense nature of Jamie's awakening consciousness, and because of it sought the way of discipline, fearful he would allow the unfolding forces to bring injury. But he did not understand, and in his wonder forgot the highly organized impressionable mind. Between the two extremes Jamie was growing up in such a way that only half of his nature would ever be free, only half of his powers directed, his character when formed only partially matured.

Some European writers assert that the average mental age of adults is not above eighteen. American psychologists have placed it as low as twelve in this country, while many a psychiatrist has concluded that the moral and emotional nature of average men and women is dwarfed, restricted to measures of action little beyond those of adolescence. Instead of this delimited condition, every force in human nature was meant to grow up (mature), to develop to the limits of its inherited endowment and possibly—who shall say—push that inheritance forward. Jamie was meant to realize and constructively release each force of mind and character, until as an adult he stood as the embodiment of all the powers his ancestors gave him. In place of this a small half of his power may grow and be available for his struggle in life. The remainder will, if mental, be "oslerized," dried up, congested, and if emotionally repressed, choked by infantile

fixations and restricted by his collection of complexes. His mother, for instance, is tending with all her power to give him what psychologists call a "mother complex," to superimpose her highly sentimental mentality upon him, guiltlessly of course, because she believes her ideas right and thinks them best for him, but nevertheless injuriously, for if he accepts them he will do so as prejudices, obsessions, biases which because of her and her love she had succeeded in fastening on him.

Still worse, she is trying to superimpose her conception of moral character and love, to make him love her way and care for what she cherishes. Unconsciously, she wishes him when he marries to love in women only what is in her herself, and doubtless she is succeeding. Some day he will marry through propinquity, or a blind escape mechanism and maybe a nature of his mother's very opposite. When the first flush of romance pales Jamie may be faced with a bitter marriage problem, his true responses to love cluttered by the affectional parasites his mother's possessive yearning has put upon him, half of his love nature narrowed and apparently changed, its life forces sucked dry as the mistletoe vampires and distorts the appearance of the oak. In other words, because of her passionate maternalness and protective possession, Marie is fairly pulling Jamie's nature in her direction, as a sculptor might take his wet clay figure and pull out towards himself a great distortion. Neither in the heart nor the head is Marie guiding, with the tender fingers of understanding, the growing clay to its own true shape. She is not standing off and with dispassionate eye questioning, "How does this self, this character naturally grow? What are its true motive forces which I can assist to fulness? What is the inherent spirit which I can stimulate towards its own true upbuilding?"

Henry also is making fixations and repressions in his boy. He is doing his utmost to generate a fear complex, to make his son act always with a sense that retribution will come if he disobeys the father pattern. He is breeding hesitation, doubt, unsteadiness. He is persistently interrupting the boy's absorption, scattering and diffusing his mental processes and dispersing his interests so that when the lad is grown concentration will be difficult for him. Literally millions of half-grown school lads have difficulty in concentrating, for which the parents are as a rule directly responsible. Henry considers it his right to interrupt Jamie at any moment, whether engaged

in study, play, or when absorbed in his little workshop making something. He seldom, if ever, listens to the end of his boy's remarks. He never talks over and encourages his childish interests. He speaks down to the lad from the lofty pedestal of adult superiority, and directs him with a characteristic masculine egotism. He blames Jamie for "inattention" and "thoughtlessness," and when the lad is five years older will blame him for neglect in his studies, a diffused concentration and too much love of athletics. Henry is persistently forcing on the little fellow many things he does not want developed, and dwarfing other things he would desire in his son as a man. Already Jamie is repressed and curiously subtle where his father is concerned, and inclined to deceive him in his fear of punishment. The elemental urges in him, the hands of his ancestors, are pushing him on out to action. Henry stands like a spectre pushing him back. And Jamie is growing dwarfed, albeit he will appear as normal as most men at thirty.

It is an amazing thing, this struggle between the inherited, inherent forces in the heart of youth pushing outward into life for their own free action, and the ignorant yet loving fingers of adult influence beating them back or else, mother-like, pulling them yearningly in some unnatural direction. And it is a tragic thing too, a drama in which lives are wrecked, health broken, years of future misery created and the spark of life divided. People speak of human nature as complex. Actually, the difficult part of it is not to understand the way man was created but what happens in his pristine nature because of what man has tried to make his fellow-man become. We are intricate and involved creatures because we struggle to protect ourselves against perversion, and battling blindly become all mixed up in defence mechanisms and resistances, often asserting the very opposite of what we feel or desire because every one has tried to inhibit our instincts and emotions and none has helped us to find the constructive outlets.

One of the basic laws of conduct, for example, is that of inversion. If repressed, we do the opposite from what we desire. This resistance device is built into man's bone and sinew. Twenty centuries of legal regulation will not change it any more than legislation will make the heart grow in the left foot or the eyes come in the chin. For we cannot will or legislate loving or liking. Each springs from depths beyond

the rule of volition. The young man who tells his sweetheart that she "must" marry him wins her hatred. The mother who tells her boy he must not smoke entices him to tobacco. The father who flogs his youngster to school makes him a rebel or a dolt. Gin becomes delightful if it is denied us by the will of a minority of sour-faced, censorious restrictionists. Sex becomes intriguing because moralists did not let it become a natural commonplace matter of adult experience. No Occidental child is excited about a woman's face. In parts of the East, where it is veiled, it is the great entrancer.

In an amusing essay on the difficulties of frolicking, Frank Moore Colby has discoursed on the protective effect of the twin divinities of habit and repetition. "Women singly do a great deal of harm," he says, speaking of the roof and cabaret entertainments of New York. "Women in bulk are chastening. Great droves of the most enticing beings in the world do not entice. A single pair of graceful legs—if I may speak coarsely—is appealing. Perhaps two pairs, also. But legs conceived merely as railway ties, stretching over the roofs of twenty theatres and hotels, legs regarded as strings of sausages reaching almost to the Borough of the Bronx, take on a homely and familiar significance. And passing rapidly from one gay place to another often has a strangely sobering effect. Too many legs together sometimes look like the monuments in Woodlawn Cemetery, as you rush past it in the train. It is the same way with backs. The first eight or ten backs naturally do engage the attention, but the eye that has roamed over four or five acres of backs is as safely at home with them as in a cow pasture. Hence the air of fatigue, almost of domesticity, on the faces of the habitually gay. When temptations pass monotonously in regiments, one waits for them to pass by."

When we understand the principle of inversion we realize that the boaster feels inferior at heart while the humble self-pitier is an egotist. He who hurts your feelings is afraid of his own frail emotions. Masculine egotism is a camouflage; we males have always been afraid of woman's superior position. In the same way false modesty is a sign of exceptional licentiousness. He who talks about chastity and snoops upon others' morals is always a libertine in his soul. Mother's little goody-goody is afraid he will gamble and commit sin if the apron string is cut. She who talks most of "mother love" has the least of it in her nature. We build our camouflage with

mouthings and mannerisms, wherein we assert the opposite of our weaknesses. We love what others deny us by their superior will or more fertile dishonesty. The restrictionist is always a coward who restrains others because he is afraid for himself.

There are three clear and simple reasons for this inverse behaviour of ours. Were we cads and cowards, as reformers believe, restraint would succeed. But as man is urged by his growing principle, empowered with his hunger for self-expansion and the need of self-realization and independence, it follows that any creature of spirit will take a dare. Let me tell you that you cannot beat me at a game and your blood leaps up. Tell me I am not your equal and my competitive spirit seeks to make you bite the dust. Every arbitrary restraint is a challenge of this kind. All our hidden energies pit themselves to the one end of meeting it; our minds take on that one focus. When the writer was a little boy it became his one determination not to go to bed until the rest of the family went, just because so much energy was spent in insisting that he go. One night his father told him he might stay up all night if he wished. Half an hour after the others had retired he crept upstairs with hanging head. His father had won, and there was no more trouble at bedtime as long as that good man lived. After he died an aunt one summer insisted on a still earlier bed hour. Resistance was immediate and successful. Not even the local police could have gotten him to bed before every one else was tucked up, and ten-thirty became the rule.

As the writer looks back at his boyhood he must confess he always fought to a finish every arbitrary restriction and acted in ways as utterly opposite from the purpose of his repressers as he was able to imagine. Prohibit him and no subject on earth became so important as to get around the restraint. But when he was helped to understand the good reasons and the social advantage of a course of action, little or no trouble ensued. Thus, in defence, he might add that as he had four good and understanding teachers in succession he received one hundred in deportment for three years and ninety-eight the fourth year. And during those very same years there never was a more disobedient, impudent and rebellious boy to those whose ways were arbitrary and prohibitive. And is such a response after all any different from that of any other youth—boy or girl—unless the young one is a weak insignificant sissy?

"Give me liberty or give me death," was not the cry of Patrick Henry alone. It is the sentiment of all but idiots and slaves.

Our urge for independent identity and our demand for the right of choice in seeking self-expansion is then one of the primary reasons for resisting authority. Make a man think he must be good and he loses all the joy of personal effort. One way or another he intends to express and expand himself, but if goodness is compulsory it is no longer an ego-outlet of the soul's choosing.

The writer knows of a boy who ran away from home three times because his mother was always right. He later explained that he wanted to feel he had done some thinking about what was right for himself, and not have it always told to him.

Closely following this primary cause for our love of going against restraint comes the question of the qualities of human desire. Are even our so-called lusts necessarily evil impulses? Are the depths of our natures filled with black and destructive tendencies, or may they not be led into good outlets as readily as the emotions and instincts? The ancients said not. Modern thinkers, with the aid of science, say yes. We now maintain that not only is the damming process of prohibition inadequate, but that in the end the waters of desire will rise and flow over the dam. It sounds logical when we think about it, doesn't it? Thus we must build a new channel in connection with every dam. We must build new outlets with every restraint. We must redirect instincts, emotions and desires. If we do this the waters of the spirit flow placidly in the new channels. If not, they break over the dam with a splash, or else break the dam itself. In any case they get into the old river bed.

In other words, stoppage does not stop; it only delays. A dam does not dam up anything that lives, moves and increases unless there is a new outlet to carry the flow; it only makes more drive and force at the point of blockage, a great waterfall in the very direction we have tried to avoid. Here then is the second cause of the inversion mechanism. Prohibit a man's anger and he becomes a lake of wrath that ultimately breaks the buttresses of restraint. Teach him how to accomplish by good and constructive means the changes in life anger seeks, for wrath always has a purpose. No such mass of rage will then collect in his nature, no barriers will be broken, no flow of resentment will spring into sudden release. If we merely prohibit a man's sexuality he becomes a cauldron of flame. In weak natures this repression may make him cold

and passionless. In strong natures normal restraints are swept aside when the first opportunities of manhood become more tempting than the dam can withhold. In any case hypersexuality of one sort or another results, for that which does not flow out into expression is withheld and ever increases as long as life generates it. Sex, flowing into channels of constructive expression, if these channels are made before puberty, causes no such devastation of the nature or any such problem of morality.

So we might progress with every lust, longing and desire. The principle of sublimation begun in childhood, and strengthened into maturity, causes no reactive inversion in our behaviour.

The third reason for the failure of restrictive means is even more important. We have explained that every thought, feeling and action is first of all an image in the mind, before it becomes a wilful choice or expression. Picturing of temptation and sin, restrictions and prohibitions, put the denied interest in the mind as a strong clear image which may then dominate all other thought. From the autosuggestional power of a mental image the individual mind is intrigued by the very restraint itself, and stimulated toward the expression that is being refused.

A fourth factor destroys in another way the effect of restraint; namely, we may become sick, physically or mentally, because of it. Your impulses do not necessarily remain healthy and collect with vigour behind the dam of repression. The water does not necessarily flow and break the restriction or rise to a level that tumbles over the top into the old channel. It may seep over the whole countryside of your inner nature, water-logging your very soul, become muddy and stagnant, making you neurotic or creating those swamps of vacillation we know as indolence, self-pity, introversion, melancholia, inferiority feeling and morbid bitterness. That is why restrictionists are sour-souled, ingrown mortals, or else secretly afraid of the boggy of evils spreading its vapours over their minds. That is why they are censorious blamers of others in a blind attempt to justify themselves. Is such behaviour any better than barbaric release? Would we not better have the society of an honest primitive with his uncontrolled passions than a smirking hypocrite? Shall we ever solve the riddle of decency if we continue to make goodness a camouflage and conduct a masquerade? Shall we ever come to a true understand-

ing of the meaning of life and the significance of our own experience in any such make-believe?

The prevalence of neurosis ought to be answer enough. The dour-hearted unhappiness of restrained men and women ought to show what happens to pure-hearted little children when the waters of life must stagnate under inhibition.

CHAPTER XIX

INHERITED LEVELS OF EXPRESSION

IN a practical book on human nature there is no space for a discussion of the mooted question of acquired characteristics. It is important, however, to explain that most scientific men do not believe characteristics are thus acquired. If a child's father and grandfather and great-grandfather have all been drunkards he does not thereby gain an inclination to drink. He may, of course, have in his nature the same tendencies to self-indulgence which led them to habits of intoxication, but he does not take to drinking because of their drinking, any more than the children of Chinese women will have small feet because for generations the feet of Chinese mothers have been bound. The varieties of human nature, as we understand the problem to-day, are produced rather by the selective process. In other words, if a girl has had ancestors who have been drunkards, it is possible that she may be sufficiently casual herself to select a man with much sensual indulgence in his make-up. It is probable that their children will manifest some of these qualities. On the other hand, if she selects a man who has no evidences of sensuality her children will be less inclined to manifest such qualities. Human characteristics, then, go back to the mixture of inherited qualities; to the nature of the chromosomes which have determined the character potentiality of the chromomeres, and not to influences which have been brought in from environment.

Some of the primitive tribes, such as the head-hunters, have much cruelty in their nature and strong hunting instincts. They are dominated by atavistic, sensual impulses. Suppose a European married the daughter of one of these head-hunters. Inevitably his child would reveal many savage characteristics. These would be disseminated through all the children of this union. If the children married Europeans of fine quality, these primitive forces would become weakened with each generation. The qualities of character then are produced by this process of selection, and are determined in large measure by the capacity of individuals in a region to adapt themselves to the

needs of that region. Thus the survival of the fittest plays a part in the drama. Blood lines, unable to endure the rigours of a certain section, do not propagate as readily there and are not as commonly selected through the marriage process as those which show capacity to meet the life requirements. You and I would not seem desirable mates to the primitive head-hunters. Thus, if living in the jungle, we might not marry and pass on our inherited tendencies to the children of future generations.

We must recognize, however, that congenital conditions play a part in the capacity of chromosome forces to develop normally. Such congenital diseases as syphilis and gonorrhoea attack the germ plasm. They should not be considered as hereditary forces, but as diseases which have injured the blood stream or the health of the child's parents. They modify the normal growth of chromosome capacities. They do not endow different qualities. A sweet-pea seed attacked by disease would not produce a healthy plant, but because of the disease it would not become a pumpkin or a squash. It would produce a line of weakened sweet-peas.

It is also probable that wherever physical or nervous conditions cut down the supply of nourishment to the growing child during the process of gestation, or affect the ductless glands and thus the quality of the blood supply, some injury may be done to both the physical and mental constitution of the child. In some form the potentialities of the chromosomes may not become fully manifest in the individual whose birth process has been thus delimited. But this is an environmental influence rather than an inherited factor, for the gestation period must be seen as similar in the human being to the seed in the soil. Poor soil inevitably injures the life of the plant. Poor health in the mother and a weakened glandular or nutritive process plays its part in the physical and mental health of the child.

The birth process is a marvellous procedure, but strange as it may seem none of us asked to be born. We did not choose the responsibility of life, or select parents or environment. It is a significant fact, usually forgotten. We owe nothing to our parents for having produced us, since we had no choice in the matter. Our ancestors, not we, are responsible for the impulse and urging within us. It is a revolutionary idea. If one is a tempery fellow, highly sexed, or given to wild longing for the forests and plains, his forebears are to blame,

not he himself. His basic nature is what his chromosomes made him, be he good, bad or indifferent. In the words of the old negro spiritual, it is a fact, you can't get over it, you can't get under it, you must come in at the door of biological proof.

The man who blames his children should blame his own parents instead. The child was created by them. He is the product of the four blood lines. In view of the many critics of the younger generation this is an amusing twist, this proof which science has uncovered of where responsibility lies. If there is a boggy of sex we know now who to blame for it. If youth is wild we can place the censure. For biological facts, like mathematical processes, are not a matter of debate. It is fact, even if it hurts the self-satisfied parent where he is most sensitive. It comes back at him just as the recent conclusion that the father determines the sex of a child has put a quietus upon the man who used to blame his wife if a girl came when a son was expected.

Much has been written in separate studies of the various attributes of mankind. But what we need is a picture of the human being on one canvas. The story runs something like this. We are, in basic nature, the product of our chromosomes, those little divisions of the reproductive cells which produced us. Our parents were carriers of those cells. Our grandparents produced them and endowed them with the forces of the blood streams which compose our ancestry. We may possibly be more like some ancient sire or great-great-granddame than our particular parents. Our children may spring from ancestral forces generations back, accentuating certain qualities in the blood stream. All we do is to start these forces in motion. Gestation is a period of heat and nourishment. Only congenital diseases and poor glandular conditions affect the gestating child.

Once born we can think of the child as a mass of cells, specialized to the work of the various bones, muscles, organs, glands, nerves and brain. In a way he is an epitome of the universe, a symbol of the race. All living qualities inhere in him as potentials. His character, biologically speaking, is but an accentuation or delimitation of all that makes animal and human life. Man does not stop, however, with the growing principle and its urge for expansion. His spirit belongs to the cosmos. There is something vast about his anatomy even, with its myriad nerves and organs and the

brooding brain. A whole clinical laboratory operates in him affecting his blood and empowering his thought. The interrelation between the mental and physical is almost terrifying, so manifold and intricate the possibilities appear. You may commit murder because of a poor anterior lobe of your pituitary gland, and this, in the Biblical phrase, is "visiting the iniquity of the fathers upon the children and upon the children's children unto the third and fourth generation." It is a troublesome thought, and yet there is a brighter side to it. There is no room for the censorious Pharisee in the story of modern biology.

Strange and wonderful as a human body is, however, we are more than a group of cells with a resultant anatomy. This body of ours can be in order or out of it; healthy or sickly. And since we are integrated organisms whose every feeling is connected with even a stomach-ache, bodily health plays its part in morality and intelligence. We can no longer send a man to jail for delirious fever, as ancient peoples did, nor punish our children for behaviour which their bodies engender. If the sex glands make a boy a pervert, for example, the hair-brush is a useless moral corrector. Nowadays a physician is consulted and a psychologist teaches him how to sublimate his impulses. The change is part of the new day. Even the homosexuals are not to be blamed, if we are fair, since their own ancestors produced the physical balance which inclines them to seek their "captive." Nor can a father sit in judgment on a boy who insists, for example, on being an artist, since he and the lad's mother carried the strains which created the beauty-loving impulse. Youth at last can turn the tables on its critics and blame parental chromosomes.

These minute divisions of the human cell hold what is called the chromomeres, that substance which carries the hereditary forces of the species and is refined according to the development of the blood stream of the individual. We know that chromomeres are of differing quality and possibly they are of differing quantity in these little compartments of the reproductive cell. Certainly human chromosome substance is of infinitely finer development than that in the cell of a rabbit. Certainly differences in the chromomere development of modern individuals and primitive man are evident. Negroid chromosomes produce negro children. The Saxon comes from Saxon cells. Wherever there is a mixture of

ances the record shows in body structure and mental character.

We may trace chromosome influence from two points of view: first, as the material out of which the physical structure has come—the size, shape, colour and qualities of the bones, muscles, nerves, skin, skull, hair; second, as containing the potentialities of mental differences—the quantity, quality, variety and vigour of the senses, instincts, emotions, desires, volitions, reasons and ideas. The refinement and power of these mental forces are governed by the mental potentialities of the living cell.

Many years ago William James remarked that when we study a person's mind we only see the results of his mental processes. Whereas, if we were studying the functions of his brain physiologically we would see cellular processes and nervous mechanisms. Were we able to be inside the man's head we would only observe physiological transitions taking place, which would correspond to the thought transitions of his mind. These are the two planes upon which the brain life of the individual may be studied. We can carry this same division down to our analysis of the chromosomes, and see that every biological evidence has also its psychological expression. The chromomeres describe the physical quality of the cell, the psychic potentials describe the mental quality of the cell.

It must be evident that in the chromosomes which produce a Shelley the mental aspects are very different from those of the children of dull and cloddish peasants, with no highly organized blood streams in the heritage. In the chromosomes of Shelley were all the mental potentials which later manifested themselves in his high sensitivity, in his urge for beauty, in his militant sense of liberty, and in his poetic power. From this point of view the psychic potential defines the character of the individual. We are what we are as characters because of the mental values of the chromomeres. And when the chromomeres in our blood stream have in their majority been of fine quality and power, capacity and refinement is born in the individual. Inversely, the psychic potentials in the chromosomes of a born criminal are of primitive form and manifest only crude development. He is incapable of the high reaches of thought and feeling which belong to a fine heritage.

Obviously, however, all of our forces are not of equal quality since we have inherited from a mixture of blood

streams. Some of the mental potentials are of crude form, while others are of greater refinement. These differences are manifest in the mind as they are in the body. We see individuals with highly-bred hands or feet, whereas other parts of the body manifest evidences of a cruder ancestry. In the same way we see low primitive foreheads mixed with finely-chiselled nostrils. Thus we must not draw the conclusion that all parts of the body or all parts of the mind are of equal hereditary value. There are born criminals, for example, who have inherited great intelligence from some of their blood lines and violent atavistic tendencies from some of the other ancestral streams which produced them. The paradox of individuality lies in this mixture of conflicting hereditary forces.

The first broad classification of the chromosomes, therefore, speaking in mental terms, is the question of whether more than fifty percent of the psychic potentials are of fine quality. If this is so we are likely to see the majority rule and a man of normal mental power and integrity result. The business of his life will be to live under the sway of this majority rule, just as a nation of millions of people may be governed by the more highly developed citizens. It becomes important for the individual to control the tendencies of his negative or more primitive potentialities and to allow the finer aspects to sway his thought and action. This is true self-reliance. Indeed, this majority control is the very foundation of the new ethics. It must be evident that it is our task as parents to stimulate the finer psychic aspects and to help hereditary qualities to express themselves through beneficial habit formations. It is equally important for us so to direct the growing individual that his negative potentialities will have little opportunity to play a destructive part in his life.

The principles of the old New England town meeting will perhaps give us the best sort of example. In any village of several thousand people there are probably individuals with criminal tendencies, individuals with stupid minds, individuals with lazy qualities, and others of an indifferent sort. But if the majority vote of that village elects officers from the better elements, and if laws are made by which the village as a whole can become a good community, negative constituents are submerged under the dominating control of the better men and women. The rulers of the village do not seek to destroy the less worthwhile individuals, but they seek to keep from them

opportunities to sway the body politic. If law breaks down these lower elements are likely to riot and for a time to take control of the community.

The same system holds with the individual. So long as the better forces in his nature are rulers over his thought and action a man will develop as a normal citizen and a positive force in his community. But if his self-command ceases and he allows the cruder proclivities of his nature to riot and hold sway he becomes for the time possessed by these negative elements. These conditions are manifested at times of rage and under the sway of fits of jealousy. It explains acts of murder in individuals who may have seemed to us to be on the whole good men and women. It also helps us interpret our own secret tendencies, the morbidnesses and slothfulnesses that take possession of our thought and feeling. The boy, for example, who has grown up to become an indolent and rebellious individual has not had the stronger potentialities of his nature properly stimulated. His parents, or his environment, have not built good habit formations through which the better psychic powers may express themselves and thus direct his life.

From this point of view we see that a habit formation is a good deal like the custom and the law of a village. It is not a part of the real body of that municipality. A custom and a law is in a way an action, a decision, which the ruling group have determined upon for the proper protection of the community. Habit formations in the individual perform exactly the same service. They are the channels through which the power and the tendencies of character express their life.

Many students of political science believe that the less developed members of a community should be given ways by which their energies may express themselves in harmless form. They believe that only the more hopeless criminals need to be permanently imprisoned. Only the utterly slothful need to be so controlled that they have no freedom of action. The rank and file, however, will become better citizens if their energies are directed so that they express themselves through entertainments, sports and similar activities. Municipal leaders know that no community can be controlled if the tendencies of the crude and low-bred are not met and properly guided in this way. The same principle holds in the growth and expansion of the individual. His negative forces cannot be merely imprisoned, but they as well as the good forces must

have the guiding stimulus of proper habit formations. To make the question concrete: suppose a boy has in him strong sensual tendencies which he has inherited from some primitive ancestors. If the task is begun in infancy these inclinations can be sublimated into athletics, into hunting expeditions in the woods, and into the excitement of good adventure. They should not be allowed to lie idle and they cannot be successfully imprisoned. Otherwise rebellion and riot will be as inevitable in the individual as it is in the community.

There is another and equally important aspect of the psychic potentials which must be understood before the inherited forces of the individual become clear. While every child has within him, as we have explained, qualities which come from all levels of human heritage—that is, while none of us inherits from one hundred percent fineness and development in the blood background, but as we have in us the tendencies of some primitive ancestors—we are, nevertheless, born on some dominant social level, or what we might better call a plane of life. Abraham Lincoln had in his chromosomes tendencies of a fine type. It is evident from study of both his genealogy and his biography that he belonged upon a high plane. The majority rule of his blood forces placed him, we might say, where his thought tendencies were for the welfare of his fellows. He was motivated by altruistic impulses and less inclined than the average to any act that was dishonest. He responded more to ideals than to mere material values. Thus while his nature may have been capable of expression in some measure upon all planes of life, the processes of his thought and feeling were accepted upon the plane of ethical values, where civic welfare and questions of goodness played the dominant part.

Suppose we should take in contrast a figure like Charles II. Here was a man whose life was motivated chiefly by sensual delights, incapable of conceiving real moral values. He had little power of thought, little true intelligence, and almost no altruism. In all important essentials he was a materialist. This does not mean he was necessarily a bad man, in the sense that his tendencies were definitely criminal. He was simply unempowered in any dominant way above the plane of physical expression.

Again, if we compare Lincoln with Attila the Hun a still stronger idea of blood level develops. We see a decided contrast between their differing advancements beyond the men of

the Stone Age. Yet Attila was a great general, by no means a fool. The distinction shows that intellectual development and moral quality are not necessarily the same thing.

There are some students of crime who seem to consider that all criminals must be morons or they would not be foolish enough to steal. But such theorists do not know men and have not lived, played, worked or slept with those of this type. The common gangster is usually a dull fellow, it is true. The thug is a mere brute. But sharpers and tricksters of all kinds may possess streaks of brilliancy little short of genius.

Take the case of Andy, for example. There were four of us playing cards. The Californian night had closed in and a chill wind flickered our two candles, stuck conveniently in bottles. Andy was winning. Andy was always winning. We expected that, for he knew cards as a mother knows her baby. He fairly fondled them and they in return did whatever he asked. Was another ace desired? It appeared. When deuces were wild they proved themselves also shy of any one but Andy.

Andy was a professional trickster, skilled in every art of chicanery from safe picking to picking pockets. The pocket he disdained unless the job looked hard. The dare of a well-fastened watch seemed to intrigue him, just as he couldn't help making the cards his astonishing slaves as we sat dumbly watching. For we never saw anything happen. Andy's cheating was too subtle, too swift, too completely perfect. Study as I would, I could not catch him. He always knew every card in my hand. He made me feel as if my fingers were all thumbs and my mind a lump of dough.

Assuredly Andy did not need to cheat. He was lucky in the first place and besides that not a card escaped his memory, not a play missed his hawklike restless eyes. He was so immeasurably better at the game than any of us that honesty would have won as surely as cheating.

Then why did he do it? Why does a man with brains enough to achieve his desires stoop to underhanded ways? How is it possible that a shrewd crook isn't keen enough to see that he can't fool society permanently? What makes a man run a great risk for a few dollars when he perfectly well understands that a drab prison life will come upon him in the end?

These are difficult questions. If all criminals really were

morons, all bad men only stupid men gone wrong, marauding would be easy enough to understand. But it takes brains to trick people out of their money in this sophisticated world and a successful swindler must have some of the skill of the bank president. The confidence man, the counterfeiter, the forger, must be students of men, alert watchers of events, plot builders and analysts with a little at least of Sherlock Holmes' astuteness; for the days of Silas Chewstraw and the gold-bricks frauds are for the most part gone.

Many a mountebank is often as clever at scheming as the detective who follows him or the writer who conceives such adventures. Indeed, it is only a step sometimes from the gifts of those who create exciting tales to the ones who live in such excitement. Both have the sort of brain that loves an escapade and fairly itches to create or unravel a mystery. But besides his gift with words a writer has also a moral sense. And an ethical standard is just what the trickster lacks. His conduct in relation to others may be ruled by his lower brain, and often control of impulse is denied him by a deficient function of the anterior lobe of his pituitary gland. Hence in such cases the mind can picture plenty of ways to cheat but has little capacity to feel mercy, sympathy, nurture and that consideration of others which endows justice and fair play. Thus we see that the moral level and the intellectual capacity are not synonymous terms.

There are three types of diagrams necessary to make this statement clear. First, thought may be the product of sub-normal, normal or supernormal thinking, the sum of ignorance deficiency, or average intelligence, or of genius. This is a mere measure of quantity of thought power. It may also be the product of levels between brutality and the angelic, the product of crudeness, usualness and of refinement, the sum of moral deficiency, of ordinary selfishness or of true altruism.

This is a measure of the quality of thought power which is in no sense synonymous with quantity, since some criminals are brilliant men.

Lastly, the chromosome level may express itself in a third somewhat connected meaning, the level of interest between physical things and spiritual values. Thought is then the product of intelligence organized to certain focuses of endeavour. This is a measure of the variety of thought and power.

The following three diagrams with this explanation fill in an important picture of chromomere potentialities.

INTELLIGENCE LEVEL	INTELLIGENCE QUOTIENT "I.Q."	MENTAL AGE
Gifted	135 or 140	21 or 22
Very Superior	126—135 or 140	20—21
Superior	111—125	17—20
High Normal	101—110	16—17
Low Normal	91—100	14—16
Backward or Borderline ..	71—90	11—14
Moron	41—70	6—11
Imbecile	21—40	3—6
Idiot	0—20	0—3

Every man, woman or child comes somewhere on a chart of this kind. He has an intelligence quotient with which he meets life's problems. Obviously his intelligence affects his capacity for moral responsibility and self-determination, for a sufficient quantity of brain power is necessary for adequate adaptation and deliberate decision.

It has been our common attitude to treat children as if they were all morons, but then we failed to understand even the moron. There are several important points we must remember about the type. First, like the child, he unconsciously depends upon others for security and guidance. He is strongly open to influence toward either good or bad ways. He is not necessarily bad. When there are masses of wrongs in his environment his conscience becomes clogged and he but dimly understands the impulses and habits which possess him.

Again, like the child, a good many morons possess extraordinary spots of brilliance, and personalities that mislead the casual observer. This is particularly true with the feeble-minded girl.

Let us take the case of Sideways Sadie as an example. She was sunny and sentimental and rather shy, but she was also in spots sly and even shrewd. She looked like a cross between a girl from a fashionable finishing school and a moving picture actress. Except for two brilliant capacities her brains

weren't even skin deep. But when it came to disappearing or getting out of a tight place, she had Houdini beaten to a standstill.

She would enlist the sympathy of a rich man in her supposed efforts to secure a college education. He would accept her invitation to come and see her poor little room. The visit generally occurred late in the evening. They would be strolling along in the tenderloin district when whisk—Sadie would suddenly disappear. The act was so adroit, so perfectly practised and the man's attention so well distracted at the moment that he never saw where Sadie went. She just vanished sideways into some grey doorway or down some crooked alley. The man, shocked with fear that something had happened to the poor little thing, began to look for her in nervous excitement. He was in just the frame of mind for Sadie's gang quietly and silently to finish the rest of the story. The gang differed in its methods, but Sadie's device was always the same, silent and absolute disappearance, sideways, always sideways.

Since most morons are inclined to be deficient in intellectual understanding but are often excellently well endowed with sensory alertness, capacity for successful criminal action is much greater than their reasoning ability. When forced into the ways of our modern industrial world as ordinary workers they have little opportunity to use their abilities. Compare the dull routine of factory work with the excitement and chance to express her capacities which Sadie found as the "come-on" for a gang of robbers. Is this very unlike the boy in school with his Latin in contrast to his instinct to express himself by playing "hookey" in some wild retreat?

There are two popular ideas about such situations, in criminals and in the delinquencies of average youth. The severe would revenge themselves. Sentimentalists would forgive them. Both miss the point. Thoughtful minds know that most wrong-doing comes from moral or mental sickness or else as rebellion against a misunderstood and congested life. Mere punishment will not cure these difficulties. But we cannot continue to be victimized as we are to-day. Strong measures are necessary. Let us admit there is nothing more dangerous than to be sentimental. But it is equally bad for us to handle these problems as if we, too, were feeble-minded.

It is nothing short of stupidity to believe that any living, increasing, swelling force can be encased successfully in any sort of constrictive confine, be it factory routine or the classics. With intelligent help toward a wise maturity all but the utterly subnormal and the inherently brutal can be taught how to adapt themselves to what for them is a normal sort of life. They cannot ever adapt to some one else's sort of life. Sadie would never in all time adapt herself to a factory routine. She might have become a really moral bareback rider in a circus, or something which gave her instinctive and sensory endowments adequate expression. So with many a boy and girl, man and woman. If a human being makes a perfect cowboy he will make an equally poor cashier. And as a cashier he may loot the bank to fulfil his secret dreams of escape. Nor was there ever a living creature so good or so honest that he would not do wrong in his urge for expansion, if given sufficient repression by any one or anything to make him a rebel. In the end he obeys the law of his growth and expression, or sickens and dies. Crime is but one form of sickness. Neurosis, psychosis and even insanity are but different types of disease. Tuberculosis and the bodily diseases are not more real and no less involved in misadaptation and congestion of character. The palm which dies in the cold north, the Alaskan lichen which withers in the tropics, are only obeying the same law. Goodness and health of body, mind and spirit are intimately involved factors.

Nor is the lesson to be drawn from this whole question only a matter of morality, in relation to the opportunity to grow or the intelligence to grow with. The bright child has wits enough to think his way out of congestion with more or less success. But he gains command of his wits gradually. He does not spring into life like Hercules full armed from his mother's womb. He unfolds his powers. And before adolescence he may not be more bright than many a moron of twice his age. Like Sadie, he seeks for the time a mere release of his instincts and sensory powers. With him, however, this is not for always. He is developing.

There is important guidance here for the average parent, for the child in many ways is not unlike the moron. A moron of eighteen will have, we may say, an eight-year-old brain. In other words, he is mentally a child. His responses and reasoning processes may then graphically illustrate for us

some of the mental reactions of early youth, even if the child is our own offspring. Nor is it more sensible to expect a child to exhibit intellectual and moral discretion before he develops to this level than for a rose to blossom when it is an inch-high seedling.

The most serious aspect of this whole question, however, comes in with the influence of environment, both on the moron who has a permanent low level of intelligence and upon the child whose intelligence has not yet matured to high levels of thinking. For while in this stage of human experience man is particularly susceptible to every formative influence of the world in which he finds himself. Nor is he less so or more so than the seed in the soil which grows healthily or in a sickly manner as its needs are met or denied by its environment. It may be fine idealism that all men are created free and equal, but it is very poor science. We should all be given equal opportunity in the eyes of the law, but we were not created like bullets from a mould.

For practical, everyday psychology it is useful to balance the forces of the individual with the aim of determining his quality of life. This so far must be a matter of estimate rather than the product of a law. What is the person's *greatest common denominator*? Is he more given to tenderness, to appearances, or to primitive desires? Is he inclined to the cultural, the commonplace, the vulgar or the criminal? Is he generous or greedy? In all the mixtures of his many traits and faculties, some one quality of a human being will dominate or focus the rest. In everyday experience, in unpremeditated action, or in the long strain, some central quality will be conspicuous and endure. This is the greatest common denominator. Its discovery acts in most cases as the key to his character. If this is known, much is known; if it is not understood, the rest is a vague generalization without a head.

It is recognized to-day that there are two primary divisions of the brain: first, the old or lower brain which man possesses in relation to the lower vertebrates and which controlled the thought and action of prehistoric man hundreds of thousands of years ago; second, the new or upper brain, the two great cerebral hemispheres which are essentially a human endowment; which mark man off from the brutes and primitives. In proportion as the new or upper brain is developed and actively in control of the life is man truly man, capable

of civilization, self-government, self-direction, intelligence, thought, judgment and compassion.

In modern society, individual development runs the gamut of many hundreds of centuries. There are persons about us whose mental power and moral grace incline them to follow the wisdom of Socrates and the compassion of Jesus. There are others whose brain development is but one step from that of the first hairy brutes who stood erect and killed whatever interfered with their carnal desires. Between these extremes stands the average individual with his multitude of inclinations both ways. He is neither as holy as the saints, nor as low as the creature who according to the records of Scotland Yard killed her male partner and fried and ate his heart. Most of us are inexplicable mixtures of both lower and higher regions. The result is the sum total of brain influence, the level of development.

The determination of this level is a primary and essential distinction of character, both in self-analysis and in the study of one's children. Where, for example, must one place the character of men like Emerson, Tolstoi, Phillips Brooks? Where would Captain Kidd come in the line between spiritual power and brutality? What is the contrast between Lincoln and Attila? These are the measures upon which the very capacity to appreciate honesty, to recognize ethics, to sense co-operation, to grasp truth, must be decided.

For practical purposes a scale of differences between extremes is most useful.

SCALE OF DEVELOPMENT

Active or Positive	{	11. spiritual — compassionate	}
		10. humane — liberal	
		9. altruistic — philanthropic	}
Passive or Neutral	{	8. civic — ethical	}
		7. domestic — social	
		6. common — conventional	
		5. crude — vulgar	
		4. rough — uncouth	}
Reactive or Negative	{	3. barbaric — impulse ridden	}
		2. savage — elemental	
		1. brutal — criminal	}

This primary distinction between the lower and the upper brain control is one of the most important practical points in parent psychology.

A first question every student of character should ask himself, as he approaches the subject of his own nature or that of another, is: "What are the evidences in the thought, feeling and action of the person in question which determine where he comes in the scale of civilization between prehistoric brute and the highest ideal of manhood?" This is the question to determine in contemplating marriage, in forming partnerships, in selecting employés, for it determines the whole responsive tone of the individual, his integrity, wearability, humanness.

That which constitutes the fundamental secret of psychological understanding is the habit of systematically weighing the evidences that determine the chosen value. The terms used are not so important in themselves as the habit of making practical classifications and of seeing them merely as assemblages of the more exact analyses of science.

Even more understanding comes from judging the individual's inherited centre of interest, for his character tends to an accentuation on some one plane of life. The accompanying diagram does not pretend to be an exact scientific analysis of the possible levels of the human mind; it is, however, as far as we are now able to see, a suggestive measure of the possibilities of human expression and a picture of the varieties of accentuation which are found in a study of average individuals.

7. The psychic or spiritual plane, producing a St. Francis.
6. The creative or ideal plane, producing a Wagner, a Brown-
ing, a Michael Angelo.
5. The ethical or moral plane, producing a Plato or an
Emerson.
4. The intellectual or mental plane, producing an Edison, a
Darwin.
3. The emotional or social plane, producing a Booth or a
Jenny Lind.
2. The volitional or active plane, producing a Magellan or
a Napoleon.
1. The physical or material plane, producing a Cræsus or a
Hercules.

Important as it is for the general classification of human development, we must not forget that every human being

must have within him qualities which seek expression on every plane of experience. Such classifications are accentuations only. Nevertheless, when a man's centre of interest is either spirituality or creative idealism he would find but scant companionship if married to a woman whose central impulse was only the will to do or desire for material possessions.

It is even more important to remember, as we have stated previously, that every human trait, being neither good nor bad in itself, is capable of positive or negative expression. Materialism, for example, is not evil except where pursuit of its pleasures is achieved by criminal means. The marauder is a destructive materialist. Robespierre was a destructive moralist, Nietzsche a negative intellectualist, Nero a criminal emotionalist. So are all men but accentuations and combinations of evolutionary levels of thought and feeling and possessed with constructive or destructive tendencies for expressing them.

When we bring our present knowledge of these inherited levels of development to the question of understanding the primary forces of human nature we share in common with all living things, a whole new light is thrown upon them. For surely an instinct or an emotion that is released upon the physical plane becomes a very different sort of thing from the same human quality on an intellectual, idealistic or spiritual plane of conduct.

Is not a constructive, active, idealistic expression of anger a very different thing, for example, from its destructive, reactive, materialistic release?

One of the least understood elements of psychology is this relation between the variations of character forces; the integrated organism and the development level of the individual. Each separate element of character is affected by the sum total of that character and should be seen in relation to it. No general portrayal of any one human quality will be a true picture of the form in which that quality will appear in you, or in me. What we are as individuals colours in vital ways each expression of the elements of individuality. The honesty of the materialist is a far different quality from the honesty of the idealist. He whose mind is motivated by pure reason represents a third type of honesty, an intellectual punctiliousness that would be ridiculous in a dominantly emotional or essentially imaginative nature. The honesty of the analytic mind is quite a contrast to that of the natural syn-

thesizer; the objective doer emphasizes different values in his estimates of integrity from those of the subjective planner. And none is so honest that his integrity is of every man's type, a statement that needs to be underlined and printed in red ink.

Knowledge of the individual type emphasis of human qualities is one of the most enlightening aspects of psychology. At one stroke it opens the door to insight into a person's particular character. By the same token it teaches us the singular and personal way in which his life and values must be measured. It shows clearly that when we expect any one to tell the truth as we see it we are talking nonsense. No one but ourselves can tell the truth as we see it, for no one else sees it in exactly that way. There are values, of course, upon which all men approach a common ground. None of us would call New York a little city in population. Some might think of it as little in its number of great men, or in appreciation of art, or in its spiritual stature. Upon these latter values we might each disagree, but population is a common factor of unanimity.

It is in this same way that every human quality should be estimated. With a few values in common, each person is an individual because of his unique accent of character tendencies. The instincts, for example, become very different things, when we see them on the various planes of expression. The self-assertion of a materialist, would consist in pushing his body in front of some one else. He would build a bigger cupola on his house, or desire to have the most food and the greatest number of servants. A volitional nature, a doer, whose individual interests are of an executive or managerial type, would declare himself by becoming an army officer or a shop superintendent. He might want the fastest car in town, or endeavour to hold the amateur championship of the quoit throwers' league.

One born with a dominantly emotional and social nature, however, would assert himself by singing the loudest, giving the most rollicking parties, or by seeking to be known as the best "petter" in the village. His interests would be in wide contrast to the self-assertion of the intellectual person, who enforces his ego by various mental accomplishments; or to him whose impulse is moral and civic, who might wish to see his ideas of goodness become dominant in his group. Even more striking is the self-assertion of the creative idealist, who inevitably expresses himself through original ideas and inven-

tive concepts. Edison manifested himself tremendously by inventing the incandescent lamp. Irving Berlin enunciates himself by determining what sort of popular songs the people will sing. Neither man would care for the assertion of the pure materialist, and both might be unsatisfied with the self-expression of a philosopher, or a religious leader, on the spiritual plane.

Nor is this distinction any less true in measuring the desires and emotions. The anger of the idealist is far different from that of the intellectualist or of the materialist. And so, too, is whatever form of ardour or courage they choose as a sublimation. Each type fears in a different way, and is afraid of widely different things. They are also as divergently cautious. Materialists would not recognize the prudence of the dominantly intellectual scientist as such. I know a physicist who weighs and measures substances down to the micron, and exhibits a prodigious vigilance in his scientific statements. Yet he married on five days' acquaintance, had his first child on borrowed money, and drives his car around curves at full speed. He has never had a life insurance policy and seldom knows the amount of his bank account. Yet he would hesitate endlessly before making any incautious assertion, and stands in great fear of his peers in research. The same man let himself be tricked out of some thousands of dollars with only a half-hearted anger, but when some one not versed in physics fails to see its practical bearing on human development, he becomes inarticulate with rage. He would never hurt a fly, yet his temper burns so furiously that I doubt if he has ever forgotten or forgiven a single instance over which his wrath has been aroused.

There is nothing more important for us to understand than these accentuations of instinct, emotion and desire, and no point in all psychology is so neglected. You will read books describing the instincts as if they were fixed qualities and unaffected by the type of man who expressed them.

Accentuation of each of the character forces in Diagram No. II, as well as dominant expression of each of the planes of life described on page 287, gives a new colour to the expression of the impulsive nature of the individual. The consequences are important indeed, for it is this accentuation of the impulsive depths which more than any other factor determines the variety of environment required. It must become evident that in the question of adaptation to life, in the problems

of vocational guidance, in solving the riddle of the individual's interest, and in the question of his friendships and marriage, a knowledge of the inherited level upon which the individual's thought and feeling find accentuation is of very great importance. From the point of view of practical psychology, then, it is very important for us to understand these planes of life, for they determine in high degree what sort of habit formations should be developed.

There are those who may resist the thought that an individual does not in his life rise much beyond the plane of his birth, but the statement nevertheless is probably true. A child who is dominantly motivated by a response to physical or material values, and shows no reaction to intellectual, idealistic or spiritual qualities, is little likely either through education or environment really to respond to these higher forms of thought in the later years. And the solution of his life is not to seek for his rapid development to higher planes of thought, but rather to show him how to form constructive habits which will make him a good man upon his own plane of existence. There is nothing wrong in dominant interest in physical things; there is nothing wrong in materialism, provided it is a good and positively useful materialism. Nor is the individual who cares only for activity and responds but little to thought and ideals any the less a good man, if constructive habits are built so that he can become a useful citizen in the pure world of action. Neither is the individual whose motivation is primarily emotional any the less a fine member of society, if the right habits are built for the expressions of his life. There are many ways in which the rule of feeling plays a constructive part in our social order. So we might progress through each of the planes of life.

There are those who object, for example, to a man whose motivations are primarily intellectual, who only cares for pure reason and absorbs himself in mathematics or mechanics. His critics seem to feel that he should be just as responsive to æsthetic stimuli, the poetry of life, as are they themselves. But this is a narrow understanding of the human race. We might say that as long as a man is sufficiently normal in all seven planes so that in none of them he is incapable of being a good citizen, he will do his life work better if he lives his life on his own level of development.

It is probable that there is a rather broad interrelation between all three of the chromosome levels we have described

in this chapter, and that the planes of life are only ways of marking the degree of evolution of the chromosomes within the individual. It is possible, for example, that the man whose thought processes are of a purely materialistic type has not developed as far from the men of the Stone Age as men whose lives are accentuated upon the planes above the intellectual level. All the researches into the intelligence quotient carried on by those interested in mental tests would seem to justify this conclusion. Undoubtedly a man like Edison, whose life has been given to inventive—that is, creative interests, is accentuated primarily upon the intellectual and creative planes. It is probable that a philosopher like Emerson, while somewhat more dominantly interested in ethical matters, possessed high accentuations of the intellectual, creative and spiritual values. We must suppose that Jesus exemplifies the highest accentuation upon the spiritual plane which the world has yet produced. And we can accept this whether we hold the ethical concept of him as a great leader and teacher, or from the religious point of view see him as the incarnation of the Divine.

There is, however, an even more important use of this study of the planes of life, for it must be evident that every child starts his development upon the purely physical level. In the first weeks of his life there is little evidence of his response to the plane of action, he is a physical being. Slowly, however, he manifests interests and capacities that start his volitional activity. If he is not of a highly developed type his activity is likely to remain upon this level. If, however, his chromosomes have endowed him with higher types of impulsation, we soon see his emotional capacities developing so that he responds with feeling toward his family, and later toward all of the other social contacts of his world.

A little further on in his growth we may see the intellectual powers come into being, and if his psychical potentialities are of a highly developed variety he soon manifests more intellectual interest than those of an emotional, active or physical sort. He does not, however, if he is a normal child, lose that which he has heretofore gained; that is, he does not discard his physical responses, his love of action, or his emotional capacities. He has simply added the intellectual to the others as part of his growth.

If we are dealing with a child of really high quality, his ethical or moral nature then comes into being and we see him

considering the welfare of his fellows and appreciating the problems of living in a co-operative world. The unconscious selfishness disappears, and conscious consideration takes its place. Following this, if his chromosomes are of fine quality, the creative or idealistic elements of his nature will develop and we shall see him responding to beauty and beginning to create ideas in his own mind. We shall see originality in his thought processes, and comprehension of the meaning of life, instead of a mere literal interpretation. And lastly, the spiritual qualities of the nature may become manifest. We shall then see him caring for the experiences of life because of their measure of interior worth. We may find a philosophic and religious trend to the mind, and recognize that he is motivated by broad, compassionate impulses and a desire to build what we may call the attributes of the soul.

If this picture is understood it must become evident that the parent should not be disturbed if the higher attributes of human nature are not evident in the early months, or even in the early years of a child's life. He may be slow in development, and in any case he will not give evidence of many of the finer qualities of his nature during the formative years. We are learning nowadays to respect the processes of growth and not to coerce the child into manifestations of the finer quality before nature has brought these aspects of the mind into being. Failure to understand this law of unfoldment, and the common habit of enforced and superimposed influence, is the greatest cause of mental sickness, rebellion, stagnation and crime in the world. In the past a man's enemies have been they of his own household, who denied him opportunity to evolve from birth to maturity even as the race has evolved from antiquity to the present.

CHAPTER XX

AWAKENING CONSCIOUSNESS

NO life is expanding normally if the energies of the spirit are making backwaters and cesspools, mud holes and a million malarial rivulets ebbing through the stream of consciousness. Yet this is the psychoanalytic idea of us. Freud gave us a terrible picture of what has been called the unconscious in our human depths. He shocked the world. Thousands rose to deny that man's inmost being could be as base as all that. Let us face the issue squarely. Is Freud necessarily describing human nature? May it not be possible that this is only a portrayal of what human nature becomes when the stream of consciousness is so choked and congested by prohibitory mechanism that it creates these backwaters and bogs, these putrid rivulets and swamps within us? Is not his "Titan" the growing power of the human ego distorted, perverted and mis-directed in its urging development until the passions surge and toss in the great within, creating just such confusion and chaos as he describes?

If this is true, the unconscious, as the psychoanalyst studies it, is only the same "stream of thought," which William James named so well, turned typhoid by the stagnation that ignorant restraint has placed upon it. Believing in the fall of man and our resultant animality, antiquity only knew the inhibitory device. It built the dams it considered necessary, with few constructive channels to direct the flowing spirit into good outlets. Hence the conflict, the misery, the censoriousness, the morbidness, the whole strange saturnalia of conduct which has troubled the world.

As many students of the mind see it to-day, that part of our natures which is conveniently called the unconscious may be evaluated in three ways.

First, what it seems to be as Freud and other psychoanalysts portray it: an area separated from everyday consciousness, in which these great and terrible impulses struggle and toss, ever seeking to sweep over our hard-held restraints; a veritable cauldron in the spirit. Second, it may be pictured as it

appears when some barbaric release like jealousy reveals it: a primitive and undeveloped region where impulses like those of prehistoric men in some measure motivate our lives. The ancient moralists held much this attitude toward the inner spirit. Lastly, it may be presented as part of the mind (the source of the stream of consciousness), which was intended to flow into our everyday thinking in good and normal ways, even as inspiration comes to the artist and musician, as instinct guides the hunter, as emotion surges in the tenderness of the mother, as love grips the souls of men. From this approach it becomes capable of being released and educated into true expression, as the giver of beauty, the creator of joy, the centre of life. In so far as it remains barbarically uneducated, the unconscious is a brutal anarchist, the creator of hate, vengefulness, lust and greed. When repressed and congested it turns into a morbid, febrile area of confusion and neurosis. In any individual all three of these phases may appear in a spotty mixture. If we are ever to know ourselves and the riddle of conduct it is important that we separate and evaluate these three aspects and understand their combinations.

The unconscious, as seen by Freudian psychology, is motivated essentially by sexuality. From a deep analysis of hundreds of people he has developed his belief that our great unconscious impulse is for love, to possess and be possessed in the passion of merging. This amative impulse he finds in the infant, almost from the moment of birth; a wild urging for fulfilment of self in the lull and lure of complete intimacy, contact so absolute that body, mind and spirit are given over to the beatitude and magnetic thrill of passion. Love, so pictured, is essentially hypersexual, since it may blot out all other interests and engender fear, hatred and jealousy of all interference and competition. The boy thus comes secretly to fear his father because of love for his mother and from his urge to win her complete attention. There are inevitable incestuous implications in such a devotion, such as made primitive sons kill their fathers for possession of the mother. The urge, as described, is not only blindly animal but beyond the depths to which the higher mammals will usually go.

By the same token we see the daughter from the moment of birth driven impulsively toward her father, secretly wishing his devotion in all ways. From this primordial drama Freud finds the great unconscious mechanism developing; coming from conflicts with a world that will not let these primitive

desires have their way; coming from the pressure of other unconscious egos battling for their domination and expression, coming from conflict within the individual as social taboos are taken over and accepted by the conscious levels of thought. Thus is the individual torn asunder by this Armageddon of his love-desire, wishing in secret to be the centre of all attention, and striving to hide his hidden urge under the pressure of everyday adaptation.

As this conflict grows these strange impulses motivate behaviour; sadism, by which we seek to inflict pain on others as a sexual release for ourselves; masochism, by which we crave to be hurt as a substitute or an intensifier of sexual fulfilment; narcissism, from which we develop a love of our own bodies to compensate for the incompleteness of other people's evaluation; exhibitionism, in which we delight to show our bodies, as a substitute for sex pleasure. So runs the cosmic tragedy of sexual unconsciousness. Breaking up into many variations it plays a part in countless forms of expression, and is liberated through dreams, shaping the conduct of life.

That there is deep truth in this picture no thoughtful student can deny, for on this foundation we find an answer to countless forms of behaviour; the mother bond, that holds a child by a psychic cord to the maternal will and influence; the father domination, that builds fear and indolence in the young, as well as countless variations of thought and feeling which are taken up in later chapters.

But that this is a true picture of man's inner nature as he was born to be, and an equally true portrayal of all individuals, rather than applicable to the hypersexual, is inconceivable. From the point of view of developmental psychology which traces the unfoldment of the mind through man's evolutionary history, it is impossible. In this, the second approach, we see great barbaric impulses surging through the breast of the individual. Self-assertion comes as a dynamic instinct from his urge for identity and his impulse to expand his growing power. Instincts of curiosity, repulsion and of flight often mingle with his social impulse of gregariousness, and all these press within him along with his sexuality and parentalism. Emotions of anger and fear, of elation and of tenderness, of wonder and awe, form a foundation, as it were, on which secondary tendencies and ruling sentiments, like love and hate, are built, affections for all sorts and conditions of life.

These vast dynamic drivings played their part in the experience of primitive man, as the picture of cave days has come down to us. They play their almost equally barbaric part in our own inner desires and impulses, as we learn when we come to understand ourselves. They give a strange vista of our world of nether consciousness, one that does not contradict some aspects of the Freudian approach but rather broadens and clarifies it. On it we can understand every one, not merely those with sex neurasthenia.

In his original and stimulating book, "The Language and Thought of the Child," Jean Piaget has interpreted a series of studies in child thought carried on at the Institut Rousseau. Heretofore, applying adult standards and patterns, psychologists have found the ideas and reasoning of children confusing and chaotic. They regarded the child's mind as differing in quantity and in the development of ideas but have not realized the differing quality of thought. M. Piaget finds that the child moves between two realms of thought. One is undirected and subjective, centring around his own desires, whims, activities. This "autistic thought is subconscious, pursuing problems that are not present in consciousness; is not adapted to reality, but creates for itself a dream world of imagination; it tends not to establish truths but to satisfy desires and it remains strictly individual and incommunicable as such by means of language. It works chiefly by images, and to express itself has recourse to indirect methods, evoking by means of symbols and myths the feeling by which it is led."

This lower plane of thought dominates the first years of a child's life. Gradually, as social environment presses more and more upon him, the directed and objective plane is built up. This second plane, which is one of reality, is controlled by experience and logical ideas which can be expressed in language.

The nether level of an adult's mind is like the autistic plane of the child's thought, desireful and symbolic. Centred around mental images and coloured by instinctive and emotional tendencies, this mental life is closely connected with the functional and nervous processes of the physical body, a level of consciousness where flesh and spirit meet. It is as if our minds were pictures of the whole majesty of the physical organism. For example, we have spoken much of self-expansion as the centre of unconscious impulse.

In its simplicity the principle of self-expansion is completely

defined by the motive energy of the single living cell. The urge is for food that it may live and grow. Let us say this is its first great reflex and it is interesting to note that if we accept physical hunger as man's basic reflex, the findings of psychology are in accord with those of biology. For certainly the central impulse of the single cell is for nourishment. It reaches out for food as a means of fulfilling its primary urge for growth and expansion.

We must recognize that the true human cell is the reproductive cell, which is divided into its chromosomes or compartments. All other cells of the body are specialized offshoots of the reproductive cell. The reproductive cell is the only one capable of taking part in the production of a whole human being.

Given its capacity to grow into maturity by means of seeking food, the reproductive cell has a third impulse, the desire to merge with another cell, the impulse of the male cell to seek and find the female cell. Once this merging process has occurred, a fourth step takes place in the life of the two unified cells. They begin to reproduce, to multiply. This multiplication process breaks up into specialization, great groups of cells forming the different parts of the body. In this almost mystical and yet simple process we have the first four stages of the unconscious motive of your own personal impulse and of your child's urging spirit.

First comes the urge for growth or self-expansion, realized by the second urge, the initiative of hunger. Then comes the love impulse, which we know in physical form as sex. And finally the tendency to multiply through variation and specialization, the tendency to break up the self-expansion tendencies into varying forms suited to differing activities. Here we have a primary picture of what is called the human unconscious. There is an important point here because of the marked difference of opinion among psychologists on this issue, some following the biological trend and others, like the extreme psychoanalysts, contending that the drive for sex is the dynamic of human life.

If we follow the steps of biology we see that growth and self-expansion, rather than sex, is the basic impulse. Second, we see that all forms of hunger are the means by which self-expansion is accomplished. We recognize that it is the personal growth and hunger drive that manifest themselves in the third stage: sex hunger. When this is accomplished sex

takes its place as a secondary factor and self-expansion again becomes directly dominant through the reproduction process of growth. Thus the phenomena of creation give us approach to the structure of our nether consciousness.

We should recognize that reproduction does not mean the producing of another individual merely. It is a far deeper principle than this. The cytula, or fertilized seed, as it multiplies is not producing another individual. It is producing from itself: additions to itself, multiplications of itself suited to the special uses which form the human body. Thus in man's nature we find the self-expression of the cell principle in the constant expansion of the growing forces into all the varying manifestations of human life.

There is confusion regarding this process because people have come to think of reproduction as an act of the parents, instead of an act within the mother of the two cells which have united. The parents have nothing to do with this process. It is not a personal but a natural or somatic activity. The transition going on during gestation is not directed by the mind or emotions of the mother. The cytula is given food to satisfy its hunger craving, and warmth that incubation may make possible the reproduction process. Security is assured that growth may continue without interruption. These three, food, warmth and security, are essential human needs. With self-expansion, hunger, sex-love and opportunity for experience, they are above all else the things man seeks through his unconscious impulses.

Primitive man would have been completely satisfied had it been possible for the individual to realize his basic drives in their entirety without interference. But this is a world of many egos, not only human but animal. It is full of dangers, not only from living things but from the organization of the structure of nature. Hence the primitive impulses for food, warmth and security could not be satisfied without the development of the power to think. Reason became the means by which man achieved his satisfactions.

In the developed individual the great unconscious impulses for food, warmth, security, sex and experience, through which the growing principle of self-expansion takes place, are protected and guided by this directive consciousness or thinking power, and accomplished in fulness only by the act of deliberate choice. From this we see that thinking power came into being because of danger. It was an outgrowth of the

threat to security, of the difficulty of achieving warmth and comfort, of the struggle to satisfy hunger and sex in a world peopled with many urging forces. It developed because life could not thrive in any complex or active form and escape the drama of storms, water, cliffs, darkness, and other challenges to individual experience.

The child of primitive man looked about him and was attracted by the phenomena of the natural world. Its stimuli came to him through his five senses. Form and line, light and shade, colour, motion, and myriad other aspects of the world played upon his eyes and produced reactions in his nervous system. This highly attenuated nervous structure telegraphed its reflexes to his brain. The brain processes were quickened. The stimuli impelled response.

As he looked about he saw this thing and then that coming to pass, he perceived this object and then that before him. He heard sounds, he smelled odours, he began to taste his mother's milk. His little hands reached out and touched the rocks and sticks about him. He felt his mother's flesh. The resultant sensation produced the first awareness in his mind. Interest quickened him to attention and he began to drink in the mystery of life through a wider and wider range of sensations.

Inevitably these sensations stimulated him to alertness. He enjoyed the milk which he tasted and became keen to find it when he was hungry. He liked the rocks and sticks that he touched and began to focus his attention upon them. He moved them about and found that he could do things with them. Unconsciously he discovered that the more attention he paid to them the more his alertness taught him facts about them, and thus observation developed.

Upon this simple observation depended the whole life of the earlier days of man's experience upon earth. The deeper his power of observation the greater his safety. The greater his alertness the more he learned from sense awareness.

He needed the keenest sight, the quickest hearing, the most dexterous motion of his hands to survive. His sense of smell told him of approaching danger. By it he learned of the presence of animals. His eyes co-operated with his smell, his ears guided him, his hands empowered him to safety, his sense of taste helped him to satiate his hunger.

Slowly he developed more and more sensory power, a greater capacity for attention, a surer alertness, a clearer

observation. And with these increased powers his hunger forces expanded. They began to include his hunger for comfort. The soft pressure of his mother's arms had taught him to enjoy their caress. He made a bed to lie on and built a pillow that should be as satisfying to his head as was his mother's breast. He began to experiment with food, to observe ways of shelter that might compensate him for the protection the maternal arms had insured.

As his deliberate powers developed and hunger stimulated him his increased attention reached out and became more precise. He began to think a little, and discovered that this made alertness and observation more adequate. Thus came the power of perception, the capacity to compare one value with another. He discovered that hard rocks were not as satisfactory as soft leaves and furs. He found the open jungle was not as safe as the cave. He perceived differences in foods: some satisfied him, while others disagreed with his stomach. He began to select, and from this capacity the power of choice came into being.

After this he looked out upon the world with a new attitude. To satisfy the hunger drive, to make himself more contented, he began to decide upon this course of action and then that. He selected what he liked. He classified in a measure the world about him and chose from it what he perceived would bring the most contentment to his being.

And here a new capacity developed. He began to associate one fact with another. He balanced one class of objects against another, and called upon past experience to guide him in a present difficulty. Thus through use of his power of association, memory came into being. It was no longer necessary for him merely to observe: attention was fortified by past attentions, alertness by past alertness. His perception became keener, his present selections were made with the knowledge of the past in view.

Out of this process of thinking he began to form ideas as to the nature of the world about him. He made decisions built upon the mental images which memory lifted to the surface of his mind. Perception changed, he saw the present and each object and experience within it with a more mature vision.

With the coming of ideas another great advance developed. Instead of a merely objective life he became aware that processes were going on within him. He was conscious

of thinking. He felt himself motivated by a great undercurrent in which he had assembled his understandings of past reactions. He found that the speech and actions of other men were playing a part in his experience. He was able to assimilate their ideas, able to make mental images of their activities, and to send his mind out as if the same things had happened to him. He discovered that from this act of consciousness he gained wisdom, suggesting what to do should those events ever come into his own life. In this way he developed the power of forethought and for the first time became a deliberative personality.

Strengthened by this changed attitude, he learned that the animals about him were not as capable as he, and with a new confidence he began to experiment in ways by which the hunger forces in his nature might be more fully satisfied. He invented weapons, creating ways by which a greater contentment might be achieved. Using his memory and merging it with the ideas which he gained from other men, he developed the power of imagination, and from that day on his courses of action were more determined by the mental images which he subjectively pondered than by the direct response of sensation which heretofore had ruled his instinctive behaviour.

There was probably no change in the life of man that brought such a contrast as the coming of imagination, for from the moment he was able to think with subjective images the whole of his life was transformed. He built up the capacity to send a series of pictures through his mind and to determine his course of action according to the nature of these images. Thus he acquired what we call the stream of consciousness. His will was no longer entirely connected with sensory processes. His purposes were separated from those of mere impression, and thus he made the great division between conscious and unconscious action.

From that moment the two great streams went on developing and habit empowered them both. He did not have to deliberate in order to think, he did not have to determine how he chewed his food, he did not have to send the saliva into his mouth or to direct the digestive process. Elimination went on, his heart beat, his nervous system became more and more refined. The hunger forces merged rapidly with this automatic level of his life. Instincts and emotions, motives and impulses, surged within him.

With but a partial understanding he tried to keep these two processes connected, he shaped his images of conscious thought to the needs of his unconscious life, and ever since that day the connecting link between his consciousness and his unconscious forces has consisted in his image-making capacity.

We know to-day that a man cannot voluntarily lift his arm unless he is able to make the mental image in his mind which is involuntarily telegraphed to his nervous system. We know that when a great violinist plays with marvellous dexterity his proficiency does not lie in the primitive reactions of his hands, but that these motor-sensory reactions are merged with the image-making processes of his consciousness. His directive power lies in the infinite subtlety and skill in image-making which control and direct the capacities of his bodily structure.

From this development of conscious skill in primitive man discrimination and judgment came into being. He began to discover that he could decide between one mental image and another, he could classify and select his mental images and connect them with courses of action. Thus his power to deliberate was greatly strengthened. He discriminated between one fact and another, between one course of action and another. He judged what he should do, and in large measure obeyed his judgment rather than the rule of sensory response.

By this act of judgment he was further separated from the animal kingdom, and came to his power to calculate and reason. By calculation he discovered that he could trace cause and effect and thus be surer of his course of action. He watched a stag making his way through the woods and anticipated that the animal would go for water, judging with mental images of past experience which memory brought readily to consciousness.

Out of such calculations he began to consider how he could more easily satisfy the hunger forces in the depths of his being. He decided what his life should be like, where he should live, what sort of mate appealed to him, what he should do with his children. Thus came the first steps in civilization.

With reason developed man inevitably merged the processes of calculation, judgment and reason with his mental images and those groups of images which constituted his

ideas of life. Thus came his intellectual power and that capacity to adapt to experience which we call intelligence. From this moment he could determine in large measure what habits he would follow, and was ruler for the first time in his life over many of the motor co-ordinations of his body.

We know to-day that this development of thinking power manifest in the life of man is repeated in the development of a child. From the moment of birth until the day of his death man is, or rather should be, carrying on this process of human unfoldment, by which alone real maturity is achieved. That the process is stopped by our conventional misunderstanding of life, by the mass of ignorance, by dogmatic customs and patterns of behaviour, is a sad fact indeed.

For it was inevitable that as men developed they did not avoid selfishness. They were only partially in command of the hunger forces of their natures. They did not understand the surging impulsive life in their depths, and thus in ignorance they sought to control these forces within them rather than to direct them into harmony with their deliberative processes. They discovered many times that the hunger impulses drove them into conflict with deliberate purposes, they found that many of their instincts and emotions interfered with a wise course of action, and they did not know what to do with these tendencies. They could not identify the adverse forces or grasp the part each played in the drama of experience. They knew only that many times the impulses were unruly and interfered with self-command. Even more significantly, the strange unconscious forces leaped into action and brought the individual into conflict with his fellows. Anger flashed, jealousy possessed him, vengefulness precipitated conflict. Hunger drove him to steal, the sex forces impelled him to passionism and ravage. Thus from his blind, ignorant emotionalism terrible reactions came upon his life.

Inevitably, primitive man in dumb despair at ever understanding himself or those about him, sought to punish and inhibit the impulsive forces in his children, just as the mother wolf snarls and boxes the ears of her young when they crawl about the cave or get in the way. The little child was beaten by the cave father and sent into banishment by the cave mother whenever his impulsive ego came into conflict with the activities of primitive life. Thus children have grown up since time was with inhibitory, repressive experiences re-

acting upon the unconscious forces of their natures. Impulsive ego has pressed upon impulsive ego, each blindly seeking to fill out the great drives of self-expansion, of hunger, and comfort-warmth, of security, of sex, and experience, each individual demanding all he could get out of life. Parents interfered with children and children with parents. Children conflicted and bullied and teased and forced each other out of the way.

Inevitably, the normal reflexes within the depths of man became conditioned by this primitive and brutal experience, and instincts and emotions became perverted or congested. The great motives struggled blindly, impulsing the human being with urgings he knew not how to control. He had not yet learned sufficiently well how to deliberate, to reason out a course of action, to understand himself, and to judge others about him. His thinking power was capable only of understanding the more material facts of life. He had knowledge of rocks, trees, animals and the physical activities of men. But all that belongs to the subjective world of thought and feeling, all that was unseen because it lay in the minds and intentions of others,—the purposes, motives, ideas and beliefs of other men's minds, their wants and wishes—these things primitive man could not grasp. These were part of the subjective force of life, and man understood objectivity only, and that in small measure. Thus the forces of human nature were exposed to the full power of ignorance and selfishness and involved in a multitude of outer conflicts, *the battle of the ego with the world.*

We do not need to go back into primitive times to picture this warfare. It has always existed and is prevalent everywhere to-day. We are still in the grip of ignorance and selfishness, understanding little of ourselves. We are still motivated by great forces within us driving us into the pressure created by other egos battling about us. In primitive times, the egos of the parents bore continually upon the children, softened a little by parental love. In those days fathers were dominating and arrogant, mothers possessive and jealous, brothers and sisters fought for recognition and position, and playmates were driven by their personal greeds. We see the same drama to-day, and the same results upon the unconscious forces of the human spirit.

We have progressed a little from the brutal pressure of cave life. We have discarded in some measure many of the

products of ignorant selfishness. Children are no longer sold into slavery. Daughters are no longer traded for gold and forced to become prostitutes. Feudalism has been discarded. The industrialism of the Victorian era is breaking up, and even possessive parentalism is changing its form.

Yet we still have the great outer conflict. The child is born destined to grow up with a feeling that the world is a place in which he must struggle for existence against the egotism of those about him. Life is still so filled with negative conditions that the emotion of fear is stimulated almost from the moment of birth. The child passes through repeated experiences tending to bring his anger to the surface. Through his early years he is forced to an abnormal self-abasement. His instinct for self-assertion comes into conflict with his parents, with his brothers and sisters, with his playmates. He resorts to the instinct of pugnacity to defend himself and experiences tendencies to repulsion and to flight. He passes under the lash of vengeful emotion and is gripped by jealousy. He experiences the repeated blight of blame and is driven into himself by a resultant shamefulness. He looks about him with the feelings of envy and draws away from the world into the same sort of self-pity which must have gripped his most primitive ancestors.

Thus while we have made progress through the centuries, invented radios and airplanes, flung great railroads across the earth, and spanned the rivers, we have never heretofore sufficiently understood the inner nature of man to prevent the great conflict of his ego with other egos. We have never known how to train our children from infancy to understand themselves, and with directive consciousness so to develop their natures that adaptation, co-operation and peace with those about them would be possible. The resulting struggle has made men experience terrific reactions from the act of living. These begin from earliest days and their effects are more marked in the sensitive period of the growing years. The outer conflicts bring shocks and wounds, the despairs of duration, the morbidness of neglect, and the starvation inevitable when none understand the hidden needs. As a result an inner conflict is set up in human nature which corresponds almost exactly with that in the outer world.

Every experience which the individual fails to meet successfully creates rebellion and chaos within the unconscious depths. Each bitter punishment and bruise from the pres-

sure of other egos leaves its mark upon the inner nature. His brooding emotionalism and turbulent instincts seeking for their release throw him into such confusion that he is unable to use the full power of his natural force in competition with his fellows. For the inner conflict comes not only between his instincts, emotions and desires reacting upon each other, but between unconscious dynamic and the thinking power of consciousness.

In two great conflicts, then, that with the world outside and that within the self, lie the causes of man's troubles, sorrows and despairs, his difficulty in meeting the experience of his days. And the answer, as psychologists see it, is also twofold. First comes a suiting of environment to the needs of the individual, an inverse process from that of former endeavours. This is the only foundation that will prevent inner destruction, starvation, conflict in plants, animals or man. The second is that once a proper environment is found the human being must pass through the cure of past ill effects and acquire a morality built upon adaptation and obedience to the laws of life.

For man, there is but one solution. Because of, and only because of, his power of choice with its attendant knowledge of consequences and the sense of responsibility, it becomes essential that he achieve self-expansion in the right sphere of opportunity. Directed by the deliberation process and by its given capacity to adapt to an unfolding evolution, the individual may meet life intelligently.

The whole question of unconscious impulse is one of the least understood aspects of the newer psychology. We are obviously self-aware when we are using the intelligent forces of the mind. In other words, when we are attentive, when we are observing, when we are calculating, when we are reasoning, and when we are debating definite ideas and carrying on a thoroughly conscious process. On the other hand, when we are following instinctive trends or are possessed by the drive of emotion, when we are motivated by impulses and driven by deeply buried desires, we are either only partly conscious of how we feel and what we think, or not really conscious at all. Many an individual, possessed by the emotion of fear, loses complete control of himself and is under the grip of a power that may be so strong that it seems almost to emanate from some force outside himself. The same is true of the instinct of flight, and may be the case

where the instinct for repulsion and the emotion of anger have become liberated and are for the time being in control of thought and action.

Thus, what we may call the foundation qualities of human character—instinct, emotion and motive—are largely of an unconscious nature, and only at times do these qualities cross the border line of consciousness. They are never at any time fully conscious forces, whose measure may be definitely known. A moment's comparison of the capacity to calculate and the capacity to feel will make this distinction.

There is one more important aspect of this discussion, namely: The child is born as an unconscious being. Upon the first day of birth he has almost no self-awareness, and only a very limited consciousness of life. He is a little reflexive, sensory, instinctive, emotional, impulsive creature, who obeys the rule of these primary forces of his being. No one teaches him how to nurse; the nursing instinct performs that service for him. He cuddles responsively in his mother's arms. The tender emotion is active, it possesses him, it guides his life, it does not have to be consciously developed. Indeed, it is safe to say that as he grows day by day his life is a revelation of the particular gamut of the primary forces that compose the unconscious depths of the race.

Interesting light is thrown upon this level of life by remembering that a child corresponds in many ways in his period of development to the evolution of humanity. His response is not unlike the responses of jungle men. As he evolves he passes through the same drama of thought and feeling. This is not only true of his unconscious forces but of the forces of awareness as well. He looks about him and sees a red ball; he does not at first differentiate it from any other ball or any other colour, he is only aware of a spot of brilliance. He looks toward the light from the window and probably differentiates it from darkness, but his measures are simple and crude. He lives, as Dr. Paiget has said, in a dreamy state of semi-consciousness.

But to some psychologists the mental development of a child is seen as the act of becoming more and more conscious. This is a useful differentiation, but it has also its sadder aspects, for in modern life the process of maturing is too often, one might say, passing out of the lower levels of consciousness into higher levels and at the same time losing those qualities of mind which belong to the primitive state. This is not as

it should be. Development ought not to be a passage from the unconscious to the conscious levels of thought, but rather an evolution which keeps all of the instinctive and primitive depths within the possession of the human being as he gains intellectual power.

There is probably no parent who has not marvelled at the play of a child's imagination, and who has not wondered at many of his instinctive and emotional capacities. Indeed, a child of four or five often exhibits mental powers infinitely more interesting and more valuable than are evident in the rather commonplace thought processes of his adult period. The writer would like to print the caution in letters of fire, that parents should strive to protect all of this undercurrent of consciousness. Do not educate your child out of his instincts. Do not inhibit and repress his emotions. Do not destroy his imagination and his original way of responding to life, in your endeavour to standardize him and make him familiar with the petty little sum of human knowledge which belongs to the everyday world. The average adult is one-tenth of a man—with one-tenth of his intelligence available. Help your children to become whole-minded men, not thoughtless followers of stereotypes.

There is a great secret in the relation between these unconscious forces and the individual's capacity for consciousness. We have come to think of ignorance as lack of knowledge, but this is only a superficial picture. Ignorance is not merely the result of deficiency in the power of thought, it is primarily the result of conflict between the instinctive and emotional forces of man's nature and his capacity for choice. It is the result of a deficiency in the power to learn which follows when the blind hunger of man's nature sweeps him into such chaotic action that he loses his power to think. Ignorance rightly understood is a term which reveals man as an animal motivated by wonderful but undirected desire, so strongly impelled that he is unwilling to use the mind with which nature has endowed him. This blind unconscious drive we call selfishness. When unconscious selfishness obscures reason, ignorance is inevitable. The answer does not lie in unselfishness, for this too commonly means a blocking or congestion of the unconscious forces. Man finds his salvation only through intelligent reason, by which he merges the impulses in the depths of his being with the wisdom which his deliberative powers make possible. True unselfishness,

therefore, requires the passing of ignorance, the gaining of self-directive consciousness.

The greatest purpose of child training should be harmony between the power of choice and the unconscious impulses, that the child may become a mature and independent creature, capable of adapting himself to life. When conflict develops between his unconscious forces and those of his directive consciousness, his capacities are compromised. He then must struggle to adapt to the natural world or to co-operate successfully with his fellows. In consequence, he experiences the battle of his ego against all the unruly egos about him.

CHAPTER XXI

UNCONSCIOUS HABIT FORMATIONS

THE soul of the new attitude in handling youth consists in a constant recognition of the phenomena of unconscious conduct, defence mechanisms and habits of resistance which wrong influences in the past may have produced, together with a deep realization of the sensitivity of the emotional nature to every sort of constructive influence.

Some time ago I visited the camp of a certain scout-master, named, let us say, Matthews, a man peculiarly successful with boys. He is not a profound scholar, but perhaps more deeply alive to the new point of view than any man I know. He is a very human sort of man, free from that adult egotism which boys spot in men upon the instant and as heartily dislike, free also from the condescension to the boy which is an insult to youth. Greeting me cordially, he ushered me into one section of his tent office and retired to finish his conference with another man, a tutor who had just delivered a lad for the summer term. The man's strident voice came through the canvas, edged by his autocratic disposition.

"You'll find Marley a difficult nature, sir, an incomprehensible one, I should say. He is impudent, independent and rebellious. He has had altogether too much liberty. He smokes already, gets his lessons when and as he chooses, but has no interest in them whatsoever. His brain is good, but he refuses to use it. I have failed to find anything but girls, dancing, his father's motor car and dogs, that he likes."

"Ah, he is quite a hopeful case then," came the scout-master's mellow voice.

"Hopeful! I should say the young scamp was virtually impossible." One could sense the expression of the tutor's lips as the words pressed through them.

"But you said he likes dogs?"

"Yes, certainly, but—"

"Then all he needs is a chance. I will do my best to give it to him."

With one sweep the scout-master had reached into the

boy's mind and heart. He had not yet seen him, he did not need to see him. He did not know the particular lad, but he felt sure of him from knowing boys in general. If he loved dogs there was a great broad path into his unconscious responses ready and open. It was almost as if the man had reached out with his friendly khaki-clad arms and said, "Come on, old chap, I'm not an adult censor of your ways. We'll see life hereafter together and see it 'square,' learning to play it hard but decently." Such a man is like a Pied Piper of Hamelin. Where he goes, boys follow. What he says they listen to, what he aspires toward becomes an immense impulse in their upward climbing. Not even in the most difficult cases is this man a censor of youth, not in the most unseemly boy's actions—and he is faced with them—is a spirit of shame for them stirred in his heart. Why should he, a mere man, judge and condemn youth, he asks? That, in his belief, is the privilege of God alone. He is too humble, too aware of his own hardly-understood impulses. It is his to help youth out, and on and up. "To shame a human being is a crime," he once said, "for it destroys him, drives him back and never helps him forward. It is the method of those who do not love him enough to understand him."

In a day or so I met Marley. He was tearing through the woods with a dog at his heels, a collie, imported the night before to be his tent companion. His face bore the look of a long-pent soul, suddenly set free, mad in the strange joy of living and in the sense of "having a dog." I suddenly found myself praying that the lad could live till manhood with this blessed scout-master, whose eyes could see into a boy's heart and whose compassion so tenderly inspired him to grow straight and true. I knew as I saw that ardent face, revealing a willing nature no longer driven back upon itself, the good in him would but slowly gain ascendancy, but gain it it would in the end. For a boy is very like a river at flood time. Press him back and he swamps the whole countryside. Dig him a sluice canal, widen his good outlets and the flow will not only drain off the surplus energy, avoiding danger, but construct the whole system into a useful instrument safe in future rains. A dog was this boy's vent, and his nature once running along the line of an honest, sincere love would pull the whole boy with it towards goodness and truth.

And had it not been a dog it would have been something else. Never damming the tide, never assuming the lofty posi-

tion of the critic, Matthews would have searched and studied for loves and instincts that were of fine and real quality in Marley, and having found them and made a path through which they might flow; he would only need to watch and encourage, speaking as an equal in the problem of living life "hard and decently." The ways are myriad, the principle single but absolute. See into a human being's heart and search as you never searched before for his good, true, active loves and give them ways to draw all the individual after them. All of him will go that way in time, if only the canal is made big, wide and deep enough for his nature to flow in. Blame him, shame him, and you may be sure he is lost.

It happened at the end of the summer that I visited again at the camp. I did not see Marley, but I heard about him, heard of his constant, almost wonderful, unfoldment and his discipline record. At the time he was on a hiking trip with a scout-lieutenant and a party of other lads. I heard also the story of the experience that two years before had so started him in trouble as to account for all that the tutor had said of him.

There was no doubt, it seemed, of his love for dogs. He had at that time befriended a stray puppy of an uncertain yellow variety, the kind that always has tin cans tied to his tail in the funny scripts. So he kept the dog in the backyard of a neighbouring carpenter, who was friendly. He used all his spending money to buy the necessary meat for his pet. He was quite aware that his father hated dogs and would not let him have them. All went well for a time, for Marley was a boy of parts, a good manager of his own affairs. Unfortunately, in one of his long rambles he crossed the field of a certain truck gardener of questionable reputation. The man kept a lumbering animal, half mastiff, half hound, whose disposition for irritability was said to excel his master's. The dog saw Marley, also the puppy, and immediately closed in the distance between them. The boy was doing nothing wrong, merely passing over a pasture, but involuntarily he ran and the puppy ran also. The lumbering mastiff ignored Marley entirely, but he descended without mercy on the puppy. Catching the little fellow by the neck, he was for finishing him then and there. Marley stopped, his eyes blazed, his sense of fair play outraged. The big bully touching a mere puppy!!! He caught up a cobblestone and rushing into the fray, flung it straight at the head of the larger

dog. The effect was instantaneous. With skull crushed in, the animal ran howling back to his barn, where stood his master watching the scene, while Marley with his little puppy made his way home so black with fury that he stumbled like a drunken lad.

The larger dog died that night and its owner came in sullen wrath to Marley's father. A neighbour who had witnessed the whole thing and was on the boy's side, also turned up to report it. But in the end the father paid fifty dollars for the mastiff and sent Marley to bed after a severe flogging. He had not been allowed a dog in the first place. He was trespassing on the man's field. He had killed the man's animal. His father saw those points clearly, and put them unmistakably but unsuccessfully before Marley. The boy remained unmoved and sullen. The matter blew over until a month or so after the crusty old truck gardener bought another dog. Then one night an unknown gang descended upon his place, and set his barn on fire. There was no trace left as to the culprits, save that the dog had also been stolen. That pointed suspicion to Marley, but Marley could not be shaken by his father or the angry threats of the gardener into any sort of admission, nor were they any more successful with any of his playfellows. He had a good alibi, too, he was in bed at that time of night.

Unfortunately, shortly afterward the rope ladder by which he had climbed from his room was discovered. Next, the dog was found in a sort of kennel under the barn of an especial chum. Finally, a knife belonging to a third lad was located near the burned barn, and the whole story came out.

As Marley was considered the gang's leader, his father paid for all the damages and all three boys were sent away in separate directions to various schools, called incorrigible by their parents. No one seemed to inquire into the boys' side of it. The parents were sure in advance the act was one of gang spirit, and of vindictive hatred for the old man. And certainly it not only looked that way, but Marley's exhibition of past temper seemed to prove it. Marley, embittered by the cold acceptance of his "evil ways," drew morbidly into himself. He offered no explanation, calmly stating he alone was guilty, that the others had only "helped a little," and "were led on," that was all. Not another word could be wrung from him until he told Matthews the whole story. Matthews had gathered all the outward facts from Marley's

parents, but only when he was sure of the boy's trust in him did he approach the lad, certain he would find a different situation from the one commonly believed. He was right.

It seemed that the truck gardener's second dog had not proved quite in accord with the man's sullen nature and rather too much of an independent character. So the man took to beating the dog when the animal disobeyed him. Marley had chanced by and seen it. He happened by again, for he passed the place on the way to school, and again saw the cruelty. And all his protective instinct, all his love and feeling for dogs was stirred. Like a match in a vat of gasoline, a flame burst in him and would not smother. Not mature enough to report the matter to the authorities and made bitterly doubtful of his father's understanding, he told of the matter to his playmates and incidentally communicated to them his flaming spirit. They determined to capture the dog as the only means of protecting the animal from maltreatment, and to take care of him and feed him under the barn of a friend until such time as they could find a good home for him somewhere.

All this was the perfectly normal reaction of a noble Roman, a high deed such as we praise in the annals of history. Patiently they prepared tools and a rope ladder, for they must descend from a shed roof to break into the barn where the dog slept. In the dead of night they assembled and forced an entrance. Marley went alone (a thing of courage certainly) into the smelly darkness, while the other two stood guard. The dog growled, of course, and might have attacked the boy, but he struck a match and held it before his face. The creature, whom he had fed on previous occasions, at once recognized him as a friend. All would then have gone well had not there come difficulties in unfastening the dog's chain. The boys had thought of everything but a flashlight. So Marley lit another match, undid the snap, and in his excitement forgot to notice where the light fell.

He crept from the place, the wiggling dog gripped by the collar licking his face. They had the dog safely hidden in his new retreat before they saw the flaming light in the sky and heard the alarm announcing the barn was ablaze. Thoroughly frightened, each crept home with his rope ladder, sworn to absolute secrecy.

"You see," Matthews ended, "I was sure that it was something like that, for Marley is really a splendid lad, not a

vindictive or a criminal type. He is the kind of boy any father should be proud of, one who would never cause any trouble if his parents would once make an effort to understand his motives. His actions were unwise surely, the products of primitive and rebellious habit influences on his blind youthful instincts and unguided by any comradely experience of parental maturity. But he was prompted throughout by an unselfish love, an urge to protect. He had exhibited a brilliant daring, a courage, if unbroken, of great use in this old world of ours. Never once had the parents looked through the boy's habit mannerisms to his emotional depths and really discerned his point of view. Instead, they were mere critics of his habit behaviour, censors who drove him away from them. Of course, from our newer point of view, they and they alone were responsible for all the trouble. You can't dam back a spirit like his, but you can guide it easily enough out of its negative habit formations."

The problem then is mainly one of understanding the masquerade of manners and appearances and of actually trying to see what goes on in the unconscious depths of a human being. We must stop, look and listen with no preconceived adult ideas and set rules. And the results create the amazement Marley's father would have had if he could have once been Marley for about fifteen minutes, if he could really have penetrated to his heart and seen life with the boy's reactions.

The story of Marley is, as Matthews said, no exception. Rather is it the rule. The boy acts from immature instincts. Without sympathetic guidance those instincts get him into trouble, and thus he forms protective habits over them. He makes his choice, but he is not mature in the power to deliberate. The motive behind is seldom what it seems to our older eyes.

The wonder of it all, however, lies in the resurgent vigour such a lad exhibits. Neither of his parents could corrupt him. He was successfully disobedient, persistently rebellious, continually seeking realities, ardently hating their adult vapidness and compromise. Could anything be more glorious, more significant of the unquenchable nature of the human spirit? There come times when one would like to cheer the courage and daring of the younger generation when it raises a riot like this. We are in such a period to-day; a time when youth has gained sufficient power and confidence to make parents begin to think at last. And that is no easy task.

Adult snobbery is doomed and this is something so unusual indeed as to be almost epochal. Parents have not been accustomed to think. Soon they will have to.

The pity of it is that not all children are strong enough to be so splendidly disobedient and to gain freedom early enough to defend themselves. Hence for every Marley, like a Don Quixote setting life to rights, there are scores of other children whose parents are too strong for them. Hence we shall have thousands of unhappy neurotic individuals everywhere about us in the next generation, and more of a militant younger generation trying not to succumb to the influences which corrupted its elders.

The situation is not new, but merely more apparent in the present. It is in fact as old as man himself. We have simply, by the aid of scientific research, come to an understanding of the difference between our true selves and the effects of parental and other environmental influences upon our unconscious emotions and instinctive depths. We see that millions of individuals have had chaos created in the undercurrent of their minds, even as it was being caused in the mind of Marley. We see that very few of us escaped some such travesty of development. Hence there is no one who to-day can exemplify what the unconscious would be like if it were normal, uncompromised, unconfused, and in harmony with thoughtful consciousness.

We are, indeed, even fronted with great difficulty in the way of a clear and simple presentation of the unconscious forces: because the terminology of most of the earlier forms of psychology is completely inadequate. The words do not convey a true picture of the individual. Nor is our common speech any more suitable. It was, for example, the primitive or barbaric unconscious which earlier writers portrayed in describing the motives, instincts and emotions in the nature of man. Most of our terms for human desire, feeling and volition are also of this type. But they did not know how to measure the difference between a primary and a secondary manifestation of the mind. They did not know, as we have explained, that the child does not normally exhibit any evidence of fear, but that this destructive emotion is developed in him by the bad influence of parents and other adults. Hence fear was described as a basic and fixed human attribute and not as protectiveness capable of becoming caution as well. In the same way anger is not basic. Wrath is basic and may

become ardour, courage, initiative, quite as easily unless the child's feelings have become corrupted by wrong training and environment.

In Diagram No. 12 we see two legs of the angle by which wrath may express itself. Young Marley's father had blocked his life, misunderstood him, driven him into negative forms of feeling. Hence his righteous wrath became a rebellious anger, a flaming, destructive emotion which has taken toll of many an individual. The child is not destined to express his wrath in an ugly and vicious manner. It is not commonly understood that anger is an emotional camouflage where self-doubt has been engendered so that clear courage is somewhat compromised. The man who senses that injustice has been done him, or one he loves, feels a righteous wrath deep within him urging him to correct the situation. If he has a calm mature confidence in his cause and himself anger is impossible. He strides into the situation with courageous alertness, a kind of fine psychic arrogance. But if at bottom he is uncertain of himself anger at once simulates a fierce brutality and under its intoxication he rushes headlong into the situation, but seldom wisely or efficiently. In Marley, before Matthews took hold of him, we see courage and anger as fluctuating forms of the boy's righteous wrath. He had not become mature enough to be self-confidently courageous and convinced of his position.

There is need of much elucidation of these basic emotions and their true relation because our popular (and even some of the academic) ideas are far from the truth as manifest in active life. No text-book definitions of anger are adequate enough to portray a true picture of young Marley's emotions.

We do not realize, for instance, that there is a real feeling of righteous wrath in courage, even if the act is only one of crossing a slippery log over a canyon. A kind of good anger comes up in the mind that anything so unimportant as a canyon, or the slipperiness of a log should block us. We will show what stuff a human being is made of. Inversely, cowardice is not an empty emotion. It is not a zero, an absence of courage. The coward's heart is full of a bitter wrath, an acid anger, mingled with torpor and tinged with hate. He is outwardly passive, but inwardly in a tragic conflict. Even more significant is the negative form of wrath, depression. It has been supposed that the bitterly blue and melancholy individual is in a merely ingrown and inactive condition. Far

from it. His inner self is boiling in a cauldron of feeling. His soul is torn with suppressed anger, because of his inability to escape his limitations and environment: he rages inside because life does not hand him ego-outlets on a silver platter. He curses at creation because the world was not made with all the trials and negativities removed.

The melancholic is not a mild person, nor is the manic depressive in a passive state. The influence of one such person whose unconscious nature is dominated by either condition can permeate a whole household, and even a neighbourhood. He wreaks a brooding wrath which closes like the vapours of a bog about a whole region.

If we turn to Diagram No. 14 we shall see that there are six outlets for every human motive, instinct and emotion. There is the primitive or barbaric form, like anger and fear; such as parents usually develop in their children. There is the educated and constructive form; such as courage and caution, which new principles in child training will one day develop as the true type of emotional outlet. There is the neurotic and abnormal form; such as depression and fixation, which comes from man-handling a child's sensitive unfolding nature. And there is the uneugenic, or subnormal form (where the hereditary forces are of a low order); such as cowardice and torpor. With these four primary manifestations we may include the purely evil or criminal manifestations, of which any motive, instinct and emotion is capable; such as revenge, which is a mixture of cowardice and anger. Likewise we see the conventional form which is half civilized, half neurotic: expressions like endurance which come between courageous initiative and the passive state of depressed wrath. These express the emotion in a secondary form.

It is probable that these six manifestations of any basic human impulse are by no means all the possibilities. They are merely the more important expressions. Indeed, we might see any primary quality as a sphere with the basic impulse at its centre. We could then conceive variations and modifications between the major angles, which give place for the unique forms and mixtures of human nature found in singular individuals. Even then such diagrams as these and such verbal presentations are utterly inadequate. For we shall never get human nature into a verbal statement or into any sort of diagram. Both are but suggestive of the interplaying qualities of the living spirit.

If the general purport of this explanation is evident, however, one significant point must be made clear, namely, that several marked types or conditions of unconscious expression are possible for the individual. Freud has given us a description of the unconscious forces when made neurotic; that is, when most or all of the basic human impulses are perverted and expressing themselves through angle C, Diagram 10. In their admirable studies of instinct and emotion men like Professors Thorndike and McDougall have presented some of the primary impulses in primitive form—angle B of Diagram XII. Studies of subnormality deal with the deficiencies of primary endowment, and hence the conduct which follows when impulses and mentality are of a low order—angle D, Diagram XII. As we have never so far had any ethical teaching built upon human needs, the normal, constructive and liberated form of emotion can only be stated hypothetically. As we read the teachings of the world's real moral leaders we find that the burden of their message was for men to transmute the barbaric unconscious (angle B) into the higher and finer outlets of constructive expression (angle A).

Once we have really understood the significance of these four major outlets of which each and every human impulse is capable, the two secondary outlets become readily known. Obviously the criminal release is a cross between the barbaric and the subnormal condition of any impulse. Revenge, for example, is felt only when, or because, we are stupid in handling wrathful feelings, for it profits no man anything. It is both moron-like and savage in nature, wrath mingled with egotized idiocy. Inversely, inhibition and conventionality are the restraint of emotion in obedience to a pattern of conduct which mingles neurosis and civilized recognition of the welfare of others. I may inhibit anger because I have been taught to do so, yet feel it choking me in my heart. I have then extrinsically accepted the conduct of calm courage, but never learned to release my wrath into this constructive initiative. One would then be in some measure neurotic, and in some degree able to adapt to oneself the needs of life; a veritable definition of the average conventionalized condition.

One of the greatest problems of modern psychology is to eliminate the resistance of the average individual toward the study of his early family influence; to recognize that his father or mother, or any of those in his early surroundings, may have

done something to injure his unconscious nature. It seems to him discourteous and ungrateful. Unconsciously he attributes a spirit of blame to the study of any such condition, unaware that science has not a vestige of this condemnatory attitude. Science is concerned only with the fact that because of the mass of ignorance in human life, the average parent of the passing generation was in many ways a destructive force in the life of the present adult.

If in walking along the street a man is hit in the head by a falling brick and knocked unconscious he would not feel himself beholden to state that he was not hit merely because the brick was loosened by the pounding of workmen inside the building who knew nothing of the flimsy structure of the masonry along the roof. The injury to his head is a fact which he would be forced to recognize, though he might have no spirit of blame for unwitting producers of the accident. This is the attitude of science toward the innumerable injuries which mid-Victorian parents brought to the younger generations of the last century. We do not blame the passing generation because it did not teach us, for example, how to release wrath into ardent courage instead of engendering anger, and then punishing us for it. We simply recognize that they did not teach us sublimation because they did not know how. Nevertheless, we paid for their ignorance in bitter consequences.

The battle of life often begins at birth, for too commonly a child's elders in their possessiveness will unconsciously exert all their force to break the pristine impulses of selfhood. From this comes the determination to keep the child "my baby" and to emphasize the attachment of the umbilical cord as if psychically it must never be severed. This parental attitude is a neurotic manifestation of archaic animal tendencies which the human being has in common with the crocodile. It is a direct expression of the lower brain, stampeding intelligence, and if it succeeds in its dominating influence the stimulation of the child's animal nature begins, and his saturnalian struggle has started on its way.

An impulse for independent consciousness is the very beginning of life in a child. He possesses a surging, anti-maternal instinct, a violent motion away from the cloying all-surrounding nurture which is but a continuance of the womb-life. His destiny, his intelligence, his usefulness as a human creature, depend first, last and always on the success

with which this spirit of independence is carried out. If maternal nurture triumphs over personal independence, the mind is reattached to the mother and loses its capacity to function in this world, forever yearning for the comfort and vicarious life of maternal protection. Here is the beginning of neurosis. Literally thousands of neurasthenics are merely seeking vicarious solace because of their inability to live, from the broken spirit of independence that owes its incipience to maternal smothering. If the umbilical cord remains spiritually uncut, the integrity of the human spirit is vitiated. There comes a retreat from life: indolence or insecurity grows up in the emotional depths. Normality is denied. When the parent is fearlessly unafraid of the child's independent experience we find far less compromise of the basic character. If the adult is nervous, unsuccessful, unhappy, fear-ridden, neurotic, we may be certain that a serious gamut of shocks and congestions caused the emotional disturbances and that they are directly due to the experiences of youth and the impressions exerted by parents and guardians. Half hours in the life of the average child, with restraints forever dinned into his ears, with negatives against walking, against touching, with fear of the dark trained into him, with cringing at thunder, at animals, at every conceivable phase of life, is sufficient to account for that undermining of the integrity of the human spirit which is so apparent in the world.

The tragedy of the sex nature, is however, even more bitter. Psychoanalysis has exploded the once popular superstition that children have no sex impulses before puberty. Keen observers have long known that the child of two or three years has much sex impulse. The instinct seldom becomes active before puberty, but its malhandling on the part of parents, the lack of clear, full explanations, and the beginning of clean mental hygiene produces tragic influences in later years. Extreme nurture and domination in particular cause unconscious fixation of the sex nature and repeatedly the later forms of phantasy are found to spring from a misunderstood eroticism of the pubertal or pre-pubertal period. The importance of the predominating erotic phantasy is repeatedly proved as it breaks out into the foreground of neurosis in later years. The prevalence of onanism in both boys and girls is directly traceable to misunderstanding on the part of parents. A common custom in the past when such

a condition was discovered was to control it by fear and threats of a consequent physical injury or possible insanity. The devastation which resulted from these utterly unfounded threats was ghastly. Normally these childish bad habits are gradually given up, until the self-turned impulses are entirely passed and the maturer phase appears. The roots of many a neurotic condition are found here. It is the first and primary cause of egocentricity, springing either from parental blame or a sense of shame, a self-shock at the possession of the habit.

Even more dangerous than the indifferent parent is the ever-watchful and fearful one, literally dwarfing the child by over-nurture. It is this type of parent who usually produces the onanistic child. The timid and the perfectionist parent literally turn the child in upon itself and produce an infantilism which may continue through the adult years.

To understand such parental influences we merely need to see the consequences which they created. Take the case of G. H. I., who was a lonely, quiet man with a pinched-up, peaked face and nervous gestures. He had a passionate love of nature, a real sense of beauty, a responsive and altruistic mind. But his sympathies were such that he never read sad books or went to the theatre. He could not bear to listen to music. These things brought tears to his eyes and made him moody for days. In his outward manner he was retiring and repressed; most people thought him reserved. He would sit for hours with a far-away look in his eyes. He had never married and had few friends of either sex. Deeply religious, he spent his Sundays walking in the woods, and would not return until long after midnight.

His earliest environment was apparently one without very disturbing influences. His father was a good man with broad sympathies and cultural interests. His mother was a gentle lady of the old school, whose emotions moved well up beyond the clouds. Many would have called her a saintly woman. As a little boy G. H. I. adored her, as one might worship a Raphael Madonna. The first eleven years of his life moved quietly enough and were uneventful, save that the little lad found his only friendship in books. After his eleventh year, at which time his father died, he endeavoured to become acquainted with his schoolmates, but with no great success.

It was not until his fourteenth year that troubles came. Then he was stirred by strange feelings, warm flushes passed over his body, his heart quickened, his mind was restless. Interests developed in all the life about him, and phantasies, dreams and troublesome desires gripped his mind. One autumn afternoon he revealed to his mother these strange emotions and desires. She was utterly shocked, terribly horrified. He felt her disapproval, her judgment, her condemnation. It was as if God had struck him with a thunderbolt. In an hour life was shattered, the world became dark, his eyes turned inward. He felt himself to be a devil. For weeks his sleep was troubled with nightmares. He saw a beautiful feminine angel pointing at him, with scorn upon her face as he grovelled in the mud.

The analysis of such a case is very simple: the normal adolescent period had been completely misunderstood by his mother. Her idyllic, dreamy spirituality could not grasp his simple boyish human feelings. His adoration of her made the event a major tragedy from which he never recovered. From that moment he moved in a personal hell, condemned, aloof, the victim of sex neurasthenia, which imprisoned him from the world. All his energies went in spiritual flagellation, he was an anchorite in the desert of desire. All he had needed was tenderness, compassion, understanding, humanness in the handling of a perfectly simple and ordinary experience. He could then have become a normal man.

CASE RECORD OF I. J. K.

Most people would have called this woman a bad character. She had probably lived intimately with twenty or thirty men during her twelve or fifteen years of adult life. Each experience had lasted a few months and each ended in flight. She had acted as if half of her were attracted to passional experience and the other half were trying to escape the consequences of her temptations.

She revealed her story quite simply and frankly to the investigator connected with a settlement clinic. She did not seem ashamed, but rather confused. She promised to change her ways, but invariably broke her promise and went off with another man. With all the carnality of her life she kept a winsome, gentle attractiveness, a magnetic sympathy. More-

over, she was always doing kindly little acts for some child, and her eyes would fill with tears at mention of suffering.

She was the daughter of good parents, and, as a little girl, had grown up in the starved and repressive atmosphere of a country parsonage. Her childhood days had been those of grey routine, regular duties, strict codes of conduct, and what we might call a religious materialism. There was no time for beauty, no touch of music, no poetry in living.

When she ran away in the woods as a girl of seven, merely to see the trees and feel the ferns and pick the flowers, her father took for granted that her intentions were evil. Talk of sin, of temptation, of wrong-doing was as common as bread upon the table. She was told that her heart was evil, her impulses bad.

If there is anything in the power of suggestion, this little girl was led to sinfulness by being repeatedly told that her soul was evil. She was driven to escape into delinquency, in order to keep from being psychically smothered. There is probably no more vicious influence in America than that of those who go about telling the world that it loves sin, wants to be bad, is continually tempted, and yearns to follow the devil. Mental images are built in the sensitive unconscious of the child who goes through such experience. The individual comes to dramatize himself as a delinquent personality, and once the forces of the ego have begun this negative identification, a perversion of the native impulses begins to exact its toll.

Such a case might be diagnosed as a condemnation complex. This woman was obeying the pattern of behaviour which her parents had built in her emotional depths. She was living out the picture which they had given her of herself. She was escaping out of the inferiority feelings which they had created, into the only self-expression which they revealed as possible for one so bad. Underneath this blanket of self-debasement was a nature which loved beauty, worshipped the trees, adored the sunlight and felt a tenderness toward every living creature. At heart this woman was a Peter Pan, a fairylike, loving, lilting personality.

Fortunately, through social service work she was ultimately freed of the blight upon her emotions. Let us hope she looks back to-day upon that dark period as only a saturnalia which human misunderstanding and censoriousness had created. Let

us hope that in the sunshine of normality she is finding the beauty and the love she deserved.

CASE RECORD OF K. L. M.

For fifteen years K. L. M. was drunk about thrice a week. He was twice arrested for bootlegging. Many times he had forged his father's name to checks. He sought the society of women of the streets. And yet his people were millionaires, he had been born in a home of apparent culture and refinement. Externally all the proprieties were obeyed, his father's conduct in public eyes was letter-perfect.

Before the boy was fifteen, however, he believed that business success was built upon financial chicanery. He knew that his father was really dishonest but too clever to be found out. He knew that his mother was unfaithful to the marriage relations, and that really she hated her husband, but adored her social position. From the age of three he had made his friends among the servants in the kitchen and the coachman and gardener out on the grounds, with them he felt natural. But for these spontaneous contacts he was always punished, until he had to sneak off in order to have any real kindness, sympathy and friendship in his life. He was gripped by a major inferiority complex.

By adolescence he had come to hate every form of life which his social position opened to him. He felt it all to be a hollow mockery. Education seemed only a dead and dry routine. His world had turned to ashes. The habit of drinking began by the time he was nine, he had found that the leftovers of his mother's cocktails brought solace to his brooding heart. He could lose himself for a while and forget the horror of existence. No wonder that he went out the only door that his early environment offered. No wonder that later on he sought friendship with women of the streets—they were at least tender and compassionate. No wonder that he took to forgery, when he believed that all the world was crooked.

If such a boy had been given means of self-expression he would have developed well. He needed contact with nature; a chance to go off with his dog, and friendship with boys and girls who spoke his own language. He wanted the realities, sympathy and tenderness from those who should have been his kin.

CASE RECORD OF H. I. J.

Irritable, irascible, contentious, the victim of inner conflict, H. I. J. swung like a pendulum between attraction and repulsion toward his fellow-men: toward intimacies, and then against human interests. He was a civil engineer who hated his work, and yet he flung himself into it with passion, trying to drown himself in activity. During the day he would toil like a Titan; in the evening he sat alone brooding.

His father had been a manufacturer, a hard, practical man with a superiority complex and the type of masculinity which leaves a trail of desolation in its wake. He was lord of his manor—ruler over his children, despot in the management of his wife.

And she—she was an idealistic, gentle, creative person, imaginative, spiritual, full of response to the delicacies of life. Her children adored her, but her own heart was in chaos. Her husband cut in between mother and children like a white-hot sword. Despot that he was, he was jealous of the affection which his children had for their mother. He was to be the centre of their interests and of hers. They were to be the sort of men and women whom he created. Each in turn was required to obey a scheme of life which he determined for them. From three years of age each was given a series of duties and made to work like slaves. The household ran with mechanical efficiency.

By the time he was ten, H. I. J. hated his father with all the ardour of his intense little soul. At fifteen he ran away from home and became water-boy at a western mine. Analysis of his mental state is not difficult: the flame of an ardent spirit, artistic, creative, sensitive, had been turned from its true end of literary accomplishment into the passionate anger of antagonism to his father. Every night he committed spiritual patricide. Every morning he rose with bitterness upon his lips. He felt his frustration. He recognized his psychic indolence. He knew of his vindictive attitude and his sense of persecution. But he believed these tendencies to be native, a part of himself. He did not understand that they were the result of vicious interference with his right to grow and to become the sort of man nature had made him to be.

Fortunately, this man in his thirties found psychological help: the irritable, irascible, unfriendly, bitter mental state

was lifted from his mind. In middle life he changed his vocation and became a success in the world of letters.

CASE RECORD OF L. M. N.

Four different psychologists examined this girl by means of the intelligence tests. All four considered her a moron. Outwardly she seemed to be uninterested in anything but food, clothing and shelter.

Examination of her early life, however, showed that as a child in kindergarten and primary school she had been a good pupil. She had learned to read by the age of four, and had been fond of sewing and embroidery. Her parents, however, did not believe in modern education, they wanted her to imitate Clarissa Harlowe and become a pre-Victorian. They did not want her to think for they feared she would be intellectual. They did not believe in colleges for women, and were antagonistic to feminism and all that it implies.

From her fifth year, therefore, the little girl was mentally starved, she was sent to the kind of school where daughters of the rich are "finished," and that is what happened. Instructions were given that she was to be made a lady. As a result, by the age of twenty this young woman's mind had become completely stultified, she was the victim of what is technically known as inanition; that is, the deprivation of natural mental food and stimulus. Thus she was not a moron, but a dormoron.

Proof of this lies in the fact that through psychological re-education this mind was reawakened, her normal centres of interest were discovered, exercises in thinking were prepared for her, and as a result of the quickening process she showed more than average intelligence.

CASE RECORD OF N. O. P.

Our concluding case is one of the most interesting that has ever come into the writer's experience. It was one of his own practice of a man we will call N. O. P. His experience in becoming freed of most of his neurosis and of finding his place in life has been so tremendous that he offered the data of his life, with the hope that it might be of some assistance to his fellow-man. He not only gave permission for the

material to be used, but has publicly told his story. It is a dramatic instance of insecurity.

N. O. P. is a brilliant and successful engineer, a chemist, a physicist, a manufacturer of equipment which requires an exact scientific knowledge. There are few men with finer minds, with more breadth of intelligence, with more adroitness of thought. Yet this man was so fear-ridden that he was unable for many years of his life to cross water, he never went over a bridge, and trembled at the thought of stepping into an elevator. He would not go above the second floor of any building. He would faint in a crowd and was panic-ridden if his motor car was blocked in traffic. He could not bear shut-in places, small rooms, and was equally stampeded in open spaces. He disliked wind and darkness.

His disturbance at meeting strangers made him talk in a high excited voice. He disliked to be away from home, and could not bear railroad trains. The stampede was so great that he carried a mirror in his pocket; for his reflection made him sure that he was still in existence. He was accustomed to stick pins into his leg because the physical pain helped him to bear the nervous pressure.

Yet all this time he was a success intellectually and financially, able to carry on his work in a highly competitive field with efficiency and despatch.

A study of this man's early life showed that he had been brought up by a father who ruled him with a rod of iron. The home life was as militaristic as the Prussian army. The right of choice was never permitted at home. N. O. P. was given a program and coerced into obedience to its rigid patterns.

The situation, moreover, was intensified by maternal fear; doctors were called for every minor physical difficulty. The little lad was not allowed to walk for about a year after he tried to toddle about. He heard repeatedly: "Don't let him fall! Don't let him do this! Don't let him do that! Don't! Don't! Don't!" He was not allowed to play with other boys, and in school days, when his companions went out to their athletics, he was required to sit with the girls in the sewing class. Every normal activity was blocked, and his life congested by destructive apprehension.

Inevitably, he was not prepared for the ordinary experiences which push themselves in upon every child. As a result, he suffered a series of shocks in his fifth, sixth, and

eight years, which were extreme enough to make him become unconscious. These shocks produced a high fever, and as a result his physical organism, nerves and glands were thrown out of order.

We have here the case of a man born with a normal nature which became obsessed by anxiety neurosis. A strong ego had become imprisoned with major inferiority feelings and a serious insecurity manifestation. Such a case is proof that it is possible for the mind to be split in two and the emotional depths imprisoned by turbid, conflicting, fear-ridden congestions, while the upper levels where intellectual thought is carried on may move without serious interference.

We may debate technically whether there is an unconscious mind or not, but certainly the condition in this man's consciousness was in utter contrast to the undercurrents of his feeling and thought.

His case also proves that intellectual development does not cure any one of his conditions until the new ideas are felt and believed. His experience shows that no individual can will himself against the states which have taken possession of the unconscious levels. He exemplifies the fact that a changed attitude in the deep personal centres of the mind, a freeing of the brooding emotionalism, is necessary before the individual is cured of his troublesome conditions.

Such a case illustrates in high relief the need for the new ethics. It drives home the point that most of our troubles date back to the pre-adolescent days. Nothing would have been wrong in this man's life if he could have had the right understanding and the right environment through his growing years. As it was, his unconscious depths were controlled by memory patterns of his earlier shocks and suffering, memory patterns played upon by life through the association mechanism.

One of the most common misunderstandings of the child's mind is the idea that the child easily forgets his past unhappinesses, the frights and shocks of his experience and the punishments that enter into his discipline. We know to-day that this is absolutely untrue. In psychological work the consultant brings to the surface a veritable saturnalia of brooding emotion wrapped around the earlier experiences of the individual's life. The writer has seen a man of seventy-two years of age weep as if his heart would break over an experience that happened when he was twelve years old. His

mother had promised to return on a certain Tuesday morning, and the little lad had gone down to meet the train. The mother did not arrive. He waited by the station all day without food and came home about nine o'clock that night with a breaking heart. He went down the next day and repeated the experience. No word had come to explain his mother's absence. Thursday morning she arrived, blithe and nonchalant. She found the little boy sitting on the piazza with his face in his hands. He was so absorbed and bitter that he did not hear her approach and she met him with blame upon her lips for his unresponsive morbidness. Why hadn't he run out to greet her, as she dismounted from the buggy? Why was he so unloving? She gave him a half-hearted kiss upon his forehead and hurried into the house to unpack her trunk. She had no time for such a sullen little lad as that. After a day or so he seemed to come out of his brooding, and his mother would certainly have said that he had forgotten the whole incident. The delay was never explained to him, but small as the incident was it played a great part in shaping his life. In marriage he never trusted his wife. He always expected every loving gesture on his part to be met with coldness and rebuff.

Were there space in such a volume as this the writer could tell a thousand stories of this kind, stories of little incidents, shocks and disappointments, frights from animals, terrors from the dark, bitterness from punishment which the child felt to be unjust, ingrown feelings from a sense of misunderstanding. He could tell of long periods in the child's life where a weight of daily troubles and disturbances had built their pressure in the depths of memory; of a little girl who lived only fifteen months with a severe Puritanical aunt, an aunt who believed that children should be seen and not heard, a period that was supposed to be forgotten but which shaped the later life.

The child never forgets. The individual buries deep in his memory every shock, every wound, every disappointment, every disturbance. He grips to his soul every punishment. He broods upon every misunderstanding, and after a while he buries this molten mass of emotion, buries it because of the pain it creates. He seems to forget it because he successfully puts it out of consciousness. But there it lies in the unconscious, playing its bitter part in the life of the later years. Moreover, the unconscious of an individual never

forgives. The writer has never seen an individual in his life who ever forgave any injury whatsoever. These are hard words, but built on absolute evidence. We do not forgive either as children or as adults. What do we do then when some shock or fright or misunderstanding has built deep wounds in memory? If what we have called forgiveness never comes to pass, what does happen when sorrows and broodings are lifted out of the mind and the individual is set free? We simply come to understand, and when we fully understand there is nothing to forgive. When we see all the problems that were involved in another individual's life, all the reasons for an event, all the facts of a situation, so that we really grasp those facts and have knowledge of the realities of an experience, the mind readjusts itself and the event passes out of mind.

Possibly what we need is a re-definition of the word *forgiveness*. What does the word really mean—*for-give*? What is it that we give to the other individual or to the situation which has hurt us? We give our compassionate and sympathetic understanding of the forces which made them do whatever they did. We give the belief of our deeper insight. Our thinking is *for* the purpose of *giving* the benefit of our deeper understanding to the individual.

Suppose, for example, we return to the case of the man of seventy-two. For sixty years he had not forgiven his mother, but through the analytic work he came to an understanding of his mother's nature. He reviewed the facts of that event, he saw her background and emotional processes. He saw that she had not intended to hurt him, but had merely misunderstood the situation. He saw that she had had no opportunity to know the brooding depths of his boyish love. He saw that her life at the time had been full of problems regarding a serious experience in her husband's life, and that she was trying desperately to be brave in the face of great sorrow. He gave her the compassion of his deeper understanding. He gave her the benefits of his real insight into the situation, and the sorrow was completely removed from his heart. This is the work which psychologists are constantly performing with adults.

Is there any reason why the parent cannot do the same sort of thing for the child? Is there any reason why the parent cannot sit down and help the child fully to understand any event, any experience, any shock, any fright, any punishment

in his life, so that the sorrow is disseminated then and forever? Is there any reason why the child's thinking cannot also be *for* the *giving* of himself to that full realization of the real facts of the situation? Certainly not—unless the parent is himself deficient in understanding of childhood experiences and deficient in compassion and love for the inner spirit of the little one.

What we need then is conviction of the fact that the child never forgets an experience; that his little soul is in tumult over some event. Determination to think that experience through with him until it is completely understood and all the brooding emotion is disseminated is the real and only freeing and forgiving process. This act alone, if practised by parents, would remove more than half of the sorrow and suffering from human life. It would go a long way toward destroying neurosis and toward permitting boys and girls to grow up into normal men and women.

Few people have had either understanding or compassion for the unconscious behaviour of man. Conduct has so long been a riddle that externalist criticisms of behaviour are a commonplace. Indeed, until we understood how the undercurrent of consciousness may control a man's conduct and that memory patterns may rule him against his will there was no scientific foundation for compassion. If I believe, as some still do, that I can hold you personally accountable for all you do, say and are, then are criticism and harsh judgment justified. I can ignore your inherited limitations as if you were entirely to blame for the character given you by your ancestors. I can shame you with compunction for the environment into which you were born, as if you could have chosen the slums or a prince's palace. I can hold you accountable for the effects of both these formative influences in your unconscious depths, calling your memory patterns your own fault. But if I understand the drama of your blood stream, the story of your character and the effects of life on your unconscious depths, seeing how childhood environment may shape the whole expression of maturity, how can I remain a mere censorious critic of you as an adult? Is it not even possible that when a man kills his wife, one of his parents, long dead, may be the true murderer? May not the later action be only the effect of causes which were created years before the homicide?

In the same way, is it not possible that at least half the

misdeeds for which children are punished are the outgrowth of parental wrong-doing? May not the child's sensitive unconscious depths have absorbed negative ideas and memory patterns made from destructive stimulation to the instincts and emotions? Is it not possible that anger, fear, jealousy, hate, deception, greed, envy, may have been developed and then imprisoned and made barbaric, or that the primitive unconscious forces have been misunderstood and hence wounded and congested so that neurotic impulses of inferiority and insecurity, or sexual habits like onanism, sadism, masochism, homosexuality and all the other ilk of perversions have been developed through ignorant guardianship?

Is the adult then responsible for pathways of expression which his parents and childhood associates helped to create? You and I speak English. It is a habit pathway our parents helped to develop. We identify ourselves as English-speaking people but we are not. We are merely people who use the habit forms of English which early environment allowed to develop. Any other habit forms might just as easily have developed and would be quite as fully identified with the personality if circumstances caused these forms to become fully established.

It is estimated that over eighty percent of American boys indulge in onanism, for example. Undoubtedly, in a majority of such cases it is because parents have been ignorant of the principles of sex hygiene and instead of establishing channels of sublimation have substituted the gentle art of parental authority, that hateful adult egotism which gives youth an inferiority complex and creates the defence mechanisms at the awkward age. Youth has outlets for expansion because it forces them, but not until it has passed through the morbid stage and begun to get out from under the domination of its parents. During this period masturbation is almost universal and cannot be cured unless the ways of parents are changed. The "father is always right" and "your mother knows best" overlordship always drives children to some perverted escape.

It should be emphasized that the unconscious depths of human nature soak up influence as a sponge absorbs water. Direction is given to the whole later behaviour by the childhood period. Quite often the great unconscious trends determined in this formative time surge about below the levels of everyday thought. It is fully as important to understand

that good actions are also involuntary and equally determined by the drama of early influence. Virtuous conduct is seldom if ever the result of a consciously willed decision formed without any relation to the early training of the person making the decision. If this were true, child training would be valueless and without effect. It is because formative years determine the whole unconscious response in later life and build the foundations of virtue that they are so important. Yet we hear moralists speak as if every good act were one of fearful battle with temptation.

At a religious conference of young people, shortly after Lindbergh's flight from New York to Paris, a minister was quoted as saying: "It took one hundred times more courage for Lindbergh to refuse a glass of champagne than it took for him to fly the Atlantic. Physical courage is cheap; there is plenty of that around. Indeed, I tell you that it is harder to say no to the crowd on moral issues than it is to face a machine gun."

This is the usual sort of platitude fed young people by men who have no more understanding of conduct than a horse doctor has of an operation on the human brain. It is doubtful if such a speaker could in any measure state how much bravery it takes to fly the Atlantic. Certainly he has no guarantee that it takes a hundred times more courage to refuse a glass of champagne. In actual fact it may not have taken any courage at all, if Lindbergh's parents educated him according to reports, for his unconscious reactions served almost automatically to decide for him. It would not require much courage for any of us while travelling in China to refuse to eat puppy dogs or rats, or if in Alaska to eat blubber, or in the South Seas to refuse to drink that intoxicant made after the Island girls have chewed its ingredients in their mouths. There are thousands of young people whose early training has given them such unconscious habit formations and clear mental images regarding champagne, for example, that but little psychic energy is needed to refuse it.

Nor does it matter what the subject is as long as belief is involved. The writer as a boy was taught that to eat any kind of meat was a kind of murder, far more wicked than to touch the fermented juice of any grape. At twelve he once vigorously refused sirloin steak at a dinner party, with the unfortunate remark: "No, thanks, I never eat dead animals." But it took not the least moral courage for him to go against

the crowd. Early conviction spoke automatically, and this is the sort of decision that is worth while. Moral courage, as presented in school readers and sermons, is a camouflage by which the so-called brave person tricks himself into obeying some code of behaviour in which he does not heartily believe and which he carries out from fear of greater consequences than those involved in the circumstance. It is not courage at all but cowardice pure and simple. Horror of hell fire, timidity in the face of possible blame, terror at the idea of punishment to follow, faint-hearted following of some earlier enforced standard; all these forms of fear might be so much stronger than apprehension of the incidental deviation from the crowd as to rule the outer conduct and create a bitter conflict with the inner desire, either for champagne or for the jolly approval of the crowd. But that moral courage could create any such melodramatic buffoonery is psychologically impossible. The mind simply does not work that way, any more than a man walks with his ears or hears with his shin bones.

One can hardly believe that so splendid and reliant a man as Lindbergh needed to use this sort of spiritual make-believe in order to refuse a glass of wine, or that our young people in America will grow toward moral fortitude on this sort of vapidty. Yet such a statement is not exceptional. It is made every day by men who teach, preach and lecture on human conduct with no preliminary training as to what, how and why human conduct is in any given situation.

It would never occur to a man to diagnose the behaviour of the body if he knew little or nothing of physiology. We can hardly picture an educator or a religious leader estimating that "Mr. Jones is in poor health because his basal metabolism is twenty-six minus." Yet those who rush in where wise men fear to tread will blatantly diagnose mental and emotional conduct even if they hardly know that the mind exists.

PART THREE
NEUROSIS IN THE MAKING

CHAPTER XXII

HOW ABNORMAL THINKING BEGINS

ONCE we have understood the image-making process and the unconscious conditions which congest our motive depths, the whole question of neurosis becomes simplified. Abnormal conditions result when a group of associated negative images rise into consciousness from centres of memory and so obsess the individual that his thought and behaviour are determined by these memory patterns. Contact with life is ruled by distorted impressions and not by the normal images which the mental powers would naturally create from a grasp of actualities. Every reflex which has been conditioned in the early days, every injury to an instinct, an emotion, a desire or other motive impulses, each perversion or congestion of the mental processes, has resulted in a series of negative fixations buried in nether consciousness. The individual then has whatever type of neurosis the association of these influences and the mass of mechanisms create.

If the parents themselves are neurotic the child, from constant association, tends to take on their abnormality. It must be equally clear that every wrong teaching, every negative habit formation, plays a part in the distortion, and creates a constricted dispositional state. It is important, therefore, to gain a picture of how the home influence is so great an influence in the child's development and what negative mechanisms are continually formed.

There were two parental sins almost universal in the old days; one egoism and the other possessiveness. Unfortunately, many parents have believed in possessive love, and have justified their personalism as the right attitude toward life. To such people opinions were sacred, prejudice a privilege, and their own particular mass of ideas the acceptable body of truth.

It was not uncommon to see a father assume the position of God in his home. He wished his wife to worship him, and then in private expected her to nurture and pet him, as she would another baby. He assumed the attitude that his

was the sum of human knowledge, and that it was his special prerogative to pass his lordly wisdom to his children. He felt especially exalted that he was a man, a "he-man," with the privilege to strut and preen in his own dooryard. Immediately offended when any one in the family contested his ideas, he was likely to punish his children for any objection to his decrees.

In such a home there was no free speech, no play of ideas, no openness of mind, and less opportunity for the child to form his own habits of truth-seeking. Inevitably, if the child accepted such a domination, his mind became dwarfed by the negatively self-centred images created. As a man the child could only obey the crystallized patterns and prejudice-ridden conventions which were trained into him.

The feminine aspect of personalism was equally common. We are all familiar with the mother who constantly thought about herself and continually performed the queen act. She usually emphasized the fact that her children could never be psychically free from her, and were bound to her mentally and emotionally as they were once connected by a physical cord. She did not wish them to form friendships or ever to love any one else as much or more than herself. Her eyes filled with tears at the sentimental picture of motherhood, which still brings applause in movie, melodrama and the tabloid press. Her thought mechanisms were those of the "sob sisters," who affirm with much emotionalism: "You will never have another mother," and "Mother is the greatest influence in life." Such feminine parents never discovered womanhood. They were unaware that the sow is also gifted with maternal instinct but devoid of that intellectual power a true human mother should emphasize and depend upon.

This variety of motherhood invariably thought in terms of "My children," and the word "My" was spoken in bated breath and much tremolo. "My children, my husband, my family" are the only ones worth talking about or thinking about. This sort of mother will perform any variety of deprecation upon society for her children's sake and think her act holy. She has merely extended her own ego and enlarged her own selfishness to include her children. Their personal belongings, achievements and ideas she looks upon as evidences of her own greatness.

This thick emotionalism usually feels injured by any challenge to the absorbing possessiveness which it breeds. Such

a woman is easily offended and makes for her children a kind of psychic womb in which she seeks to keep them all their lives.

A year or two ago a splendid editorial was published in one of the magazines entitled "Adult Orphans." It pictured the consequences in later years to children whose early days had been wrapped in this variety of femalism. Such a child makes little adaptation to life, marriage becomes either impossible or a preordained failure. In fact, femalism in mothers and dominating masculism in fathers, though not named in court records, is one of the greatest causes of divorce in America. For divorce does not begin as a rule from difficulties in the married life of two young people. It goes back to those emotional interferences in childhood, which have destroyed or injured normal capacity to love or to accept other intimate contacts save those which have festered in parental imprisonment.

The "my child" attitude has, unfortunately, even a broader gamut of destructive influence, for it not only affects the emotional life of youth but also closes the mind to intellectual development. We are becoming familiar to-day with the dormoron, the individual who was not born stupid like the moron but whose mind has been so blocked and congested that intellectually he is asleep.

The use of the mental tests during the war and in our schools proves to us that there are thousands of dormorons in America: individuals endowed with mental power, but who have lost contact with their minds and have formed no sound habits of thinking. Indeed, why should they think when in all the earlier years their parents thought for them?

The writer knows several instances of children who have run away from apparently good homes, with the one desire of escaping parental possessiveness. One young man explained that he had never had a chance to make a mistake; his mother had always explained to him precisely what he should do, just how he should act, just what he should think. His speech, his manners, his diet, his attitudes, his friends, his beliefs—every aspect of his thought and feeling was determined for him. From infancy he had been given a perpetual stream of patterns into which he was supposed to fit his thoughts and sensations. Had he accepted this prison of goodness he would have become a mere imitation of a man. Yet no mother ever meant better, and her decisions were in themselves wise enough. The trouble was that she believed in mother-domina-

tion, and accepted it as her duty to coerce the lad into her own finely chiselled grooves of behaviour.

"You will do what I say." "I don't have to explain." "You must obey me without question." "When I tell you what is right to do I mean it." What a strange picture of adult arrogance these words imply, if we really study their implication!

"When I tell you what is right"—we are accustomed to talk about a child's conceit, but there was never a boast more absolute than this common parental phrase. Contrast it for a moment with that real humility which sits down with a child and explains: "It is hard for any of us to know what is right. Let us reason together." Few children are unresponsive to this broad, tender and non-possessive attitude, which helps them to deliberate and to form true images for later behaviour. Many a child who is rebellious and impudent in his blind endeavour to protect himself against dictatorship becomes gentle and tractable when his own integrity is not offended by a possessive superiority.

But it is not only in intellectual ways that possessiveness destroys. The medical profession is constantly fronted with the problem of blood-sucking parents who live upon their children's vitality and hold them with cloying devotion. In the old days it was common for a child to sleep in the same bed with his mother. The writer knows of instances of daughters who had never slept alone up to the age of thirty. Mother was omnipresent, wrapping herself around the daughter like a hot vapour, and this in the name of love. One hardly need explain that neurosis is inevitable from such an influence, for all those normal adaptations to life which should be made by individual effort are cut off.

There is a story told of a baby boy who was sent to prison with his father in the old days in Russia. About the time the boy became twenty-one the father died and the boy was liberated. After two weeks he returned to the prison cell. He could not stand the vicissitudes of everyday life; the noises troubled him, the light was too bright, the air too hot or too cool, life moved too rapidly, he was utterly unadjusted. He asked to be put back into the cell again, that he might spend his days in peace. This is exactly the way a person feels who has lived under the influence of extreme parental possessiveness. He is unadjusted to life, he does not know how to adapt himself to its vicissitudes. Distances are too

great, the light is too bright, the water is too deep, buildings are too high, traffic moves too rapidly, people are too competitive, the world is too harsh. He wants to return to the peace of a vicarious existence and have the same home influence wrapped around him to which he has become accustomed.

When such submergence does not develop we witness the escape mechanism, the desire to flee the home, but not before its neurotic influences have formed mental habits of personalism. Fleeing youths take with them the ways of response to life the earlier personalisms created. They still have the abnormal thought mechanisms which were prevalent in the home. They are still without any positive parental guidance and even what they flee is still loved. They had no choice but to love parents whose emotional responses were neurotic. They had come to think of their forms of perversion as natural. They will never have another mother or father, and have often been reminded of the fact. They must accept a neurotic impression as the parental ideal. The inevitable consequence is imitation of these abnormal procedures, hence the development of negative habit formations. The influence is not unlike the adoption and carrying on of points of view in regard to physical procedures, the eating of and preferring of "high" decaying meat, the adoption of hard drinks, gambling, stealing, or any other corrupt practice. The situation differs only in its prevalence and the general unawareness of it. Few people realize that fully ninety percent of American homes are breeding some forms of mental abnormality from parental influences.

Such a statement may seem extreme to many readers. It appears so merely because they have no conception of how a normal mind would think—even as the people of the dark ages had no conception of bodily health and hence no grasp of the danger of dirt, vermin, close putrid air, germs and all the bad hygiene of that day. The student of modern mental hygiene knows that the abnormal mechanisms in Diagrams No. 15, 16, 17, 18, 19 which we shall discuss in this and the two following chapters, are everywhere rampant in the parental influence bearing upon the American child.

Have members of your family ever criticized your behaviour, quite twisting the facts of what you did or said? Have you been in conflict with some special prejudice, pet opinion or queer dislike of theirs? Have you wondered where on earth their ideas came from; what made them see the

whole matter upside down? Have your harmless beliefs and actions sometimes horrified them because of some strange fear or convention of theirs? If so, you have experienced the effect of neurotic emotionalism as it dominates the thought processes of an average family.

Discovery of the contrast between normal and abnormal thinking is certainly one of the great psychological disclosures. To learn that when people resist new ideas and worship traditional modes their minds are really sick, has lifted a puzzling weight from life. We have known that such thinking was unintelligent, but this did not explain it. It is not so much the absence of thought as muddle-headed thinking which has troubled the world. If parents had no mental processes at all, children might have endured quite well the ordeal of youth. But for them to have adults thinking so strangely with minds blurred by opinions and self-justifying beliefs, was a situation indeed.

To appreciate the contrast of the newer ideas we must be able to define somewhat the confused and foggy thinking which created the older points of view. With this in mind it is important for the parent to study both his own thought and that of the child. We are all somewhat "queer" in our thinking. We are none of us free from some tinge of neurosis.

Much has been written by psychiatrists about the extreme mental states which develop largely from inherited deficiencies and diseases of the physical organism; the glands, nerves and brain. Clear expositions of the psychopathies and their causes are available. But little has been written about the every-day inanities and the common abnormalities which trouble average people and create such suffering and confusion. Little has been written about the mental habits or mechanisms which lie behind the prejudices and stupidities, foibles and phobias that produce our confusions, or at least allow us to get into them.

The first step in the mental phenomena of the process of "bringing up" a child is the building of mental images stored in memory out of which the body of later thought is formed. Receptive and imitative images are conjoined into memory patterns of every rebellion and injury, every punishment. Each blocked emotion and congested instinct intensifies mental images they have created, and are pressed into the depths of the mind. By continued repetition of similar images deep grooves are cut in the association process (the means by which ideas were connected), thus making habit formations. The

images for fear centres; the scruples and phobias, the nervous tensions and delusions, the conflicts and confusions typical of the depths of an average mind come into being.

Everyday life is of course taking a hand in the shaping process. The five senses have received their stimuli, the body has its sensations, reflexes have responded to the susceptible mind, the brain fabric comes under the touch of experience. But all of these phenomena are now met by a conditioned organism. The individual has come under the influence of environment and limitations have been started in his growing experience; conditioned reflexes, constricted instincts, proscribed emotions, congested mental processes, undernourished abilities, inhibited impulses, repressed desires, habit formations, have been created that are in conflict with the basic nature. Events have circumscribed the behaviour pattern and thus suppressed the inherited design of the individual's character potentials. Hence a misuse of the mental machinery comes into play. We call this desecration neurosis and psychosis, according to its nature, or psychoneurosis to express the unified influence.

Neurosis is often defined as some deficiency or deflection in the power of attention. In other words, whenever abnormal mental images are set in motion by environmental influence, things in the present are associated with a distorted impression made from experiences in the past, our power to attend to the present is interfered with, our attention is deflected, our focus upon the situation in hand is deficient. Old mental images, unconsciously associated with some aspects of the present experience, rise to consciousness and obliterate our true mental response. Mrs. Brown hears of a picnic and trembles. She hates picnics. She once fell in a lake at a picnic. Mr. Smith sees a bloodhound. It is a harmless old female with a muzzle on. Nevertheless he shudders. As an infant he was taken behind the scenes at a performance of "Uncle Tom's Cabin" and received a fright from a bloodhound. Miss Arling will never marry, sex to her is a terrible thing. Her mother planted in her consciousness a whole series of mental images, the outgrowth of a degenerate New England environment and an unhappy marriage. Her whole attitude in the present is associated with a strong series of adolescent images. Thus her thought about any present phase of life is continually deflected from an intelligent attention to it and she gives deficient response to all but the brooding feeling in herself.

Some variation of this condition is the foundation of all neurosis. Can we not see how important early influences must be and the devastating part a parent can play in an individual's growth and normality? Indeed, the matter goes even deeper than this, for a whole series of abnormal mechanisms develop as soon as negative images are called into play by their association of present surroundings and past influences.

A few years ago the writer was explaining this phenomenon to a mother. The picture of his grandmother stood on his desk before them. It revealed a sweet, sensitive face with great compassion, keen understanding, and a boundless sympathy. Above her silver curls was a white lace cap. The woman looked at the picture and then with a wave of emotion swept her hand out toward it.

"I hate that kind of picture!" she cried.

"But why?" the writer asked.

"Because my grandmother wore a cap like that," she answered bitterly, "and she was a hard, cold, vindictive, censorious woman, who made my childhood a torture. I hate it! I hate it!"

Her eye had focused only on the cap. Her vision had become clouded. Normal reception of the facts of the picture had ceased. Through the blur of her emotions she was unable to see the gentle, sympathetic face. She did not observe the silver curls around the fine smooth brow. She saw only the cap, through the mental images of a stinging memory pattern which clouded her vision.

The incident reveals the contrast between a simple normal act of perceiving the facts of an object and of becoming deceived regarding those facts by emotionally distorted images. Negative associations had clouded the mind, the attention of the individual had been deflected. By such a process any idea becomes so distorted that a completely false impression of it comes into consciousness. The woman hated the lace cap because she was experiencing a deflection of her power of attention and manifesting a deficiency of attentive capacity through the play of emotionalized images formed in her childhood, and at the moment taking possession of her focusing capacities: perverting her vision.

Many people have wondered how those about them get such queer impressions from ideas or experiences. Why does Mary or James twist the whole situation out of all resemblance to the real facts? We know to-day that it is because of this

act of deflection under the influences of associated negative images. The process develops what we call the mechanism of identification. The little mother who hated her grandmother exhibited an act of identification with the picture. She personalized it. By this act of personalization she transferred to the cap, and thus to the picture, all her dislike for her grandmother. Moreover, she saw herself as the victim of the kind of person her grandmother had been. Thus she felt herself imprisoned in an environment of people of that kind. And so she had ceased to make any more effort to think for herself. She depended upon other people's codes and patterns, yet hated them at the same time.

This act of parasitism is one of the most common mental perversions. We find thousands of men and women, and just as many children, who believe they are the victims of unhappy environments, and yet are not willing to think their way out of them. They are living like parasites upon their environments, or else, with an ingrowing attitude, have become repressed in an endeavour to keep free from the injuries they suppose others will inflict. Forms of parasitism lie behind the indolence and rebellion of the younger generation. Parasitism is, as noted, one of the greatest causes of crime. It is prevalent in all forms of neurosis. It induces either a vicarious attitude, which leads the individual to believe he can prey upon society, or a bitterness which causes him to withdraw from society and live in his own world of phantasy.

Identification, with its two manifestations, parasitism and transference, is the second step in neurotic thinking. It is a personal tendency of this kind which clouds the minds of thousands of children and of millions of adults, making them unable to free themselves emotionally and intellectually. It is this which blocks their capacity to think deliberately. The moron, the dormoron, and the psychopath all exhibit some form of identification. The mother who hated her grandmother was imprisoned by violent personalism.

When personalism has taken possession of the mind through the acts of deception and identification, the individual's normal association process is blocked, and dissociation follows. The chain of thought is broken and the mind focuses upon certain definite negatives about which the individual has wrapped a mass of brooding emotions. The power of concentration is inevitably affected. The mind loses its capacity for absorp-

tion, or else goes off into that negative form of absorption which we call phantasy, moodiness, morbidness.

Thousands of children who exhibit dissociation are blamed by their parents for inattention. They are said to have difficulty in concentration. The fact is that their minds have become personalized and no one is helping them free their thinking of neurotic tendencies. If the child's memory is poor, if he cannot concentrate, if his attention lags and he is half-hearted and petulant, you may be certain that dissociation has been developed in his mind by one or both of his parents or some dominant adult. He is not following the normal process of thinking, his capacities are inhibited.

He is, however, indulging in what we call projection. As an example of projection, let us study the thought of a child with inferiority feelings. When the child has developed the habit of constantly comparing himself with others so that a conflict is found between his self-centred pride and his self-abasing humility, he invariably projects the idea of superiority upon those about him and feels that they believe him to be inferior. Projection is the act of seeing life through a screen of misconceptions, an emotionalized identification which the child's past hurts and suffering have created.

The primitive savage builds an idea of God as a human being, who rules his underlings with mighty hand. The attitude is a projection of the savage's own emotion about himself. He would like to be an overlord above his fellows, and so he judges God by himself, thus conceiving the anthropomorphic image. Projection is the act of judging the world by our own mental state, the mechanism by which the individual puts his own ignorance, fear, temptation and evil upon others and believes that they possess the intentions he has suffered from in the past. It is also the mechanism by which the individual so personifies life that he loses all sense of the power and meaning of natural phenomena.

The story of the woman who was deceived regarding the picture of the writer's grandmother is an instance of projection blocking the perception process. She was unable to put herself into the form of the picture before her, and thus to gain any real knowledge of the features, the expression, the clothing. Stimulated by identification of the cap with that of her grandmother's headgear, she immediately projected her hatred upon the picture before her. This one act causes more trouble in human life than probably any other single process.

It lies at the basis of the child's inability to learn, it congests his understanding. When his eyes are wandering around the room and he is rebellious at his lessons, he is projecting all sorts of personal attitudes toward the material in hand. He is closing his mind to it.

When father treats mother with a dominating masculism and is unable to see the changing position of woman in modern society, he is projecting all sorts of personalized conventions which block the way to a simple understanding of present values. He is unable to put himself into the form of the new ideas and thus gains no information regarding evolutionary development. It is this mechanism which makes the hyper-conservative, the biased and prejudiced mind. Such individuals are not seeing life, they are not putting their thought into its formations, they are projecting their own narrowed misconceptions and personal emotions upon the life about them.

Obviously, there can be no more important piece of work than for the parent to understand projection so thoroughly that he keeps his child from developing this viciously neurotic habit. Yet even more, the parent must free his own mind from the projection mechanism before he can help his child to think intelligently. Unfortunately the habits of home life as now practised in America so tend to breed negative images, identification and projection that they literally colour the average person's thought with stereotyped personalism. We cannot expect children to escape it.

As soon as a mind has become compromised by emotionally coloured negative imagery, and the individual sees experience through the thick mantle of his delimited past happenings, projecting upon life the deficiencies of his own neurotic condition, he naturally enough begins to extend his delusions until they include all the natural phenomena an experience might include. This act is called elaboration.

By this mechanism the mind indulges in a free association process without any attempt to compare the facts or relations of facts through similarities and contrasts. The individual is allowing a stream of thought to pass through the mind, but each mental image is tinged by the projection of emotional prejudices and mental biases. Understanding and coherence have disappeared from the thought, much as they do under the stampede of fear. The identification which the person makes with all the emotionalized material produces over-accentuations of all values. In other words, the present situa-

tion is turned over and over like a snowball and becomes more and more covered with the mass of unassimilated feeling from the individual's memory. Thus his thought is dissociated, jerky blank spots come into the film of consciousness, while revulsions, dislikes, fears shut out a true grasp of the actualities. In such a condition the film of memory material is so personalized by emotional disturbances that the object or subject under consideration becomes a mountain when it is only a molehill.

The elaboration process is the method by which individuals worry. It is the seat of anxiety and nervousness in the adult and in the child. Deceived by his own mass of personalism the individual becomes mentally obsessed by this demon of elaboration. Hour after hour, the mind tries to solve some problem, but dissociation clouds rather than clarifies the situation.

Suppose, for example, you have discovered some undesirable sex tendencies in your son or daughter. Instantly the association process leaps into action and all the fear images of your own childhood, and the memory images of your own youthful indulgences pour into your consciousness. You identify your own experiences with those of your child, losing all perspective under the emotionalism which results. You project all your own apprehensions into the situation and on your unfortunate progeny. And all this is then elaborated and seen from a million confusing and unnecessary angles.

Elaboration is one of the mechanisms which commonly block mental growth. It is largely because of the unchecked habit of elaboration that we have only a twelve-year intelligence quotient in America. The mechanism colours family life. Father comes home and talks, talks, talks with mother about some business problem. He elaborates this, that and the other point, with emotions obscuring his power of understanding. He indulges in an immense amount of feeling, and yet believes he is thinking. Actually he is only "thobbing," he is making his thought obey his belief, worrying rather than reasoning.

In the same way mother elaborates her problems with the neighbours or some difficulty regarding the children. As she goes over and over the situation, her free association is coloured by all sorts of prejudices and biases, conventions and fixations. She is not carrying on a real process of thinking, she is not judging the problem in hand by means of its true

relations. She is only worrying. The more she worries the greater her anxiety, the worse the tension. Her whole nervous system becomes taut, her endocrine glands then function abnormally, extracts pour into the blood and cause auto-intoxication. The much-abused brain is then thrown out of order and the day ends in hysteria and fatigue.

When an individual elaborates he is not thinking from cause to effect. He is going over effect after effect with his emotionalized negative images blocking any seeing of causes. He is going over experience with his mind confused by all the drainage of his early influences, wounds, rebellions, stereotypes and delimited set standards congesting his reason. And this is part of what creates the atmosphere of most home life. Can we wonder that psychologists plead for mental hygiene and warn of the danger this diseased emotional condition is to the mental health of little children?

CHAPTER XXIII

AS ABNORMAL THOUGHT DEVELOPS

ALTHOUGH it has been prophesied that the meek shall inherit the earth, it will probably be long before they can claim their legacy. For meekness is rare indeed. Seldom do we find an adult ready to admit that his own thought and life is permeated by negative habit formations, and that he is only in small measure a good influence for anybody. It is unusual to find the attitude which looks forward a few thousand years and realizes how much more wise and sane and kindly human life will be when those influences which breed neurosis have been overcome and abnormal mechanisms are no longer prevalent.

In place of this humble attitude, defensive superiority is far too common, and it is this superiority which exalts a particular home as the very best place in which some child could be brought up. No matter how neurotic its influence it is set before him as a model which he should carry in his heart for the rest of his days. There has been much maudlin sentimentalism about home influence. Let us admit that if the home were ideal the attitude would be justified. Until it becomes free of abnormal emotionalism it certainly merits no such reverence. A blind worship which draws a rigid circle around home prejudices and family attitudes is tragic indeed.

One of the most destructive influences of home life, even more prevalent than the elaboration of which we spoke in the last chapter, is the neglect of any true facing of values and the relation of values. Possibly ten percent of the conversation in family life is built on the reality principle, ninety percent on the petty details of the daily masquerade. A pattern of response to life has grown up in most of our minds and life is seen through this screen of thought. Psychologically, we know there is a serious pressure from life. We are driven by the hard facts of one problem after another, one condition after another, this thing or that to which we must attend. The result is that the atmosphere of the average home, even among cultured people, is seldom calmly intelligent. Most family discussions deal with things, duties, obligations, facts,

personal problems, possessions and daily difficulties. The butcher, the baker, the candle-stick maker, their goods and their bills are forever in the foreground. The average child grows up with a steady diet of this variety of thought. Inevitably his mind is stimulated more by material values, appearances and petty activities than by habits of truth-seeking and a regard for life's realities. His ways of thinking year by year become shaped by this diet of materialism, and under the malnutrition which this extreme process develops in the intellectual sides of experience his mind becomes closed to the more important realities.

This condition is often accentuated by the hyperpracticality and emotionalism of much parental discussion. There is a usual emphasis upon: "My ideas, my church, my moral conclusions, my likes and dislikes." The child experiences confusion and conflict between the "My" of his father and the "My" of his mother. His habit-forms are then trained to balance out conflicting opinions and prejudices, but he is given little opportunity to understand the principles upon which actuality is founded and truth must develop.

If we look back a few centuries we will find that practically all thought regarding the material world was submerged under opinions, prejudices, beliefs and conventional ideas. Men had opinions as to what plants were, what animals were, and looked to the supposed revelations of antiquity for justification of their ideas. In those days there was no scientific botany, no geology, no zoology, little knowledge of natural phenomena. The form of men's thought was entirely temporal, focused upon the petty activities of everyday life. Their reactions were like that of an ignorant old peasant, when told for the first time that the planets were other worlds, whirling in space. "That can't be so," he announced conclusively. "If 'twas they'd fall down on our heads."

A few centuries ago a change came over the intellectual world, and modern science was developed. Instead of accepting opinion, men began to investigate facts. They studied and correlated the data of botany, zoology, chemistry, physics, and began to organize the vast knowledge of natural phenomena. They fought opinion and prejudice and discarded the conclusions of a temporal and superficial estimate of life which had sprung from the compilation of petty detailed observations regarding it.

This change was one of the greatest processes of liberation

in human history. To-day when it comes to questions of material phenomena men no longer build upon opinions or form their conclusions from a collection of personal observations: they find it necessary to understand the laws and principles of the physical world and to correlate their scientifically collected data before conclusions are determined upon. It is this point of view which has transformed our material life. A man no longer builds a vehicle merely on his opinions and whims as to how he would like to have it done, nor does he follow conventional patterns as to how vehicles were built hundreds of years ago. He obeys the laws of mechanics, and even in the selection of materials tests the tensile strength of the steel and by exact measurements determines the load it will carry, the length, size and shape needed for his motor car.

It is safe to say that in the world of material phenomena we have open minds to-day which seek to ascertain facts and discover truth, which follow laws and principles for the determination of their actions. But men who do this easily will act like idiots when thinking along personal, emotional, ethical, and psychical lines. Psychologists are merely asking them to carry their deliberation process on to human phenomena, and to measure mental activities and personal situations in this open-minded attitude. We shall then no longer make decisions or solve problems by a feverish picture of details, or from merely personal conclusions. Reliance upon "My ideas, my moral attitudes, the ways of my church, my likes and dislikes," will give way to the truth-seeking attitude which has revolutionized science and mechanics. The life of the child will no longer be blighted by the pressure of abnormal mechanisms.

Such a time is not yet, and hence one of the most dangerous influences of the modern home is the habit of making a dominating atmosphere of ingrown prejudiced thinking, which may bear little or no relation to the free world of truth as it can and should be found in the open air of everyday life. Because of this closed circumference we see marked resistance on the part of fathers and mothers to any ideas which attack their personal sanctions or are in conflict with their rooted habits of thought. They cleave to the religion of their fathers and judge ideas as their grandmothers judged them, saying: "What was good enough for our ancestors is good enough for us."

When the problems of life press heavily there is a nervous

and confused endeavour to meet daily issues with standardized measures that are as archaic and inefficient as the wooden ploughs of the tenth century would be for breaking the soil of a western wheat field.

If the knowledge of medicine which the best doctor of three hundred years ago possessed would not be adequate for the treatment of your child's fever, why would the moral teachings of the same century be sufficient to meet his ethical difficulties?

In the East Indian home of to-day girls of six, seven and eight become wives of grown men and experience the most intimate relations long before puberty. Hospital records of serious physical injury bear testimony to the prevalence of this condition. Yet these facts have been ignored and justified for centuries, rationalized as part of the sacred customs of the blessed home life of India. He who knows the facts of the neurosis creating habits of American home life finds it almost as difficult not to be stirred to his depths. For the body is not more holy or important than the mind. The stultification of the mental powers of the American child, the materialism, the elaboration of endless non-essentials, the waste of the opportunity of youth is tragic, indeed.

Most serious perhaps is the fact that no foundation for the habit of intelligent thought is given the child, and little capacity to think save in standardized effects. How many homes do you know in which the child is so taught to correlate values that he could not become emotional or nervous, excited or mentally fatigued in any situation? How many do you know where a child could not get his feelings hurt, or become embarrassed, or feel any form of fear? How many can you name where the ability to attend with poise and concentration to a deliberate evaluation of causes and effects in any and every situation is trained from infancy? In contrast, how many do you know where mothers and fathers not only exhibit personalism, identification and negative projection but permit parasitism in the children and indulge in endless elaborations themselves? Nor are these abnormal mechanisms even the most serious destructive influences.

Think what it would mean if we taught our children to face true values and practised this reality principle ourselves. For we learn nothing from any experience save by the ability to correlate the facts of it with other facts and so to judge the situation that we are able to determine the causes pro-

ducing the effects we have experienced. These causes once known, the mind again relates them to other effects, and thus learns to understand life and its activities.

When we are not trained to think impersonally, and with a deliberate poise, to seek the relation between cause and effect in life and experience, some forms of egotism are sure to take possession of our thoughts. We seek to justify ourselves and excuse ourselves for our mistakes and difficulties. We think backwards from effects to the wrong causes, choosing superficial elements which we try to prove have created our troublesome experiences.

Suppose, for example, some one has hurt your feelings, and made you angry. You retaliate by saying something sarcastic to him. You justify yourself by stating that you must protect your dignity. But still you go on feeling hurt. You reason that your companion spoke as he did because he wanted to wound you and really dislikes you. A mass of childhood images, of being teased, of being wounded in your feelings, of feeling misunderstood, are at work in your emotional depths. You have elaborated the situation and made a little thing serious. You have not looked at it impersonally and seen:

A. That your companion also has his emotionalism and neurosis.

B. That he feels inferior and was blindly trying to comfort himself since misery loves company.

C. That his health is not good. He is nervous.

D. That he also misunderstood you.

E. That no one has ever shown him any better way to meet such difficulties. This and a score of other things you neglected to evaluate.

Five years afterward, or maybe in five days, you will look back at the situation impersonally and see all the causes of his remark that you missed. You will no longer care to justify yourself by accentuating reasons to excuse your response.

This self-justifying process, or egocentric thinking, is diametrically opposed to normal reasoning and is known as rationalization. By this mechanism the individual is deluded regarding his experience and in consequence he soon colours his experience with the fatigue of his worryful elaboration and by the projection of his own emotional biases. Because of his state of self-centredness he is really endeavouring to explain to himself why he suffers so from a situation. He is

not actually trying to understand it but seeking rather to solace himself because of inability to cope with it. He is striving to make himself feel more comfortable. Having unconsciously identified himself as the victim of his environment, he sees himself as the victim of the present situation, and is misusing the instinct of self-preservation.

It is safe to say that practically all of the instincts and emotions express themselves quite readily through negative forms of this kind, once the mechanism of rationalization takes possession of the mind. It is this procedure which quickens the expressions of anger; that blind exaltation of the ego in its endeavour to justify its behaviour from its fear of the forces in any situation. It is here that we find abnormal use of the instincts of self-assertion and self-abasement. The whole undercurrent of thought gets into confusion. The mind fluctuates between assertion and abasement, between angry impulses to attack or to defend, and fear-ridden impulses to retreat.

Rationalization, moreover, is the process by which both children and adults justify their beliefs, condone their biases, explain their prejudices, and endeavour to make reasonable all their customary reactions. Suppose we use for a moment a typical school situation. Your boy is asked the question: "What were the conditions in England when Richard returned from the Crusades?" His self-imprisoned mind says to itself: "I did not read that part of the history very carefully, so I don't know." He makes no effort to think for himself. He does not try to assimilate the question through the use of contrasts and similarities. He does not carry on any process of correlation by which he measures what he does know of the return of Richard I against the background of any other knowledge. He is quite aware of the period when Richard lived, but this does not seem to him sufficient information for a starting point to think about it. He rationalizes, therefore, his mental indolence by saying to himself: "I can't answer that question, since no one has taught me the facts and I have not read my book enough times to remember."

We witness this kind of rationalization going on around us all the time. It is because of this mechanism that so few of us are accustomed to think. We are really caring more to justify ourselves than to understand the problems with which we are presented. We receive life's problems as affronts to

our ego and so we refuse mental effort. Just as the process blocks the boy's mind and leaves a blank in his examination, or else leads him to make a kind of bluff at it, to "get away with it"—so do we "get away" with our self-excuses in everyday living.

Parents constantly ask the question: "Why is my child having such trouble in school? Why can't I get him to listen to me in the home?" The answer should be simple. It is because the child in his home influence has been constantly exposed to restrictive influences and is not being helped to think. Instead he is imitating his parents' habits of elaboration and rationalization. His thought is becoming egocentric rather than intelligent. His effort is being perverted into one of self-justification, not one of real effort to understand. Not only as adults do we continually set him an example of personalism in our daily lives, but in our conversations with him, in blaming him we use this kind of negative emotionalism. We elaborate and rationalize in our scoldings. He hears it everywhere. Father does it whenever he disagrees with Mother. Mother does it when she is talking about the children. The neighbours do it when they are discussing people's behaviour. Politicians do it in their campaign speeches. Propagandists play upon it to accomplish their ends. Human thinking is fairly vitiated by such elaborations and self-justifications. And not until we learn to free our thinking of these two negative mechanisms will neurosis disappear from the land or a new morality become popular or possible. We must be willing to help youth to form its own ideas by its own thoughtful and independent grasp of facts, uncoloured by our biases. We must give up forever this act of expecting them to remember merely what we tell them, until their memories become a neurotic chamber of horrors.

A word should be said here regarding memorizing. It must be evident that if the mind has memorized facts and information, rather than thought them out, the storehouse of memory becomes a disorganized and helter-skelter affair. Understanding is then greatly interfered with and the power of concentration made most difficult. If, on the other hand, everything which the mind has gained has been independently chosen and thought about, recalling becomes an orderly and simple process. Ideas are then normally associated and deliberate concentration is easy.

In large measure a child's power of understanding depends

upon the order (or disorder) in his memory storehouse and upon his habit (or lack of it) of associating this memory material when presented with a problem to think about. Unless he has learned to direct and organize his past experience he can have no orderly process of thought, and hence he cannot really understand what is being said to him.

The problem, however, is even more serious than this, for one of the greatest causes of misunderstanding is the habit of blurring the attention with a whole series of emotionalized and negative conclusions and vague impressions formed from past misunderstandings and inattentions. These perverted or fragmentary mental images are often fear-ridden or prejudiced dissociations, crude and broken pictures of the facts of life. Thus it is that we become the victims of a pernicious mental mechanism which is called condensation.

When an individual is fear-ridden and hysterical, he has simply become stamped by a condensed mass of negative images with which he has identified himself. He is deceived by mental pictures over which he has projected his biased feeling. At some time or other he has elaborated these mental images and so rationalized them that they are distortions of actual facts. When he is fear-ridden and his feelings are hurt, when he exaggerates events in his life, he is merely allowing twenty, fifty or maybe a hundred of these rationalized and elaborated negative projections to condense at one time, and obsess his mind so that self-reliance and understanding are made impossible.

Every form of fear-panic comes into being through the mechanism of condensation. When a child is to speak before an audience at graduation, and is stage-struck, he is not merely stamped by the fear of that audience, his mind is made blank by condensations of past self-abasements and terror grips him. He is obsessed by a hundred different negative images which his earlier neurotic thinking has developed. Afterwards, when the spasm ceases, he blames himself for his failure and is quite able to evaluate the situation. He knows that the audience was not so terrifying.

Suppose on another occasion he is taking an examination. Fifty different fears of failure condense in his mind, and he exaggerates the seriousness of the questions out of all proportion. He cannot think, he is nervous and panic-ridden. He is acting exactly as if the examination were a death sentence. Every hard lesson he has been through in the past,

all his feelings of inferiority, the projections which he has put upon education, the identifications which he has made with facts and information, the fatigue of his work from endless elaborations, condense within him and he goes through the event in poor fashion. A few hours afterwards he reads over the questions and is quite able to answer most of them. He wonders why he couldn't answer them in the class-room.

Condensation is also the key to forms of exaggeration. It is this which makes mother give to father an extreme picture of their boy's behaviour. She does not intentionally make it seem too serious, but anxiety built through years of regarding the boy's welfare is condensed upon the little event, making her see some sex act, some departure from honesty, some escapade, as a hundred times more serious than it is.

The same process may make the child seem untruthful. He may not be wilfully lying, but is unconsciously stamped by his past need for self-justification. He is allowing fifty rationalizations to centre upon the question in hand, bringing to the surface a dozen or more elaborations and projecting his emotional reactions from years of personalized living. The centring of all this negativeness inevitably throws his mind out of gear, and in the blind confusion he says many things that he didn't intend to say. He lies, he dodges, he twists, he turns, he evades, he wallows in confusion because his intelligence is being stamped by condensation.

But for the habit of egotizing our thought and confusing our conclusions by this neurotic mechanism, most of us would formulate our ideas of life with fair accuracy.

If we return to the definition of neurosis given at the beginning of this section: that it results from some deflection or deficiency in the power of attention, we may easily understand why so many individuals, and particularly so many children, find it difficult to grasp ideas. If the mind of an individual has been coloured by deeply entrenched habits of neurotic thinking, if he has been indulging in deceptions with which he had identified his past unhappy experience and thus formed dissociations which have deflected his attention, he cannot formulate sound conclusions. He may hate things he would like merely because he associates unpleasantness with some part of them. If his projections, elaborations and condensations are built upon mental delusions, it is obviously impossible for him to pay normal attention to any problem presented to his mind. Thus he cannot systematize his sensory

receptions through a normal association process. He cannot put himself sufficiently into his thinking to gain information. He cannot assimilate, assemble and correlate the material in his mind, or reason from the facts of life or the realities of an idea.

It is largely when an individual gains distorted ideas of life through lack of formulation in his thinking process, that neurosis takes possession of his mind. If our ideas of life were fully normal, neurosis would be impossible. We could not form queer and twisted attitudes toward the world about us or create abnormal habits in our emotional depths. We could not put our character forces (inherited or first natures) so out of order that we created dispositions (habituated or second natures) in conflict with our basic selfhood. But because so many of us were not taught how to think normally and were instead forced unthinkingly to accept other people's ideas, we have received from our environments all sorts of shocks, wounds, distortions and perversions of our true selves. And as these became habitual, through long endurance and repetition, we have come to form false notions of ourselves and our place in the life about us. These untrue ideas we put down into our memories by the mental procedure we call introjection.

Instead of gaining a clear idea of life the individual, because of his neurosis, has turned his mental processes inward and has formed an abnormal idea of himself. Introjection is the act of gaining negatively coloured self-delusions from one's environment and of seeing oneself as the victim of that environment. The mind is thrown out of order by introducing into the idea of self many of the negative images resulting from condensation, elaboration and rationalization, which have been built upon projection and identification. From this material the individual forms his misconception of his own ego. Practically all of our complexes result from this process.

Hypochondria gives perhaps the most perfect picture of introjection. The individual has a little cut in his hand. He introjects into it all that he knows about germs. He sees the cut becoming infected and feels blood-poisoning going up his arm, or maybe he relates what he knows of cancer to it and sees himself dying a terrible death. Possibly he has a little stomach-ache and he introjects into it all that he knows of fallen stomach or of stomach ulcers. He sees himself the victim of these conditions.

The child with a persecution complex is affected by past condensations, the times he felt that he was unjustly treated. He introjects all of this negative material and builds an image of himself as a poor struggling misunderstood personality. The child with inferiority sees himself as a deficient and inadequate individual. He has built in his mind a great mass of comparisons with his fellow-men. The young woman with a father complex has introjected the paternal image as the kind of man she is to marry. Utterly unconscious of this, she compares every male she meets with this deeply buried personalization.

So we might go through all of the mental states which belong to what we call neurosis, seeing each of them as introjections of the past negative experience of the individual. The child with a superiority complex has introduced into his picture of himself every successful exaltation, all of the spoiling which his parents have indulged in, all the fancies of his family position, and has thus thrown his apperceptive basis out of order.

The normal individual is able to achieve a balance of values in any situation. In contrast the neurotic individual centres upon some one fact in the drama of an experience or in a course of action, and overaccents his interest and liking for this side of life. This act is known as compensation.

We have several times emphasized in this book that there are two great centres of human experience, that of self-expansion and that of sex-expression. We witness an act of compensation when an individual turns to hypersexuality upon the blocking of his self-expansion impulses. In the same way a lonely girl may indulge in much romantic story reading and in not a little sex phantasy as a compensation for lack of the normal experience.

Curiously enough, many forms of delinquency are really compensations for some blockage of normal expression. Thieving is often a compensation for feelings of inferiority. The individual feels that he is putting things over on society, and he may even delight in being conspicuous through knowing that he is being hunted. Conceit and boasting are very common forms of compensation for certain types of inferiority. Hypochondria, nervousness, and even forms of physical tension which produce toxic conditions and biliousness are often compensations for feelings of insecurity. The individual succeeds in making himself sick, so that he can centre

his interests on health and thus excuse himself for a feeling of cowardice. Self-pity is a clear compensation for the feelings of martyrdom. Refuge is sometimes taken in physical pain. Suicide is usually a compensation for revenge. The individual is trying to make some one else unhappy through taking his own life. We witness the act of compensation in many children in the forms of stubbornness and disobedience. Only by insubordination can they make themselves sufficiently conspicuous. They are maximizing their egos in this way.

The story is told of two little boys going along the street. A dog came out and began to bark at one of them. The child exhibited terror and began to weep. The other little boy became jealous immediately and ran forward, crying eagerly, "Doggie, doggie, bark on me!" He could not bear to have his playmate become conspicuous and himself lose the centre of the stage. There is many a child who cannot bear to be overlooked and so rebels, is impudent and stubborn, as the only means of attracting adult attention. Parents, unaware of the compensation mechanism, usually fall into the trap which the child's ego lays before them.

There are thousands of kinds of substitution and subterfuge in human endeavour, for practically every mental state is filled with these devices. Overmaternalism in women is a substitution for normal interest in a career. The mind of the average woman has too much power for the routine activities of the home. Under modern conditions there is not enough opportunity for her to maximize her ego. So she finds substitutes for normal expression through exaltation of the act of producing a child. We see women who go through their whole lives cackling like a hen because during eighty years of experience they spent nine months in a very physical gestation process. Magnified maternalism is a substitution for excessive personal selfishness.

Instead of an adaptable attitude of obedience and self-discipline the neurotic individual is playing a continued game with himself. He is not trying to understand life, the beauty of nature or the ways of his fellow-man. He is trying to justify his own ego in its failure and unhappiness. Thus, instead of becoming an instrument of thought in achievement, he focuses upon substitutes for real living and worries and battles over these false interests. Hence the masquerade of unrealities we call social usage.

CHAPTER XXIV

CREATING NEUROTIC CHILDREN

ALL neurosis is a form of displacement. When an individual has not learned to think normally, but has been forced to dam up the flowing streams of human impulses—instinct, emotion, desire—so that the nature becomes inhibited and confused, the focus on life is introverted. The habits of such a person alternate between self-control and compensatory solaces, with hysterias and explosions prevalent. He inevitably forms a wrong idea of himself. He comes to believe that he is his mental biases, he identifies himself with his habits. Moreover, not only has he introjected a total misconception of his own nature and filled his mind with negative images, but he has also projected a serious misconception of life and formed the habit of struggling against illusory obstacles in the masquerade of human experience.

All about us we see people who are veritable Don Quixotes, spending their lives in distorted effort, struggling to achieve false aims, worshipping half gods, caring for deceptive ideals. The delusion of displacement has led them to efforts which are frequently as absurd as those of an insane man who had come to believe he was a poached egg and was spending his life hunting for a piece of toast to lie on. There is nearly as much negative identity in the thought of such individuals about themselves as in the woman who had come to believe that she was a spot of dirt on the window-pane and occupied her time trying to find some one to obliterate her by washing it off.

None of us is free from neurosis and psychosis in some form. And in so far as we are the victims of negative images in so far as our thought has been following forms of emotionalism, we are the victims of displacement both in our conception of ourselves and in our belief as to the life about us. And again, in so far as this displacement has come into our mental process, we are wasting our efforts just as much as is the individual who, with an insecurity complex, is trying to force himself to go over water without being panic-ridden.

The forcing process never succeeds. Once displacement has come into our lives we cannot will ourselves out of it, for we are using a displaced self to will with, and this would be like a sick man trying to operate upon his own appendix.

Only by an understanding of the negative mechanisms which have taken possession of our minds, and which have filled our memories with masses of delusion, can we be freed from the imprisonment of these displacements. There is no truer statement than that the will obeys the image of the mind. Displacement is simply the product of hundreds of negative images, perverted attitudes, deflected attentions. Only by breaking up the deflection, by understanding the perversion, and by refocusing the mind toward positive images is the will liberated and the thought so clarified that the individual is able to convert his effort from neurotic personalism into deliberate truth-seeking.

It is because of displacement that people spend their lives in conflict and confusion. It is this mechanism which makes them identify themselves with their dispositions and makes the study of environment so important in the life of the individual. When psychologists began to analyse the process of displacement they came to see that no individual could understand himself by introspection. They knew that he could not possibly separate himself from his displacement, for he is thinking in a world of effects without any key to the causes. By a knowledge of the real forces of character, however, and an understanding of the influence of environment, the individual may through retrospection observe what influences have deflected his attention, perverted his effort and confused his understanding of himself.

It is because of the mechanism of displacement that the contrast between character and disposition is so significant.

We must realize that character may have some percent of negative tendency, with some percent of positive tendency. Otherwise there could not be such a thing as a born criminal or a subnormal mind. In general, however, we may say that the normal individual is born with a character in which the mental mechanisms of positive type are well above the fifty percent line of positive and constructive qualities. The drama of personality, therefore, is found in the records of negative environmental experience which have built dispositional tendencies to neurotic thought and expression over normal character capacities.

The neurotic individual yields himself to his introverted mental habits. He gives himself over to his negative images. He identifies himself with the shocks and wounds which environment has created. He has displaced his sense of selfhood and allowed it to focus upon dispositional reactions rather than upon the true centres of his character. And here is the seat of mental, emotional, nervous and physical sickness. There is no point in human life more important for us to understand than the common act of displacement which individuals have made. It interprets human suffering and explains the confusions and conflicts of persons within themselves and with society. In it we find the real causes of joyless living. Because of such displacement we make our mistakes in life, we resist efforts to be helped out of the confusion.

Such efforts often seem like an attack upon our egos, because once we have displaced them and are unaware of it, endeavours to get us back to our true relationships are seen as attempts to change our basic ego. And thus we resist. Inevitably, because of displacement, the individual finds adaptation to life difficult. He is in his own way. He feels a secret lack of confidence and knows not what to do about it all.

The great conflict of life is in its essence, the battle of the ego, puzzling and struggling to find and adjust itself to all the other egos which make up the world of men. Intelligence has been defined as the capacity to determine the course of action, the capacity to adapt to the circumstance, the condition, the event, with concentrated deliberation fortified by knowledge of law and order.

Adaptation, therefore, is the very opposite of resistance, and he who has learned how to find his own centre and to adjust his ideals, his hopes and wishes to a normal course of action, without giving way in essentials, has learned the lesson of living.

Resistance is the mental attitude which stultifies the mind when the individual has not followed positive processes of thought nor learned how to make constructive adaptation.

We witness resistance at work everywhere about us. It makes quarrels in the home. Father reveals it in talking with Mother. The boy exhibits it with his parents. It is the habit of fortifying the ego through combative personalism. It is the mechanism which makes individuals worship patterns and codes of behaviour, and which turns people into

literalists. It is the device which makes some business men emphasize the word practical and see practicality as synonymous with conservative materialism and spiritual stupidity. Whenever you see an individual arguing heatedly and refusing to look at the fact of any situation with impartiality, every time you find personal pride, prejudice, opinionatedness, stubbornness, conceit in his attitude, resistance is present. These forms of behaviour are only defence mechanisms caused by neurotic emotionalism. Indeed, there are no negative manifestations of character that are not coloured in some measure by defence mechanisms. We have spoken of anger as a substitution. It is also a defence mechanism. Fear is another type of defence mechanism which the individual uses because he has never developed deliberate caution. He keeps himself from going forward or doing right through fear, dimly conscious that he is admitting an attitude of inadequacy.

It is strange how commonly a parent will seek to break down the child's resistance and will punish him for his defence mechanism instead of teaching him the principles of adaptation. We know that when resistance is met with resistance a stalemate results. Yet there are many families in which each member is living in an attitude of constant defence against the others. In such a home there is no one to teach the child to adapt to life. It is for this reason that resistance so commonly seems necessary. It would not be so if we did not continue to live like men of the Stone Age instead of like modern human beings. Most of us are capable of developing powers of deliberation, and by using them gain knowledge of ourselves, of those about us and of the meaning of life. Only upon such an understanding is adaptation possible. It is impossible as long as we are the victims of personalism or any of the abnormal mechanisms of which it is composed. Lacking means by which the individual finds his true self and his real aims, his neurotic mechanisms culminate in egocentration, and this egocentricity invariably leads to discouragement and delusion. This is the mechanism which produces selfishness, ingrownness, stupidity, egotism. The egocentric individual is unable to think save about himself. He has exalted himself as if he were the great centre of creation. If egocentricity is complete he can have no real trust in God, no true belief in his fellow-man. Thus the egocentric is often a hyperpractical, sophisticated, bitter, cynical individual who puts all the blame upon life, and upon those about him for his failure and

unhappiness. He indulges readily in regression, experiences dissatisfaction and depression and readily becomes fixed and set in his ideas. This suppression of growth cuts down the normal flow of blood in his veins, limits the functional energy of his glands, congests his brain processes, and thus oslerization, the degeneration of his brain cells, a first step in senility, sets in.

Such are the phenomena in briefest outline, of this abnormal mechanism which produces the mental states and results from the sort of wrong bringing-up that most individuals in some measure experienced (and, unfortunately, are experiencing).

No man or woman could fully understand this distortion of mental life, which these mechanisms produce, or fully realize how they limit mental power and emotional health, and ever again be willing to accept the sort of home life and living conditions which produce them. They would want to be free and to spare their children such imprisonment. Yet what do we find in common experience? Not only the exaltation of the home as it is, but an almost passionate defence of the parent's right to teach his child to follow all the abnormal ways of thinking common to the parent himself. Indeed, when the child of the average home has accepted all his parents' prejudices and ceased to contest any of his parents' abnormal mechanisms, the child is brought up. And he must, to the parents' mind, keep his mental focus within the limits of the home circle. Hence where abnormality is in the parent it is literally forced on the child.

Several schools of psychology define what they call the nuclear complex; which is a scientific term for what might be popularly described as the home fixation. These schools of thought teach that the nuclear complex is the centre of all abnormal mental states. It is the foundation on which those troublesome conditions of inferiority, superiority, insecurity, melancholia, and the whole gamut of neurosis rests. Such psychologists also emphasize the point that the mental rigidity which produces resistance to new ideas is the direct result of this nuclear or home influence.

There are several conspicuous types of home fixations. The first form is found when the child completely accepts the home pattern. He builds it in his mind as an exemplar of what all homes should be like. He sees both his mother and father as images of human nature and conduct. Whatever

he does in life, whomsoever he loves, his friends, his point of view toward morality, religion, politics, art, literature, music, business, mechanics, finance—all must obey the dictum of the early home pattern. In other words, he is never weaned from the home atmosphere. He never becomes an adult. He develops no point of view of his own. He follows no interests of his own. He does not choose his own marriage partner, even when he thinks he does. He believes he is independent. He does not know that the will of his life is obeying the home image and that all of his intellectual processes are mere rationalizations by which he justifies the infantile fixations shaped in his early days.

The second form of the home pattern is the broken complex. This comes when some interruption, such as the death of his parents, some tragedy, interference, or over domination breaks the home attitude and the child becomes antagonistic to it. His one desire then is to escape and live in an atmosphere as unlike his home as possible. He takes on opposed religious beliefs, contrary interests and ways of life. He chooses a vocation as different from that which influenced his early environment as life permits. He believes that he is free. Actually he is possessed of hatred of the home pattern—and one is as much imprisoned by hate as by cloying love. The thought mechanisms are even more abnormal, the images extremely negative. His choice is just as much interfered with as in the case of an adult who is accepting completely the home image. The writer knows of cases of men who should have carried on work much like the father's, but antagonism toward the father and the home atmosphere made them refuse to do the things they were able to do best.

Next follows the deeply buried broken complex in the individual who for some reason has developed a fear or an antagonism of one or both of the parents. He disliked the home atmosphere, but because of sentiment or moral teaching he refused to recognize the emotional antagonism and has intellectually endeavoured to follow the pattern. This buried complex throws the adult into conflict; he is mentally attracted and emotionally repulsed by all of the influences which his early days imbued. He becomes restless, dissatisfied, unhappy, unable to let himself go into anything, because half of him is pulled one way and half the other. His thought processes are literally dominated by the abnormal mechanisms.

Lastly comes the type of individual who was born so unre-

sponsive to the home atmosphere that he received no nurture from it, or else where the parents were antagonistic to him and he desired but failed to get their love. Inanition was prevalent, environment devoid of the stimulus necessary for growth. Thus he lived his early days in a kind of mental and emotional starvation. This form of malnutrition produces emotional deficiency, the feelings are never quickened, the nature grows hard, the capacity to love is limited, interests are treated with sophistication or cynicism, and followed with routine materialism. The psyche is only half alive. Such a state sometimes develops in the lives of unwanted children who have been denied parental tenderness or nurture. Introversion, compensation; in fact, all the negative mechanisms develop, while positive thinking remains compromised and feeling deficient.

Far more common than the home fixation is the father or mother complex, which as the term is generally used means an abnormal attachment to one parent or the other. We all know cases of mother-girls or mother-boys, father-girls or father-boys. We see these children tied, as is said, to the parental apron-strings. It should not be assumed that deep love for either or both parents is abnormal or undesirable. It is quite natural and inevitable that with harmonious and loving parents a child, until the age of seven at least, will build his ideal of life upon the parental attitudes. They are his picture of what men and women should be. After the age of seven he normally begins to exert a little of his own independence. In other words, he begins the psychic weaning process which should be about half accomplished by adolescence. This freeing of his own ego from the parental pattern, which was necessary for his early guidance, continues unless checked, so that by twenty-one the child should become wholly an adult, loving his parents and loved by them as adults have devotion for home and kindred. At twenty-one, however, he should no longer be a minor or in any sense an inferior. He should be capable of following the truth as he sees it without limitation of his integrity of spirit. We might say that the way this freeing process is accomplished by which the child becomes a normal, independent adult is the test of successful parenthood.

When at maturity a boy or a girl is unable to function without dependence upon the father or mother, when there is a clinging adoration which shuts youth away from its con-

temporaries, trouble ensues. The writer remembers a pathetic case in a country town, "Mary and her Mother." Mary's mother was widowed at twenty-one and thereafter focused her entire attention upon her child, then a baby of a year. They lived alone in a little cottage, supported meagrely by the father's Civil War pension. Mary's mother, like Mary's lamb, followed her to school. The child had no playmates. She grew up in her mother's shadow. They ate together, slept in the same bed, walked together, did the housework together, went to church arm in arm. No one ever saw one without the other. When they became old the townspeople used to smile when they appeared as if always linked together. Mary and her Mother became a by-word. The older woman died at eighty-two and Mary at sixty-two was utterly bereft. We used to see her, sitting in the little parlour with its marble-topped table and big family Bible, her hands folded and her head bowed in grief. Within a few months of her mother she died of a broken heart. But actually Mary had never lived.

Most of us know a Mary or a James or a Hester or a John—some man or woman who has never been born as a separate individual. In extreme cases we mark the condition. In its less intense form we are inclined to think it beautiful and touching. But youth pays a fearful price for prolonged companionship with age, not only the force of lost life but such a chain of abnormal mechanisms is forged as to imprison the mind. And this in the name of love.

The practical parent will ask, "What can be done to keep this condition from developing in our children?" The question will be answered in many parts of this book, for the prevention or cure of the mother or father complex is fundamental to psychic health. In this connection it is only necessary to emphasize the fact that if the parent will seek deliberately to work against the formation of an adoration image it can be successfully nipped in the bud.

It is safe to say that only the father who takes himself with humour and views his position with good-natured tolerance is really a good father. And no mother is fit to be a mother who makes her children her centred interest and wraps herself about them. No child can stand the full brunt of mother instinct in these days when women are no longer occupied with brewing and baking, weaving and that household drudgery which saved the children of Colonial days from too

much maternalism. Nature in the old days made it less likely that the mother or father relation would become abnormal. The man was out in the woods felling timber and hunting and ploughing and scraping for all he was worth, in order to live. The woman was in the home and from dawn to midnight so busy that she had no time to overdo her relations with her children. But the modern child, thanks to our fetid civilization, is exposed to the full brunt of the father and mother influence, and deprived of the rugged contact with nature that tends to correct the development of the abnormal mechanisms. Farm and forest life taught men to think in natural terms.

It is, of course, normal for the child to identify himself intellectually with his own sex. A boy, therefore, unconsciously models himself as a thinking being upon his father. He conversely builds an emotional picture of his mother as his love ideal. A girl, inversely, accepts her mother's mind as her feminine model and builds her love-idea of desirable masculinity upon the father influence. These early images are of great importance as stimulators of the child's nature and should rightly protect and guide him until he becomes an independent adult. When, however, the parent is possessive and wraps a cloying love around the child, his mind is little likely to mature. We find him as an adult still patterning his attitudes toward himself and toward life and love upon the picture of his parents which he formed in his childhood days.

It should be understood in this context that these images are not necessarily true pictures of the parents' natures. The writer came across an instance in the West of a girl who had a serious father complex, so serious indeed that she thought she could marry no man whose nature did not comply with the pattern in her emotions formed by the father's influence. Actually he was a gambler, a drunkard, and a murderer. He had killed two men at the gambling table, and was ultimately shot by another reprobate. He never gambled, however, from Saturday afternoon until Monday morning, for he considered himself a religious man. Nor did he ever have his daughter in the same town where he carried on his predatory activities. From her second year, therefore, when her mother died, he left her in the hands of a governess, and every week-end he arrived as a gay, debonair, care-free father, a sort of fairy prince whom he taught her to adore. He showed only the gentler side of his nature to her and built a worship which

tumbled about her head when news of his death and his manner of life was revealed to her at eighteen.

Despite this shock and revelation, the emotional image which she had created in her heart went on functioning, and she unconsciously sought a marriage partner who would comply with this deeply-cut emotional pattern. Needless to say, her chances for happiness were destroyed by this emotional imprisonment.

Even more serious than the simple father and mother complex is what we call the broken complex. Death of a parent sometimes produces it, but it comes more commonly when the child has been forced to take sides against one of the parents. It occurs often in the children of divorced couples, when years of quarrelling have preceded the marital breakdown. But it is even more common where divorce has not relieved the situation and an unhappy home has been kept "for the sake of the children." The child invariably breaks his devotion for the one against whom he sides. The image in his mind never matures, but he becomes what is called ambivalent (in a conflict of love and hate) toward all those qualities which his parent possessed. In other words, he is gripped by conflicting emotions and imprisoned by the turmoil of attraction and repulsion toward all those human qualities which pertain to the experience.

Here are the seeds of later marriage difficulty and divorce, the background of much human loneliness, aloofness and melancholia. The writer has seen literally hundreds of human beings whose emotional life has been thrown into conflict by a broken father or mother image, making it almost impossible in adult life for the individual ever to love any one without areas of distrust or hatred creeping in. There is no sadder mental state than this, for the emotional depths are wrecked so that the human being is never freely able to lose himself in the glory of devotion.

It is equally possible to be ambivalent toward many activities in life, and this condition as a rule lies behind the difficulties of young people who cannot find any particular vocation. In other words, they have been thrown into conflict toward types of thought and ways of living. They are partly attracted, partly repulsed by the same interest or the same expression. Since they are unable ever to love any activity fully or ever to dislike it heartily, they continue in a state of continued turmoil unless through psychological aid

they are able to understand their mental state and become free.

Less common, but even more important, is what is known as the opposition complex. The writer has seen many adults who were not as children happy in the society of one of the parents, and yet at the same time had a real desire to be with this parent. The condition goes back to an extreme parental devotion in early life, which the child was led to fear or blame himself for, in any case unconsciously to resist. There are instances of mothers who have become jealous of a daughter's devotion for the father. To cover up this jealousy the mother unconsciously became competitive and sought to draw the daughter to herself. Without realizing it she made her daughter feel that she should not be so devoted to her father. She built a barrier between the father and the little girl. The child generally accepts the maternal influence and gains an attitude of distrust toward her own feelings. Her conscience then makes her bury her devotion, and in the later years she will feel a restless disturbance when thrown in the father's society.

Fathers in many instances become jealous of their sons, and in the same way make the boy bury his devotion for his mother, and teach him to feel unconsciously that he should not be so fond of her. He will then, as a man, find a barrier between himself and the mother whom he secretly adores. This adoration may be of the finest, purest, cleanest type, and yet because his father's jealousy has cut in between himself and his mother before his relation to her has normally matured he exhibits in later life a kind of restless resistance to maternal affection.

It is this condition in men and women which makes them exhibit a curious mechanism in relation to the opposite sex. They wish to be worshipped on the one hand as if they were gods and goddesses, and petted and nurtured on the other as if they were infants and invalids. There is nothing more common than to see a grown man expect his wife to exalt his ego as if he were the overlord of all her creation, and then be irritable if she does not perform a hundred little acts she would do for a child. We see this opposition complex, moreover, in instances of men who marry women much older than themselves, and again when they marry in later years girls who are twenty or thirty years their juniors. The opposition

complex is interfering with normal emotional relations and requiring one extreme or the other in all responses.

When an opposition or a broken complex takes possession of the thought of the individual he is often less free from abnormal mechanisms and parent influences than when possessed by a complete acceptance of either or both of the parental ideals. For we do not discover our own natures, our thoughts and feelings, if our minds are troubled by repulsion. There are many instances of men who have married women as unlike the mother as they could possibly choose, merely because of a broken mother complex. There are instances of men who have refused the forms of life which the father exemplified because of a broken father complex. They were not free to find themselves in life, because dislike shut them off from natural choice. The writer knows of a young man with a splendid voice who will not sing because his father was always practising in the home. He has taken over his mother's antagonism for all the father did. Cases of girls who have formed a dislike for modern ways and feministic ideas because the mother was an ardent feminist, possibly a speaker in the suffrage campaign, are also known. These young women have responded to the father and accepted the father's hatred of the mother interests.

Lastly comes malnutrition of thought and emotion because of inherited or circumstantial unresponsiveness to either one of the parental influences. It is important to understand that a child should have two parents, where this is possible, and if impossible at least a strong nurturing protection from male and female influences in the first seven years of life. The writer knows of a clinical case which appeared at a social settlement, of a young woman whose emotional nature never developed. Her father had not wanted a daughter, and from the moment of birth he had hated her. He never once held her in his arms, even as a baby. He rarely, if ever, spoke to her and then only to exhibit fierce dislike. He drove her from him upon every occasion, and the cowering little mother did not dare to interfere. The mother died when the child was six and the little girl grew up in a solitude where only vindictive, bitter, cynical treatment was accorded her. An abnormalizing of the nerves and the endocrine glands was consequent from an inevitable congestion of her emotions. The sex organs remained undeveloped. There was no normal puberty. The body was frail, the mentality vitiated by the

stoppage of all spontaneous feeling and by the inhibition of mental interests. Play had never entered into this little girl's life. This, of course, is an extreme instance of malnutrition of the parental influence.

In children reared in orphanages we often find devastating results because of the absence of parental nurture. In fact, as greater understanding of human needs has come we have given up the great barrack-like buildings where pitifully lonely little boys and girls were herded like cattle, and built instead cottages where there can be a semblance of family life, with house-mothers and house-fathers in charge. The terrible death rate among foundlings and babies reared in institutions which brought about a system of boarding-out and child-placing in families bears testimony to the fact that we have never yet found a substitute for home life, whatever its dangers or defects. For in the earlier years of the child's life, stimulus from both parents is necessary. The little one needs quickening, it requires nurture. Its mental and emotional nature should grow in a tender surrounding as protective to the psyche as was the mother's womb to the body. It is only when growth is stopped by domination or possessiveness or neglect that trouble develops.

The old tale that youth starts out with the father and mother on his back is too often literally true. Queen Victoria was the very symbol of the type of influence which has been so destructive to human progress in past generations. The student of psychology would do well to read Lytton Strachey's remarkable life of her. She was the prototype of the mother convention, the creator indeed of that pose which gave the mother and father a model for two generations.

Built on this idea the mother has been imaged as an all-forgiving, all-enduring domesticated creature, so dull that no one would desire her society, patiently remaining in the home, ministering to her brood. There never was a greater perversion of human life or one capable of more destructive influence over society. The mother who has no interests beyond her husband or her children, will inevitably injure her husband and her children. Indeed, we are approaching the time when we shall hear much said of a career for woman for the sake of the welfare of her children; that they may be spared the cloying influence and full weight of her abnormal mechanisms. Biographic records of thousands of neurotic cases literally teem with evidence of the capacity of unre-

strained maternalism to destroy the individuality of the child.

To-day we no longer accept it as a parental duty to live through children. Indeed, you will find that young people fairly worship achievement by the parents. If you ask them whether they prefer chimney-corner fathers and mothers you will find that they agree with Ellen Key, the Swedish writer, who says bluntly: "Parents who live entirely for their children are seldom good company for them." Fathers and mothers who lie down on the job of life, believing complacently that their children will carry them forward, that life is for the oncoming generation, are doomed to disappointment. This is more likely to apply to mothers than to fathers, for women have been taught the perverted ideal of self-sacrifice.

A leading feminist of Germany, Rosa Mayreder, sounds the new note when she says:

"Despite all the arts of education—who indeed can doubt it?—a man remains what he was born; a tiny ego will not grow into a greater even under the stimulus of the most fervent motherly self-sacrifice, nor an ordinary intelligence become a genius. The woman who omits to develop any special talent of her own because of her belief that it is possible for her to 'develop' it in her son will in ninety-nine cases out of a hundred be grievously cheated of the fruits of her life. Why not live your own lives, dear mothers, and thereby spare your children all these immense burdens of hopes and wishes which they must bear with them under the supposition that their duty in life is to please you and not themselves?"

In any case, let us say frankly that the mother who has no career, no interests beyond her children and her home, is in danger of mental deterioration and likely to develop abnormal mechanisms. The minds of mothers in the Victorian era were literally febrile with introversion, condensation, elaboration, rationalization and identification. Nor is there any influence in life so destructive to child health as enforced daily contact with this sort of fetid, vapid personalism, this thick sacrificial femalism, devoid of any thought beyond the womb. Our old conception of family life has been biologically impossible. We have assumed, for instance, that always and necessarily love must exist between parents and children. But why? Honest investigation shows the supposition to be unfounded in fact. Animal love usually exists, to be sure, for a period of nurture. It may continue and develop into

an actual, spiritual bond, but if it does not a true relationship cannot be established coercively, for love cannot be willed or in any way manufactured. It is a divine impulse, a reaching out of the spirit, and unless it is given freely it is not there.

Again, love of only one of the parents may be the condition which is unavoidable, for love comes from an inherent psychic compatibility. It cannot exist if that psychic compatibility is lacking. It cannot be injured or destroyed when such a relation is spontaneously found.

It repeatedly happens in modern psychiatry that broken-hearted individuals come for aid when the parent and child relation, having been abnormally close, is broken by other attachments on the part of the child. This is frequently the case when a son or daughter wishes to marry. "I wouldn't stand in the way of his happiness, but I feel that he is making a serious mistake," a woman will declare, trying to rationalize her desire to hold her son in perpetuity. "I'll gladly give my daughter to a man I can trust—but I don't like this young fellow," a man will say, with the conviction that his daughter is a possession he can bestow or keep for himself as he wishes. Such an attitude again presupposes a biological impossibility.

We have mistakenly thought that the parent and child relation was beyond question a permanent and enduring relation, both in this and in the next world. In our consideration of immortality, if we but remember that in twelve generations we have four thousand and ninety-six direct ancestors, most of whom had three or four children, we shall recognize that in a very brief span a veritable city of human beings is produced, each one of them having the same right to feel that the relation between parent and child is paramount. A little thought shows the absurdity of our common attitude. There can be but one real love relation and that is the relation of marriage, the spiritual mate relation. The parent relation may, or may not, have elements of enduring spiritual attachment; but if it remains it exists not because of the physical bond between parent and child, but despite that fact and because of adult comradeship.

Suppose in the next life you wanted to be as intimate with your parents as in this—your brothers and sisters would of course have the same right and desire. Your parents might naturally want to be with their parents and their brothers and sisters also, and these parents could want to be with their parents, and so on and on, all with the same desire for centred

and absorbing intimacy in the mother and father relation you picture as ideal. Figures soon reveal an impossible situation, showing parenthood as a temporary physical tie, not a spiritual bond. Even your choice of a friend may have more spiritual significance than any relation to your blood kin, unless you also choose your kin because of psychic compatibility rather than from physical causes.

A most important field of effort in modern psychology is to return the parent relation to a biological basis of normality. The child who has to contend with his own inner struggle and with possessive parents is condemned indeed, and this was the fate of fifty percent of us who were born in the mid-Victorian era. When too strong a mother or father attachment exists in the child's mind, no matter how great his endowment by inheritance, he does not grow beyond the conditional restriction which the parents have placed upon him until such a time as the complex is broken either by psychological effort or some dramatic experience in life.

In his history of England, James Anthony Froude remarks, "The most sterile periods in the world's history have been those in which youth trod in the footsteps of its elders." One of the most difficult things average people have to contend with are conscious and unconscious attitudes of mind given in childhood by the parental desire to shape thought and action with their abnormal mechanisms. The "apperceptive" basis by which the average individual views life comes from this background. It is the measure which determines later capacity to perceive truth or to accept ignorance as if it were the truth. The child born and brought up in India of a certain caste gains the point of view toward life which that caste and family endows. The same child adopted in infancy and brought up in Boston by an old New England family would have a totally different attitude toward life, and a different measure of mental crystallization.

We are then in large measure made or unmade by the mechanisms instilled in our minds in childhood, for they determine the biases by which we later see everyday life. They form the background of opinions, the cleavage of political and religious antagonisms. The social and economic ruin wrought by the ethics of home life in the past century, creating as it did the abnormal mechanisms, has been unspeakable. The fathers and mothers of those days were the direct breeders of war, prostitution and crime. Let us be honest and logical. If the hand

that rocks the cradle shapes the world who produced the Armageddon? Cradles were rocked in Germany, France, Russia, Italy, as well as here in America. Who brought up and moulded the minds of the men and women who made the atmosphere and attitudes of the early twentieth century?

We may sing the popular song, "I didn't raise my boy to be a soldier," but the sentiment is hypocritical. Humanity of fifty years ago was breeding and shaping the tendencies which have dominated the last two decades, and which unquestionably culminated in the Great War. If asked what is wrong with boys and girls, the psychologist would unquestionably have to answer: parents. If asked what is wrong with us, these same men would answer: our parents. If asked what is wrong with our parents, they would go back to their parents, and so on down through the distorted circle of domination from which the ignorance of the world has taken root from generation to generation.

The answer is obvious. To free the home of its destructive influence it must be recognized that the principle upon which life is flung forward is not that of possession and repression, but of expansion and affirmative emphasis upon the finer forces of the individual. He must find in the home a place in which to realize himself reliantly. In place of parental authority, with its doctrine of personal submission, must be mutual obedience to the laws of life. In place of the possessive attitude of the family and a narrow allegiance to clan we must develop that finer comradeship and those larger loyalties which allow the individual to mature. If we look back in our own lives we shall see that our troubles came when we were not helped and encouraged to be ourselves, to have our own interests, our own vocations, our own characters, our own attitudes toward life, constructively developed.

The individual has within him the pattern of his own hereditary strains. It is not the accoutrement of his mother and father. Success in life depends upon the liberation and development of this personal pattern. Difficulty arises when the pattern-idea in the parent mind is superimposed upon the actual pattern of the child and his nature is thereafter dwarfed in its expression. Release comes when we separate these two patterns that lie in the background of our own lives and learn to become ourselves freed from either home or parental influences which might impede or distort our growth.

CHAPTER XXV

ABNORMAL MENTAL STATES

SICKNESS of mind may be explained so as to seem intricate and involved conditions hard to understand, and definable only by technical, abstruse terms. They may also be defined quite simply in our everyday speech. Even when a woman has "a manic depressive psychosis, with a hidden sex neurasthenia of which the patient is unaware because of an element of schizophrenia and a hypertrophy on feminism, implying androphobia," the case can be put in human language and brought within such a clear portrayal of facts that even a psychiatrist would know what he was talking about. For his own part the writer believes that no man understands psychology until he can describe mental conditions in untechnical terms and explain the interrelation between one state and another in plain speech. He is still a tyro if he has to seem astute by the emphasis of a heavy professional manner, and a habit of speaking and writing like a drunken dictionary suffering from a strict prohibition enforcement of everyday thought. Not all dries are in the W. C. T. U. Some are engaged in making the study of the mind so dehydrated that much glory will attach to them for seeming to understand something so difficult.

In its simplicity every abnormal mental state is only a name for some form of injury to the normal behaviour pattern of the individual. It signifies that some elements of his organism or some areas of his mind have been conditioned by the wrong sort of experience. This conditioning may come from inherited weakness or from environmental pressure. It may have begun in his body or it may have started as negative images in his emotional and thought life, creating conflicts in his mind. Whatever the conditions, they are but typifications or intensifications of the abnormal mechanisms, of negative images we have been studying, of the ego blockages and emotional wounds, the memory drainage and the conditioned reflexes presented in earlier chapters. And as such they are simple evidences of what happens when the individual has the wrong

sort of early influence and is the victim of an antiquated morality.

It is important, however, to emphasize the interrelation of mental and physical conditions. No teacher and no parent should neglect to consult a reliable physician when a child, or an adult, evidences striking mental queerness. It is many times discovered that physical or neural adjustments are necessary before mental changes can take place. Basal metabolism tests often show the need of serious chemical adjustments before normal brain processes are possible.

Remember that your child is an integrated organism, that he has a body with its bony structure, its muscular constitution, its organs, glands, nerves and brain. As a selfhood he is part of this integrated organism, and whatever constitutional limitations may exist in his blood stream, or may have resulted from environmental influences, play their part in the functioning of his thought and feeling. They affect his attitude toward others, his behaviour, and even those manifestations of the selfhood which philosophy speaks of as the soul. Thus it is important for the parent to bring together all the medical reports, physical examinations, athletic records, and whatever approximate analysis he may himself be able to make as to the physical condition. Knowledge of the function of the endocrine glands is important. If the child's glands are out of order serious mental and emotional disturbances may result. An overactive thymic gland, for instance, will delay normal maturity, and because of the babyishness engendered fears, apprehensions, maladjustments in home and school contacts are likely to develop. Toxic conditions in the blood also play a great part in delimiting or depressing the mental and emotional normality. Fully as important are various forms of anæmia, for we must not forget that the brain is the central power-house of the mind. Thus when the brain has not a sufficient blood supply the mind cannot function normally. If you were driving a motor car in which kerosene had been put the very best motor would splutter and smoke. If water appeared in the gasoline the carburetor would back-fire and the motor might stall. If ether is added to the gasoline the explosions may become so intense as to injure the delicate adjustment of the motor, but nothing which you did with the motor itself could correct the situation. The trouble would have to be met by a change in the fuel supply. So with the mixture in the blood; too much or too little of the necessary

substances in the blood delimits the brain processes, and no change in thought will be sufficient to avoid it. Many a child is punished for the effects of an abnormal thyroid, or over-active gonads. Many a boy is blamed for a deficient anterior lobe of his pituitary. Many a child is called stupid when it is only too few white corpuscles and a poor behaviour of the posterior lobe of his pituitary. On the other hand, many a child is treated medically when the body is only recording glandular and nervous reactions from mental and emotional conditions. And these psychical states may be only the product of environmental circumstances in the child's life. More than one child has been dulled in mind and sickened in body by unhappiness and misunderstanding.

For mental and emotional disturbances, reacting upon the nervous system, tend to throw the physical organism out of order. The physical disturbances again react upon the brain. And thus where trouble is started a vicious circle may develop of bodily conditions affecting the mind, or of mental conditions affecting the body, and so on round and round. We must, however, go back to causes. Work with effects is ineffectual. There is nothing more important, therefore, than for the parent to face squarely the physical conditions of the child. And equally there is nothing more dangerous than piecemeal analysis where overemphasis is given to any phase of the condition. The intelligence tests, for example, are important, but if a child has been measured in school and given a low quotient it does not follow that he has a poor mind. Physical factors may be producing the limitation. Nor does it follow, if he has a poor physical condition, that the trouble necessarily started with the physical organism. And yet in every abnormal mental state there is likely to be some disorder of the sensory mechanisms. Where the condition is organic the cause is usually hereditary; dispositional conditions tend to be functional. They may include disorders of cutaneous sensation (skin-touch), of visual sensation, of hearing, smell, taste, hunger and of organic feeling. Involved with such conditions may come disorders of perception, mental blindnesses, tactile imperceptions and a group of conditions such as auditory imperception. This psychic deafness, by the way, is quite common in youth in a transitional form, for children hear the same "don't, don't, don't" so often, the same parental chatter and fault-finding that they actually become psychically deaf to these remarks for the time being. This condition

is not wilful; nature gives them this as a protection. Such conditions develop in school. A harsh, coercive teacher gave the writer a mental deafness which came whenever the multiplication table was mentioned. Another man created the same condition with Latin. For some years I could not seem to hear Latin correctly or get my mind to grasp mathematics. These are actual, involuntary conditions, conditions of the powers of perception. Many a child is blamed and punished for them when a stupid or arbitrary teacher is to blame.

The writer has seen a good many psychically deaf husbands, who really could not hear their wives' fault-finding, but who heard well enough once they were at the office.

There are many more abnormal forms of perceptual disorder, reflex hallucinations and illusions which are not in place for discussion here. We are familiar with some common forms of these states in children who hear imaginary voices and see imaginary playmates.

Abnormal states of attention are average indeed. They are involved in every form of dispositional condition in every individual. Neurosis, as we have said, is often defined as some deflection or deficiency in the power of attention. The individual is no longer paying adequate attention to the right things but is, instead, absorbed in focus on himself, or some distorted or distracting interest. Even more common is the habit of not paying attention at all.

So we might progress through all the many ramifications of human nature. Memory, for example, enters into every departure from health and normality. A negative association process, or else a foggy and vague-headed condition of dissociation, is concerned with every abnormal mental state.

Fully as significant is the purely nervous picture. Let us repeat that every human brain thinks with blood and requires good abundant blood to think normally. If nervous tension in the body presses on the arteries and cuts down the blood supply to the brain, the thinking power is thereby injured and indolence, melancholy, morbidness, inferiority, insecurity and all sorts of more or less serious conditions are created or increased.

It must be at all times borne in mind then, in approaching any psychological problem, that as we are integrated organisms, the neurotic states involve not one but all levels of the human being. In the emphasis we shall hereafter place on the purely mental side we are not ignoring the physical and

nural factors, but merely concentrating on those aspects of the individual most involved in the question of emotional development and mental growth. To assure full attention to bodily factors the careful reader should consider each hereditary and physiological element of the child's nature. Only where there is good health is it right to proceed without a thorough medical analysis.

The same care needs to be given to the social background, for many times we find that abnormal mental states are reactions merely from some impossible living condition. If you should keep your hand in acid all day your flesh would soon become sore. An irritating mother-in-law, a crabbed aunt, a crotchety stepfather, a stupid uncle, an arrogant employer or a neighbourhood of provincial gossipers may be as much the cause of a sick mind as typhoid germs in the drinking water. Everything in life plays on the individual and each part of his life and health reacts on his mind.

Most devastating among the nervous maladjustments are the confusion, noise, poor lighting and the perpetual neglect of the influences of human contact. It is doubtful if nowadays a man finds solitude even on a desert island. The seclusion of the home is a mere figure of speech, a hint of the ideal that man may some day achieve. What privacy has the average mother with her husband, children, relatives, neighbours, telephone, grocery boys and a host of other distractions focused upon her? Where can she find quiet, a moment for meditation, real surcease from weariness? And little better is true in the life of the average child. Nerves and brain are literally tortured by an environment of perpetual irritation.

In his book on "Public Opinion" Walter Lippmann says: "The people of a big city are assaulted by incessant sound, now violent and jagged, now falling into unfinished rhythms, but endless and remorseless. Under modern industrialism, thought goes on in a bath of noise. If its discriminations are flat and foolish, here at least is some small part of the reason." And then he tells us that "Every man whose business it is to think knows that he must for part of the day create about himself a pool of silence."

Some people believe that every psychologist should be a physician. He ought also to be a sociologist, with years of experience in social investigation; a lawyer, who has specialized in problems of marriage and divorce; an educator, with two decades of pedagogical experience; a vocational expert

and personnel worker, and versed as well in each business and profession in which any client may be engaged. To be fully prepared to meet people's needs would require about two hundred years of careful preparation before the consultant would be ready to practice. And this being so with the practitioner, the thoughtful reader might well pause before he draws a piecemeal conclusion from some one little factor of a person's life, until he has considered the rest of the story in the conduct and health.

After these words of caution are made emphatic it should be added that knowledge of mental states is essential in normal child training, for a new morality cannot be applied to sick minds or by neurotic parents. Such conditions must first be understood and cured. If a child could be so fortunate as to have had a perfect heritage and a perfect home, the technique of the New Ethics might be shaped only for normal individuals. Since none of us, however, is without negative tendencies in our basic natures, and no environments are utterly suited to our needs, before the ages of six or seven most of us have developed some percentage of these conditions. We were shy or fearful, confused by hypersensitive feelings or melancholy. For this reason our knowledge of how to handle normal children must be supplemented by an understanding of how to keep children out of abnormalities. Nor should we be frightened by the word "neurosis." All of us are neurotic in some respect just as all of us have some toxic condition in our blood. The word does not always imply serious abnormality; it merely describes prevalent forms of mental sickness. It should be as much our business to understand the mental fevers of children as to know what to do about measles and mumps.

It should be understood, however, that only a small part of the subject of abnormal psychology is within the scope of a volume for the general reader. Nor would it be justifiable to describe in detail the extreme types of neurosis, or the physical symptoms involved. The average parent could not help his child out of such neurasthenic conditions. We all need to understand first aid and how to care for a patient with a cold, a fever or a bruise. But only the physician diagnoses and treats colitis. Nor does a parent operate on his child's appendix. So also with the more serious mental states and those milder conditions where the cause is physical, or when bodily conditions have become involved. Only a physician (and one

physician in a thousand at that) trained to understand the mental and physical interrelations is capable of dealing with these advanced forms of mental abnormality.

It is important therefore that the reader recognize the mental states given herein as those of the more general type where physical factors are least likely to enter. In every case whatever requires special technical training to understand or to apply has been eliminated. At the same time, just as we are most of us more troubled by colds, fevers, headaches and pains in our stomachs—everyday disorders as they used to be called—than we are by diseases like arthritis, so nine-tenths of what is wrong with the world's mental machinery is of the general nature which we have considered in this volume.

A final confusion needs to be cleared up before we proceed. The study of psychology has been injured by a great many tyros, who knowing a smattering of the subject have done some writing and more talking about it. In books, magazines, lectures and classes a garbled pseudo-metaphysics is presented in the name of science. Into this stream of quackery a loose psychoanalysis has also poured, sexualizing the current ideas, and further distorting the popular grasp of what it is all about. Even a few professors of psychology in the colleges have added to the prevailing misunderstanding. Not long ago, in fact, a long investigation was published by one of our smaller institutions in which the difference between basic human types and mental states was completely confused. There was no distinction made between the subjective person and the introvert or the right contrast between the objective person and the extrovert. Introversion is a mental condition, a kind of emotional sickness. Subjectivity is an inherited variety of mind. A person is subjective when he is born, with mental processes fitted to consider subjects, ideas, plans, purposes, intentions, designs, meanings, significances—the unseen and the ideal. Psychology is a typically subjective occupation. The introvert is one who thinks about himself, whose thought mechanism is centripetal, who indulges in egocentric living and measures all life by the way he thinks and feels. When he is unhappy it is an unpleasant day, what he dislikes is not good to eat. He is likely to be self-conscious, broody, morbid, shy, reserved, melancholy, with a stare in his eye and a droop to his mouth. One feels the maze of personalism and the mantle of self-interest which such a nature carries about with him.

Thus introversion is not in any way related to subjectivity,

except that the person is not actively alert to daily events, but is rather lost in the processes of thought which fill his mind. But the goal of the subjective's thought may be far beyond himself: in books, in research, in invention, in art, in music, in great commercial undertakings.

Confusion comes also in the contrast between the objective type and the extrovert. The objective nature cares for things, changes, motions or events, material processes, facts at hand, the tangible and concrete side of life, substances seen, heard, touched, all that belongs to the world of matter and the field of activity. A great aviator is always an objective type. Like a good chauffeur he becomes part of his machine, alert to every motion, alive to every sound, keen of eye, swift of hand.

But this is not extroversion, a term which is really only a synonym for emotional normality. Every one ought to be an extrovert, but it would be idiotic to expect every one to be objective, for then the world would become only a place for action with no philosophy and religion, no study of the intangible sciences, no literature and art, only management of things.

The objectives and the subjectives are both needed to keep the world balanced. They are equally valuable types. Both can be extroverts in the true sense, indeed many of the greatest scientific men have been subjective-extroverts. Introversion, on the other hand, serves only to reveal the experience of mental sickness, the feelings of abnormality. It belongs in no way to healthy mental life.

In a sense all of the mental and neurotic states herein studied are only forms of introversion. Indeed, if we will but recall the simple definition of neurosis in the chapter on the abnormal mechanism, that it is some deficiency or deflection in the power of attention, it must be clear that introversion is the basic mental sickness. The introvert has a deficiency in his power of attention to the life about him because he has deflected his thought to attention upon himself and the effects of life upon his own feelings. He is an habitual introspectionist not really interested in anything but his own involved processes of thought and feeling. It is obviously this mental habit that makes it possible for a person to exaggerate his importance into superiority, or magnify his failings into an inferiority complex. It is certainly by introversion that a person enlarges the feelings of fear and apprehension in his mind into insecurity, or intensifies the little hurts of everyday life into perse-

cution and martyrdom. Introversion is even more clearly evident in melancholia. The attention is then deflected to self-pity. So too with indolence and delinquency. He who is psychically lazy is delighting in his own inward sensations and has withdrawn his attention from efforts. He who is delinquent is dissatisfied with the sensations and luxuries about him and is seeking for more to satisfy the insatiable gluttony of his self-interest.

Introversion then is the basic emotional condition in all neurotic manifestations. It is started by parental possessiveness, overattention to the child, blame put on the child, neglect of the child, and most of all by inhibition and repression.

It should be evident even to a moron that he who has developed adequate ego outlets and is normally expressed is extroverted. It should be equally clear that whoever has been inhibited, or in any other way denied normal expansion because of blockage to his ego outlets, has the energies of his nature turned back upon themselves. He is introverted because his emotions and impulses cannot get out. They hit against the wall of his inhibition and are turned centripetally inward. His egocentricity is but a consequence. On the other hand, the extrovert who thinks centrifugally gets his thought and feeling out to the natural centres of interest in life to which he is temperamentally attracted. He is reaching out as the plant sends out its roots. Normality is a consequence.

Whoever has really taken in this fact of our growing and habit-forming experience must see why inhibition, prohibition, repression and restraint are the greatest factors in creating the abnormal mental states, why, in short, the old morality and the antiquated child management of the past are the greatest factors in creating neurotic conditions.

SELF-INDULGENCE

Beyond all question the most common and yet least understood of the abnormal mental states is self-indulgence. It is even more prevalent than inferiority feeling. Indeed, were it not for self-indulgence there would be little neurosis. In all mental states the individual is indulging himself in personalism, placing self-pity and not self-discipline as the centre of his thought. He is indulging himself in emotionalism and glutting his mind with secret egotism. He has withdrawn his interest from achievement and misdirected his focus to details of his

feelings and sensations. There is doubt of life and loss of faith in the integrity of life, cynicism as to the laws of action and reaction, even some loss of faith in God and personal effort. No one who believes in a true cosmos, an orderly creation or achievement by self-reliant effort, could become or remain self-indulgent. At some point in his mind reason has failed him. He secretly believes he can "get away" without obedience to natural law. Hence he permits himself to toy with the present, feeling that somehow no future consequences will come upon him.

There are in general seven forms of this condition:

1. Disappointment with life because of an inability to express oneself satisfactorily, to break the wall of inhibitions adults erected during the growing years. Unable to find true outlets, the individual is indulging in solace mechanisms, subterfuge, delusion and indolence.

2. The habit of libertinism because of the failure on the part of adults to educate the individual instincts and emotions in childhood. Hence these impulses have remained barbaric and are liberated in primitive form. Even the extreme forms of emotionalism—masturbation, sadism, masochism, exhibitionism, passionism in general—are types of self-indulgence.

3. Self-centred petulance and greed are forms of this condition, largely produced by the spoiling process in which some parents indulge. Whoever has not been taught self-discipline and firm habits of constructive adaptation to life is likely to have developed self-indulgence of this type. We see this in those who are psychically unweaned from the mother and demand of life a perpetual nipple.

4. Rebellion and regression, from having had the impossible expected of one, is a common form of self-indulgence. This is the "sour grapes" attitude, which builds defence mechanisms, and from finding life overhard seeks comfort in wishful thinking, dreaming of doing, phantasy. The world is full of those who live in this unreality. Procrastination is a common symptom of this condition. Laziness is its first cousin.

5. Another common form of self-indulgence springs out of the confusion engendered by the abnormal mechanisms; rationalization, elaboration and condensation in particular breed indulgence as they permit the individual to pass into a mood of inadequacy. Obsessed by identifications and a feeling of fate, the individual comes to live a vicarious life in which parasitism and transference are major factors. Sons who never work,

daughters who expect to be supported, wives who demand a life of puffy leisure, all exhibit this variety of self-indulgence.

6. A type of condition seldom recognized springs from the blockage of the mind by emotional interference and rote-minded thinking. This is the outgrowth of our inadequate educational system, the fact-stuffing and grade-making instruction process. Becoming utterly uninterested in the mass of memorized material fermenting in the mind, the individual allows his brain cells to degenerate and his thought to become superficial. Thinking is no longer a release of the unconscious images and symbols, no longer a creative or self-expressive experience. Therefore the individual stops thinking and lives by distractions and time-whilings.

7. Reactive self-indulgence is fully as common. We see this in the punishment process, by which parents vent their own nervous fear and fatigue on the child. Impatience, irritability, turned-down corners of the mouth, cynicism and ennui, blasé and hypercritical attitudes are all forms of self-indulgence. By this same process leaders of purity leagues search out vice in others as a means of secret indulgence. The censors read salacious books from the same impulse.

In general self-indulgence is the outgrowth of the stodgy sort of existence which is inevitable in an unethical civilization. Uneducated in the art of dealing with the two great conflicts: (a) that of the ego with life and nature; (b) that of the ego with other egos; the individual justifies the saying, "You'll be a long time dead, get what you can to-day," and hence plays blindman's buff with life according to his greatest character weakness.

COMPULSION NEUROSIS

It must be evident that if introversion and self-indulgence have become habit formations in the emotional life of an individual, an accentuation of some one impulse may develop in consequence. If the normal behaviour pattern of self-expression is blocked the motive forces easily become overconcentrated upon a single outlet. Thus any instinctive and emotional quality or any appetite or desire may come to obsess the individual and control his habit formations. This condition is called a compulsion neurosis. It is often found in some degree in dispositions where normal approach to experience has been delimited. Extreme fondness for intoxicants or tobacco, the use of drugs, or a passion for some sort of food, hyper-

sexuality and even extreme love of cards, the theatre and sensory excitement are compulsions. Hatred of drink, smoking, asceticism in food, vegetarianism and Puritanism may also be seen as varieties of this neurosis. Abhorrence of cards, the theatre, love of a dull, routine, mechanical virtue are also forms of this condition. Indeed, wherever the individual's intelligence is driven by fanatical desires or abnormal prejudice, compulsion is to be recognized. The members of most of the leagues for restraining conduct are victims of this neurotic state. Prohibition is a neurosis of this type.

The condition is more obvious where the curious and bizarre enters into the compulsion, as in fear of harmless animals, or when the mind is obsessed by irresistible impulses. Yet the man who was driven to stick his tongue out at every red-headed girl that he saw, and the woman who could not resist such a horror of germs that she kept her home like a bottle of antiseptic, are not more compelled than the anarchist or the anchorite. Nero who burned Rome, Savonarola and Cromwell, the Spanish Inquisitors, and Carrie Nation of window-smashing fame, were all victims of compulsion. You may have felt mild evidences of the condition in a desire to jump off high places or to make a noise in church. In a measure all adverse mental states reveal some element of compulsion. It is evident in stage fright, in inferiority feelings, in insecurity stampede, wherever in fact the individual is obsessed by fear or dominated by any instinct, emotion or desire.

ANXIETY NEUROSIS

The most common form of anxiety neurosis is worry. The most obvious type of this neurosis is religious mania. The most subtle variety is the gnawing of the ordinary remorseful conscience, where some mere external convention has been broken. We see it in amusing form in apprehensions about ordinary events. The aunt who goes to the station two hours before train time and carries three satchels of medicine, and the miser who lives in fear of poverty, are simple victims of this condition. The average parent who believes his child will become a reprobate if he has any divergent ideas, the mother who cannot bear to have her child out of her sight, the father who nightly sees his home in flames, the spinster who is afraid of a man under her bed, yet probably wishes him there—all show anxiety neurosis.

Hypochondria is a form of this condition. In fact, like compulsion, it enters in some measure into every abnormal mental state. It should be evident to every thoughtful mind that both compulsion and anxiety are very largely the outgrowth of the old external morality, the direct product of holding humanity in check by fear and inhibition. In compulsion either extreme ideas or exaggerated escape mechanisms are evident. In anxiety we have a carry-over of the whole abnormal attitude which justified inhibition and indulged in a doctrine of negation.

In general we may say that all forms of overresponsibility, hyperdutifulness, extreme conscientiousness, super-exactitudes, perfectionism, punctiliousness, extra-effort, tension and fanaticism are forms of anxiety neurosis.

CHAPTER XXVI

THE PREVALENT COMPLEXES

WE hear a great deal in common parlance about the various complexes. People speak of inferiority, insecurity, superiority, as if the average individual had one clear condition like a broken leg, a weak heart or an ulcerated tooth. They are unaware of the fact that the mind differs from the body, and we do not, as a rule, find an isolated, morbid or abnormal mental state as we might a single variety of sickness. We tend rather to become the victims of a group of abnormal mental states, neurotic conditions or complexes interacting upon one another and known as a constellation.

A constellation may include a number of interactive neurotic tendencies. An individual, for example, who is popularly supposed to have only an inferiority complex may also have a touch of insecurity, that is, fear of high places, open spaces, the dark. He may have a very decided mother or father complex, which has interfered with the development of his career or his happiness in marriage. There may be a tinge of persecution. Indeed, to feel disliked and to have one's feelings hurt constantly is not an uncommon addition to the inferiority condition. There may be also a good deal of erotic fancy or sexual neurasthenia, and not a little ambivalence, that is, conflict between thought and feeling. A sense of inferiority may be, in other words, only an accentuation of a general neurotic condition.

It is safe to say that in eighty percent of cases where neurotic conditions are evident, we are dealing, not with a single mental state, but a constellation. The reader should form the habit of understanding separate mental conditions and see how they are interrelated in the neurosis of the individual. There may be curious trends. For instance, the writer has found a good deal of masochism with certain forms of inferiority. This is a desire to be hurt, and in extreme forms to receive sexual excitement from being hurt. He has found cases of sadism (tendency to hurt others) mixed with both inferiority and superiority. In other words, practically all combinations

of neurotic trends are possible, and proper diagnosis depends upon understanding their particular relation in the individual.

INFERIORITY COMPLEX

The inferiority complex consists in marked feelings of self-doubt. In his emotional depths the individual feels like a jelly-fish and has lost confidence in his normal powers of self-assertion. Indeed, in the very centre of the inferiority complex is suppression of the instinct for self-assertion and intensification of the instinct for self-abasement. It is found most commonly in temperaments described by William James as tender-minded, and is more frequent among individuals of the subjective type, who care more for the world of thought and feeling than for action, who read books and retire into the realm of their own ideas.

Such natures usually possess a strong native endowment of independence which was not permitted to develop normally because of constant conflict with the forces of environment. When the sense of personal independence is injured or blocked the tendency is to put it away, just as we are inclined to hold back a thumb after it has been hit and become sore. Every situation which calls for independent action produces a sense of fear in the individual and he retreats. He becomes shy with strangers, is timid before responsibility, unable to speak in public and has little inclination to maintain his convictions.

Quite commonly, however, individuals with an inferiority complex build a great deal of defence mechanism over their lack of confidence. Some take to boasting and develop conceit to protect their inner sensitivity, to keep up courage.

In other words, there are two types of people with inferiority: those who allow timidity, shyness and self-doubt to appear in their everyday experience, and those who build a masquerade because native pride makes them unwilling to confess secret uncertainty. The inferiority mechanism is never nonchalant, never at ease, and seldom natural. Still other individuals may swing from the extreme of boasting and conceit to shyness and retreat. This disposition commonly apologizes for itself and indulges in countless explanations and elaborate declarations of its purposes.

It has been said that most artists, musicians, poets and writers in general have an inferiority complex. With this in

mind, Lee Wilson Dodd has recently written an amusing and stimulating book called "The Golden Complex, a Defence of Inferiority," in which he contends that this complex is of racial beneficence and should be safeguarded and preserved. It is certainly true that some of the greatest men and women of genius have been of the sensitive, tender-minded type, influenced deeply by the feeling of inferiority. What we do not know is whether they achieved fame because of the Golden Complex or despite it. There is a tendency to assume that neurosis is a necessary part of greatness. Possibly, however, if our geniuses had been mentally and spiritually free their attainments would have reached even greater heights.

Technically defined, inferiority is a conflict between personalized pride and personalized humility. The individual has formed the habit of comparing himself as a person with others about him. His pride is trying to find ways by which he is as great or greater than others. His humility is accentuating the way in which he is as frail or frailer than others. Thus the forces of his nature, stimulated by pride, are led in one direction and the forces played upon by humility are led in the other. The struggle between these two centres ultimately involves the whole personality.

If pride and humility had not been personalized, inferiority would have been impossible, for there is no struggle between impersonal pride and impersonal humility. If you respect your ancestors and are grateful to them for all of the beneficial capacities which were born in you, your pride will become a kind of honest evaluation of the You which your blood stream produced, and you will know that you cannot take personal credit for your good points. You will use them and appreciate them. And if you recognize that your ancestors were not perfect and bequeathed you some handicaps, you will come to understand and admit these also. You will not be upset about them. You will not compare your frailties with others, but be concerned with what you can do to correct them, knowing that they are no discredit to you because you did not ask to be born, you didn't select your nature, you did not choose your environment, you have no responsibility for what you are like as a basic character. Thus you will have no feelings of inferiority.

The child whose parents are tainted with adult superiority is very likely to form an inferiority complex by the time he reaches adolescence. Brothers and sisters are still more in-

clined to produce these conditions, because of the competitive arrogance and selfishness still inherent in family life. Teachers and schoolmates also add to the load of self-doubt, and aunts and uncles are not backward as contributing factors in producing this mental state. Grandparents, however, very rarely add to inferiority conditions, for they have passed beyond the line where they feel it necessary to exalt their own egos at the expense of the child.

SUPERIORITY COMPLEX

Unfortunately, there is some popular confusion between the superiority complex and those types of inferiority which build a defence mechanism of boasting, conceit and chaotic self-assertion. It is safe to say that half of the time when individuals are supposed to possess superiority the real mechanism is inferiority in masquerade.

True superiority is built upon arrogant pride. The individual is excessively personal, strongly self-assertive, fixed in his opinions, possesses a secret reverence for his ancestors, holds his head high, and is often ruthless and aggressive in action. He almost never places himself in the other person's position, and is so egocentric and self-involved in social contacts that he tends to be blunt and tactless in manner. He easily wounds other people's feelings, and does not permit a free play of ideas. He likes to have the last word in every discussion, and is hypersensitive as to his position and importance. He does not boast in the true sense of the word, because it never occurs to him that it is necessary to maintain his position or his opinions. He simply announces his beliefs and expects them to be final. He is either strongly sensitive or strikingly radical in his social attitude, and generally has the final answer for every life problem.

He is commonly alert and usually possesses a good mind, of which fact he is perfectly aware. He is instinctively self-assertive, with often a good deal of temper. The instincts of repulsion and pugnacity are strong, and curiosity is usually evident. He does not accept situations requiring self-abasement and has little gift for co-operation and adaptation. This uncompromising mental state often includes courage and shows strong capacity for disgust. Successful accomplishment stimulates a marked emotion of elation. On the other hand, there may be a good deal of tenderness in the depths of the

nature, and pride in the capacity to protect those regarded as weaker than himself. Such a disposition is often endowed with a strong sense of service, but in all useful activities the individual must be a leader, even if unfitted for the task.

The mind of those possessing a sense of superiority tends to be fixed and rigid in its ideas. It is inclined to revere position and worship accomplishment. There is a strong sense of authority and a determination to gain positions of authority. Thus there is usually ambition and a strong desire to achieve.

The superiority complex, however, produces the great blunders, for these individuals tend to become specialists. They see clearly in one direction which empowers concentration, but there is nothing that so closes the mind to a broad vision of life as the superiority complex.

It is almost invariable that abnormal mental states tend to have two manifestations, which we may call the direct and the indirect forms. In contrast to the direct superiority above described we find this disposition also indulging in masquerade. Superiority is then hidden by pretences of humility and a mental fetish of co-operation. The mind is keen enough to understand that aggressiveness is not successful, that adaptation is necessary, that tact is important, and opinions tend to arouse antagonism. When masqueraded in this way the superiority mechanism is as strongly rooted emotionally, and the individual feels the same arrogant pride which the direct type manifests. He is equally fixed in his attitude, unwilling to co-operate for a long period, and emotionally determined not to adapt to any one else's needs, if he can ultimately achieve his own egocentric purposes.

THE MARTYR COMPLEX

A common form of superiority masquerade is that of martyrdom. Here we have the individual whose feelings are constantly being hurt, who believes that his associates are unfair to him. He hides a blazing anger deep in his mind, and underneath a masquerade of forgiveness holds burning vindictiveness. The nature is hypersensitive to the common vicissitudes of family and social life, keenly critical of negatives and able to put his finger on everything that is wrong in his environment. Mentally he is democratic, but at heart an anarchist. There is a strong sense of justice and an outward pretence of mercy, but in the depths of his feeling

every injustice which the individual has experienced is brooded upon, and with it goes a belief that life has been merciless in its treatment of him.

Such an individual is likely to exaggerate all personal difficulties, for a deep self-pity lies underneath this mental state.

Retrospective analysis will show that behind the martyr complex is a whole series of hypersensitive reactions to all phases of an unhappy life. Such natures are forever seeking to be kindly in their treatment of others, but demand an almost angelic tenderness and consideration from their associates. The instinct of repulsion is strong and hidden anger is never absent. There is a good deal of sexual emotion and tenderness, but it is generally buried under masses of personalism and self-pity.

As with the other complexes, martyrdom may be both direct and indirect, but the contrast here is less evident. The distinction lies rather in the merging of inferiority with martyrdom. The individual, then, lacking the arrogant pride of superiority, tends to build melancholia and depression. The mind is morbid and the sympathies are as tender as raw flesh. There is not only dubiousness as to the individual himself, but despondency about life and a feeling that the world is a hard place to live in. Every negative experience is hugged to the breast and the greatest enjoyment is that of self-pity. In this indirect form emotions of fear, of flight, and of repulsion usually appear. There are strong feelings of disgust and a strange delight in situations which require subjection. The attitude is one of resistance, irritability and contentiousness.

This mental state often produces distinct effects in the physical organism. There tends to be a slump in the bodily pose; the head is seldom held erect, the actions are either phlegmatic, or nervous and uncertain, and biliousness is often a resultant state. Hurt feelings, moreover, result in injury to the suprarenal glands, and stomach difficulties, liver disturbances and constipation are likely to follow.

We often see this martyr mechanism in undesired children, or in those who are not permitted to build normal contacts in early childhood. It is common in the ingrown family, where parents are fear-ridden and dominating. There is, moreover, more of the martyr complex among girls than boys, and it is sometimes believed that the condition is more prevalent in New England than in other parts of Amer-

ica. Wherever a free outdoor life, athletics and spontaneous contacts with nature have been part of experience, as in the West or in the more recently settled parts of the country, martyrdom is rare indeed.

THE PERSECUTION COMPLEX

In popular understanding persecution is often confused with inferiority. In fact, books and articles have been written which have added to this misunderstanding, for it is sometimes said that inferiority is caused by the teasing of children by schoolmates or brothers and sisters, or by that misadaptation to society which makes the individual feel he is a misfit.

This is not a true interpretation of early environment, for while teasing and maladjustment may play a part in the feelings of inferiority, it is really they who produce the mechanism of persecution. We are not merely overhumble when subjected to continual hectoring, but possessed rather of rebellious assertiveness, or melancholy apprehensiveness. From then on we feel persecuted by our associates, and as if we must continually defend ourselves against their predatory activities. And we are forever trying to adjust our wounded emotions, and to find some contacts in life where we are normally able to assert ourselves.

The individual with a persecution complex, therefore, is always seeking friends who will understand him, and he acquires a more than average capacity to evaluate the unfairnesses and mistreatments of life. He is often an individualist, both from hereditary endowment, and because his experience with his fellow-man has led him to dislike the material conditions of the world about him.

While it has been said that the inferiority complex is common in creative types, this is true only in so far as all of those mechanisms which produce difficulties in human relations are forms of inferiority. It is really the persecution complex which isolates the individual with the artistic temperament from his fellows, and thus does much to make him emphasize his creativity.

We must remember in this context that the influence of neurosis is not all bad, for one who has had a neurotic condition and has come completely out of it is that much deeper and more real than the average human being because of his experience. As a recreated individual, he necessarily has un-

derstanding of the mental states and limitations which possess others, and naturally he has compassionate sympathy instead of condemnation and criticism for many of the negative behaviours which result from neurotic emotion. Thus the experience of neurosis may play a deep part in the development of a great novelist, in the intensification of poetic vision. It tinges the artist's brush with emotion and builds the overtone of tenderness and feeling which distinguishes a real musician from a mere technician.

It was neurosis in Whistler that gave poignancy to his artistic vision. It was the lack of it in Gérôme that left him a kind of mechanical photographer. Rodin released his genius from the grip of persecution, and it gave a turgid passion to his manipulation of clay. In comparison, the perfect mimicry of Canova is but lifeless marble. It was a persecution complex which surged through Wagner's dynamic orchestrations and intensified his "Nibelungenlied." In other words, it is because these men had lived through the struggle against those neurotic conditions which early life built in them, had struggled and won, that they became *great*. For unless greatness is twice born it is never *greatness*. This does not mean that *great* qualities are not inherited, but it means that *greatness* is so much more finely organized, its mental and emotional attentuations are so much more evolved, that conflict with the world and misunderstanding by the world is inevitable.

William James divided men into tough-minded and tender-minded, and he explained that the tender-minded were they who have developed and become sensitive. Inevitably it is they who suffer in a materialistic existence, and who are misadapted as children to our parent-ridden and mechanically minded civilization.

It should be understood that a condition like a persecution complex does not result merely from a series of malevolent experiences. These, to be sure, are usually found in the life-history of an individual having this mental state. We discover parents, brothers or sisters, playmates, teachers and guardians, who so misunderstand the child or who are temperamentally so antagonistic, that either consciously or unconsciously they produce shocks and periods of despair. But because of the protective masquerade which the individual builds from childhood to the grave they may see no evidence of the results of their mistreatment, save that the child with-

draws more and more into a shell, becomes intense, resistant, combative, and gives evidence of much inner conflict.

It is, however, by long-endured experiences that an idealist in a family of materialists inevitably gains a persecution complex, though there may be no single experience of teasing, no shock, no sad event. Such a person is simply as misplaced as a rosebush in desert sand. If he can find some nourishment, some encouragement to feed his soul, he manages to live until the transplanting experience which adult life permits. He is just as likely to die, and it is safe to say that the greater endowment of creative idealism and spiritual inclination a child may possess, the poorer his chances of health and happiness. The nature best adapted to this world of ours is one endowed with a hard-boiled egotism and a high intelligence quotient, temperamentally adaptable to a materialistic civilization.

Self-realization is made difficult by the mechanism of persecution. The individual having this mental state rarely understands his own condition, and seldom translates his feelings into conscious awareness of being persecuted. He feels rather that he is maladjusted, that there is no place for him in life, that those about him do not speak his language. This mental state, therefore, is usually tinged with periods of morbidness and even of melancholia. There is desire to get away from men and women and flee to some desert island. Such a person dreams of the joy of living in the prehistoric jungle, or turns in fancy to the days of Greece and the period when knighthood was in flower.

The more intellectual type builds ideals of what will be at some future time, and becomes interested in liberal movements and reforms. In any case they are seeking ways out of the present and unconsciously fleeing from too much association with their fellow-man. At heart they may be intensely social, responsive and kindly. In behaviour they swing from aloofness, reserve and apprehension to extreme endeavours to explain themselves to others, making overeffort in the act of adaptation.

It is these extremes which have made the casual psychologist misunderstand persecution and think of this state as a simple inferiority complex. It is, if you will, inferiority intensified by a compulsive neurosis of struggle against the world, or else of escape from its contacts. Inferiority merely retreats into itself, it does not battle, it does not believe in its own integrity.

Persecution may possess a white-hot flame of almost radical conviction regarding the stodginess of the world about it and a violent desire either to change or leave it. Its struggle may end either in victory or in ingrown brooding and even suicide.

THE FRUSTRATION COMPLEX

The frustration complex is intimately connected with inferiority, superiority, martyrdom and persecution. It does not possess, however, the rebellious struggle of persecution, nor its difficulties in social relations. It is not so sensitive to hurt feelings as in the case of martyrdom. It lacks the arrogance of superiority, and it has no such measure of abnormal humility which inferiority manifests. The feeling rather is one of blockage and despair because of maladjustment to the forces of life in general.

If we could picture a family struggling for existence on a rocky Vermont farm, or on some poor alkaline western ranch, and conceive a highly sensitive child growing up where the hard forces of nature seem to block every effort, where the picture of life became one of grim, ceaseless, hopeless struggle against creation itself, the setting would be just the sort which produces the frustration mechanism. In such an environment conflict with one's fellow-man does not necessarily appear. In fact, the whole family unit may be kindly and sympathetic, for misery loves company and struggle builds a kind of kinship. Nor is there necessarily that experience of feeling less able than one's fellows, which breeds inferiority. The mental attitude is one of impersonal hopelessness, rather than a warfare in the centres of self-pride.

Yet contention with nature is not the only background which produces the feeling of frustration. It is common in children of parents who have themselves had to struggle fiercely against some pressure in the social order. The writer has found this condition in children whose parents have inherited great debts from their own family circle, and have to weigh and measure every penny. It is found in families where the blood stream has endowed desires for a form of life above the attainable social level, and the children have witnessed family failure to compete successfully. Indeed, wherever a failure image is created in early environment, or a child is made to feel that he can never catch up with the continual routine responsibilities of his life because of adult perfec-

tionism, frustration is likely to appear. The child gives up in his endeavour to become an angel.

There is, however, much ability to fight in those with this complex, and but for the persistent habit of exaggerating negatives, and of anticipating difficulties to the degree that the mind is blinded to opportunities for achievement, the individual with frustration would probably win through to success. Such natures become automatically conservative. The vision is usually so dwarfed that overattention is given to details, or else to certain single aspects of life. Judgments are built upon poor perspective and decisions made without regard to more than a small group of facts. The mind is inclined to be reserved in its human relations, and to pay more attention to material activities than to efforts for success through social relations.

The child who has developed the frustration mechanism may get along well enough with his schoolmates, but he seldom makes real contacts with them. He may almost feverishly study certain of his lessons yet feel himself utterly unable to take hold of other aspects of thought. By eighteen or twenty he has usually lost interest in any particular aspect of thought, because he is inclined to gain the point of view that he must accept some routine activity and make himself fit into its grooves. He automatically inhibits himself, and even when born with native bravery and courage he is likely to feel that any freedom of action, of personal daring, is doomed to failure. There is far too much imitation and compromise in the mental habits, and overemphasis upon knowing mere facts of life and the conventional activities of the day and age.

Perhaps the most unfortunate aspect of frustration is that parents seldom recognize this condition in childhood, for the individual is usually a good boy, a routine student, and sufficiently successful to be inconspicuous. The parents are unaware that a mental state is developing which will certainly deprive the individual of his real capacities for success, once the middle period of life is reached, for more failures come from the frustration complex than from any other single state, even including inferiority.

The individual with inferiority may form the habit of so compensating by personal effort that he gains a competitive sense and pulls himself out of the slough by continually seeking to rise above his fellows with whom he compares himself. Superiority is self-assertive, and after enough shattering expe-

riences from hitting life head-on, the superiority individual may learn his lesson and unconsciously begin to come out of his condition. Persecution either wins through by middle life or dies in the conflict. And even martyrdom, unless too much melancholia has developed, may struggle for adaptations where hypersensitivity is sufficiently protected and success made possible. But frustration completely encircles the mind, and instead of being abnormal in some big areas of thought which become sufficiently conspicuous to be recognized, a complete sense of delimitation settles over the mind, choking it in a hundred little ways, each too insignificant for others to notice, but in total more congesting in their influence.

Thus frustration is perhaps the least recognized of all the abnormal mental states. Yet there are thousands of human beings whose natures are neurotic in this way who would not be considered abnormal in any sense by even their most intimate associates. Indeed, not until the seldom-understood failures of later life appear is the condition evident to superficial observers.

For this reason frustration is more difficult to make clear to average parents. If your boy seems to have no personal interests and yet is not seriously indolent, if he makes no great friendships and lacks enthusiasm for the games of youth or those activities such as working with tools, hunting, camping and so on; if, in other words, he merely withdraws into a delimited circle of activities and lives at half measure, make up your mind that the frustration complex is forming in his disposition. If he is almost always obedient, conventionally polite, mildly adaptable, and seldom breaks loose into emotional, instinctive or impulsive expression, there is evidence of frustration. If his health is neither good nor bad, but his pulse never quickens, his face seldom flushes, his skin looks a little too old for his years, and his manner is staid and settled—look for frustration. If he easily takes cold, becomes bilious, is mildly irritable, and shows inclinations to chronic complaints and rheumatic disturbances, look for frustration; for these conditions are intensified by that lack of verve and liveliness which should send the blood leaping and the hands and legs moving with sufficient vitality to discharge toxics from the body.

Indeed, auto-intoxication, dyspepsia, deficient glandular function, constipation, and all the other gamut of physical congestions and depressions easily build themselves in the body

of an individual whose ego drive is so negated that he accepts a frustrated position in life. Indeed, we might say that the inhibitory mechanisms are more active in frustration than are any other mental processes.

THE RESIGNATION COMPLEX

The resignation complex is in many ways similar to frustration, except that it builds itself over more passive natures, and as there is less inner conflict the results are less disastrous. In the individual with resignation the sense of frustration and of inferiority are combined. This condition produces a conviction that the only thing to do is to receive destiny without struggle, to accept the hard conditions of nature and the fact that others seem to have more endowment, and thus find some conveniently easy niche where life can run along in a rather smooth channel.

Resignation, however, differs from frustration in that there is much more evidence of indolence. But in place of congestions which result from the pressure of circumstances (and that conflict which implies to associates that the individual would like to break out of his prison except for the fact that he is sure there is no way), the resignation mechanism turns to phantasy living and indulges in much impractical idealism. The boy or girl with this condition turns to day-dreaming and spends his or her days in wishful thinking. More often than not the child becomes a great reader and stores his mind with masses of unassimilated information. He talks of the things he would like to do in ways that indicate he will never do them. He is not exactly lazy, for he makes effort until he reaches the inevitable hard places which come in every endeavour, and then he gives up with little struggle and no particular despair.

A frustrated individual condemns the conditions of life which have blocked him, but speaks of these blockages as inevitable evils. The resigned person, however, accepts them without complaint, as evidence that he should not make effort that way. The result is that he turns to some other field of endeavour easily chosen, and pursues it until such time as difficulties arise.

There are cases on record of men and women with this mental state, who have tried ten, fifteen, twenty or more different vocations. For the first months they get along well

enough, and possibly do good work, but they inevitably tire of the endeavour, and describe it as a mistake that they ever attempted it. So through activity after activity we see the same fruitless expression, and life becomes a rather placid riddle. They easily accept help, seem to be adaptable, listen to what you say and assure you that they will follow your good advice. Presently you find this feeling of resignation closing down upon them, and you wonder if they really understood you at all.

It is difficult indeed to help an individual with a resignation complex to win his way through the blockage which develops in his life. You try to convince him that it is not so important what he does as that he should push through to the end in some one endeavour, and thus learn how to work, how to think, how to strive. It is not that he lacks will, but because the dam of resignation has built itself across the river of his dynamic forces and spread the waters into a swamp of vacillation, and in these quagmires of thinly-spread volition, mixed with the earth of hundreds of material events, his endeavours become stuck. It is almost as if the feet of his soul were plodding around knee-deep between the grass grown hummocks of his various endeavours in the physical world. Indeed, there is no better example than that of the swamp, for it is the spreading of his will over a vast area of earthly contacts which completely describes the resultant mental state of resignation.

Like frustration, this condition is seldom recognized by parents, for these natures make trouble as children by their continual failures rather than by any disruption or violent rebellion of self. One wishes that they would become angry or obey instinctive repulsion and hit at life somewhere. One would like to discover a few hard stones and a little granite of badness that would make a firm footing.

Unfortunately parents seldom realize what part they have played in creating the very condition which they later on come so to dislike, for the resignation attitude is intimately connected with the father and mother complex. We see it form in the lives of children whose mothers have spoiled them by protecting them from hard experiences and by doing all their thinking for them. We see it mostly where mothers have wrapped a cloying devotion around the child and have never given him a chance to learn cause and effect by butting his head into a little red-blooded activity. We see it where fathers have built over the mind masses of con-

ventional attitudes and clearly-cut patterns as to how Willie should behave and Mary should conduct herself. We see it in the children of fear-ridden parents, who have been afraid to let the poor little things have any personal taste of the world. Certainly it is better for a boy to run wild and get into some sort of mischief, or for a girl to become a hoyden, than for the soul to slip into the mud of a vapid existence.

It is because of these evidences of parental domination that the resignation complex produces vicariousness. Indeed, these individuals form the habit of living like parasites. It explains also why there are countless instances of sudden reversion to crime from this apparently harmless mental state, for parasitism is one of the greatest causes of crime, and complete blockage of the channels of normal activity may produce what criminologists call atavism, that is, return to primitive mechanisms because of the blind endeavour of the ego to find self-expression. This is a serious and important aspect of resignation, though fortunately criminality does not develop in five percent of resignation cases. That five percent is tragic enough, however, for the possibilities to be recognized. It should be patent that the straightest way to drive a nature downward into sudden and primitive release in the deeply buried forces is to congest the life activities so that there is no way upward and forward into self-expansive accomplishment.

Every adult should learn to fear resignation in the child, as he would fear an insidious plague. It is infinitely more destructive than rebellion or disobedience. It is infinitely worse than any of the instinctive and emotional experiences which drive the human being into selfish action, for it is the mental state which permits the spirit to slip into the quicksands of inertia.

CHAPTER XXVII

OTHER COMMON NEUROSES

INDOLENCE

THERE are few who recognize that indolence is a positive passion. It is usually mistaken for inherited laziness, and children cursed with this condition are blamed for it by their parents. Yet there is probably no disposition or condition that is more directly traceable to wrong early influences than indolence. For it is not lack of effort, but inversion of effort, an accentuated condition which results from the union of inferiority feelings with those of martyrdom, frustration and resignation. The great drive of human life is self-expansion, the lure of building recognition for our egos, and feeling the joy which comes from growing until we rise above the dead level of everyday monotony. Indolence is the inversion of this normal process: a turning inward of endeavour which seeks expression through sensation, through passion, through glutting of the appetites for sex, for food, for comfort, and through the lulling bliss of pleasure. It is the inevitable goal of those who have lost contact with the normal growing process which accompanies only the mechanism of achievement.

Inevitably, then, the general environment or the unconscious domination of adults has somewhere or somehow interfered with the child's normal growth. Too many patterns, too many rules, a mass of conventions and standards which he cannot follow have been put before him. He has been presented with models of behaviour which his spirit refuses. Life has become a vast "Don't," and inevitably his spirit "Didn't." Yet life went on increasing within him, and had to have outlets. These outlets he built through his senses, and thus the goal of sensation and satiation became substitutes for the real act of living.

Indolence expresses itself in various ways, and it is least of all understood if we think of it merely as a lack of effort in the ways of normal expression. Absence of endeavour is mere laziness, which may well be inherited, and the lazy person

seldom does anything very wrong. He slides along in life with an easy nonchalance, and generally finds something to do under the pressure of adaptation that calls for no more exertion than he is willing to make.

But indolence is an active, not a passive, mental state. It comes when natures are not really lazy, but have been unable to find gratification in endeavour. Thus the seeking of satisfaction is the real key to understanding of this condition. Such individuals satiate themselves with extreme sexuality, or take up drink as a way of escape. Indeed, drunkenness and indolence are almost synonymous terms in many lives. They turn to the fever of extreme social activity, to perpetual card playing, to a diet of continual novel reading, to every night at the theatre, and the pleasures of exotic foods. They gloat upon the sense of soft silk about the flesh, and seek for much petting and demonstration. There is a love of softness and dreamy sensual melody. The lure of colour and the lulling influence of a tropical moon are as bliss to a spirit that has lost its vigour for accomplishment.

Psychoanalysts of the Freudian type base their conclusion that sex is the great drive on an analyses of neurotic individuals whom they have examined. Granted that this is so their conclusion was inevitable, for if we build our attitude toward human nature merely on an analysis of its abnormal manifestations we will inevitably choose the centre of abnormality as the motive force of the human spirit. Few psychoanalysts have analysed normal men and women, and thus they have escaped the fact that the great drive of life is not sex, but self-expansive, ego accomplishment, the growth principle, the right to do, to be, to make some sort of a mark upon the face of this brown old earth of ours. This is the drive of normal men and women.

Sex, however, is the inverted drive, the centre of indolence. And as indolence enters in some measure into inferiority, superiority, martyrdom, persecution, frustration, resignation—indeed, into every abnormal state—so it brings with it the lure for sense delight, the desire to escape the reality of life by obedience to the pleasure principle.

With this discovery the reason for the new morality should become clear to the thoughtful parent. For whenever we build any congestion in the human spirit, whenever we block normal growth, putting patterns of behaviour over the instincts and the emotions and block desires by hard conven-

tional standards, whenever we turn the eyes of the mind inward and deny the right of the individual to think his own way into more and more constructive self-determined ideas, we are breeding indolence, turning the waters of the human spirit back upon themselves and building sensuality in this back-wash of the will.

It is this condition which lies behind the whole rebellious state of life, and gives the key to this modern revolt of ours. This is the reason for the debauchery of sex plays and the loosening of moral standards. This is the cause of too much rapidness and apparent laziness in rebellious youth. And this is the reason why prohibitory and restrictive laws fail in the long run. For they seek to put repressive censorship in place of obedience to great principles, and instead of developing a social order that permits men and women to express their instincts, emotions and desires in satisfactory and constructive ways, they create centres where indolence fights tooth and nail for its sensual satisfactions.

Prohibition and censorship are merely patterns, external standards which seek to make man good by encasing him in legalized behaviour. Psychologically this procedure is not only wrong, but so stupidly idiotic as to be tragic. We look about to-day and cannot find a handful of so-called reformers who understand the law of human nature, the law that in its simplicity says man must come to self-realization and learn how to use all of himself in constructive ways.

Teach the child how to release his instincts into the positive channels that are always available. Show him how to get satisfaction in this release, and indolence will become impossible. Help his emotions to grow into upward channels, lead his desires out into wholeness of being and we shall need constrictive processes only for the control of morons, born criminals and the insane.

AMBIVALENCE

Ambivalence describes a state of conflict between the thought and the emotions of the individual. He is both attracted and repulsed by the same people, the same interests, ideas and tastes. When the feelings are involved with sympathy and responsiveness toward an individual or a course of action, cold, critical doubts invariably interfere, and the mind becomes sceptical and suspicious toward the object of

its devotion. Whenever the mind becomes interested in intellectual discussion, or the interest becomes involved in proposed undertakings, ideas or material matters, such individuals exhibit little or no feeling toward the objects of their thought. Indeed, their emotions are usually antagonistic to their centres of intellectual appeal. Irritability, indolence and morbidness usually appear in the ambivalent nature, and every phase of life is in one way or another made disturbing or distasteful. Thus there is no satisfactory self-expression, no adequate outlet for the energies of the psyche.

Ambivalence can usually be traced to parental disturbances. It appears in children of couples whose lives are made restless by marital difficulties. It often manifests itself when a mother or father is troubled by an in-law in the home, who interferes with the management of the children, or is antagonistic or critical toward the marriage partner of her own child. In milder form we find this condition in the children of men and women who dislike their vocation or who are cynical and sceptical of the world. The child's mind takes on the atmosphere of conflict in the home, and conflict is the very centre of an ambivalent disturbance.

Parents should make special effort to observe this mental state, for there is no condition that makes for more unhappiness in the later years. It may not produce failure and seldom results in extreme manifestations of neurosis, but it injures business success and almost destroys the possibility of happiness in marriage. It may, moreover, become complicated with the development of indolence, and play a big factor in health and nervous vitality.

In the child ambivalence manifests itself as irritability, resistance, rebellion, impudence, contentiousness, quixotic demonstrativeness, and impatience. The child blows hot and cold in his intellectual interests, he becomes fanatically interested in a piece of work and then suddenly flings it from him. He will be sweet and emotional in one hour and prickly and aloof in the next. The old nursery rhyme:

*There was a little girl,
Who had a little curl
Right in the middle of her forehead.
When she was good
She was very, very good
But when she was bad she was horrid*

was written about an ambivalent child. The rhyme itself is almost enough explanation to make clear the condition.

MILD MELANCHOLIA

Morbidness and self-pity need little explaining. We find the condition about us in those who enjoy their sorrows and delight in seeing the dark side of every situation. We are familiar with their hysterical extremes and the physical aches and pains which often develop. We know that they see everything that is wrong with the world and carry its woes about with them even as Atlas held up his burden until his back was bent.

Strangely enough, however, few parents recognize the early forms of melancholia in their children. If an expert diagnostician were to visit a school of a thousand young people and pick out the cases he believed likely to develop melancholia it would be a shock to discover the conditions latent in youth. True melancholia is really an adult disease, but there is plenty of morbidness and loneliness in childhood. It is a resultant condition which may develop from any or all of the mental states, as well as from many physical conditions.

It plays its part in inferiority, and may so develop as to supersede inferiority in importance. We find it in superiority in certain rare instances. Usually the man with feelings of superiority is too content with himself to become melancholy, but if his self-assurance isolates him from the world his loneliness may create depression. More commonly we find melancholia resulting from the martyr complex, for there is nothing like the continual experience of injured feelings to make the heart sad. Wherever persecution, frustration, resignation, indolence, result in shutting the individual within himself so that life becomes unsatisfactory, unhappiness akin to melancholy is inevitably produced.

Only in one instance should we consider melancholia by itself, and that is when it manifests itself through hysteria, for it is in hysteria in childhood that we see evidence of what may become in adult life almost a manic depressive state. The child with taut nerves and a jerky, twitching, restless body or with surface emotions which are always being hit by common daily difficulties so that weeping, wailing and a little nervous breakdown is the result, is headed for melancholia in adult life, unless the parent squarely faces the situation

and determines to break up the condition. The wrong procedure is usually followed. Exhibitions of hysteria are met by a day in bed, or by much petting and coddling and harmful sympathy on the part of adults. The child is thus taught to be a professional scene-maker and permitted his stampedes of petulant emotion until he learns how to get attention from his elders by making such a fuss that they can do nothing else but think of him.

The true hysteric always wants centre stage, and is often half aware of his own hysteria. He is usually a pretty good actor and emotionally throws himself into exaggerations of his feelings until the nervous system carries on the auto-suggestion automatically. He is craving for the nursing and petting which he usually gets, and thus the snow-ball of egocentric self-pity rolls itself up into habits of perpetual disturbance. Such a child needs a strong hand and needs to be turned out of our fetid civilization, with its hot-house rooms and its vapid protection of human weaknesses. He needs to be "put out to grass," turned into the woods and given a couple of years in which to make adaptation to life. He needs to be taken away from human mothering and be given that ruddy nurture which Mother Nature administers to her children. He needs the sort of parent who will do no more spoiling than God does in the sort of creation He has made for humanity in which to live out its experience. Trees, water, hard trails, the primitive life of a camp, are necessary to wean this individual from his emotional antics and permit him to drink deep in the spring of a rough-and-ready every-day experience. If the child has this before adolescence for a period long enough to recondition his habit formations, melancholia becomes almost impossible in the adult days.

It should be remembered that too much devotion, too much cloying love suddenly denied is the kind of shock which most often produces melancholia. It never seems to occur to parents that they may die, and that if they do the child they have adored and petted may be ruined because of the sudden deprivation of fervid love. For this reason we ought to remember that too much nurture is dangerous, and that every child should be so brought up that he could bear to lose both of his parents in an hour and not be made a wreck because of the experience. Many a parent would do well to dwell long hours on this thought, for it is a situation which

he dislikes to face. There is nothing more selfish than to adore your child so that you unfit him for life.

INSECURITY

We are all aware of some forms of insecurity, for this condition exhibits the most evident phases of fear. Insecurity is the psychological term which describes apprehension of life itself. It exhibits itself as fear of the dark, terror at high places, horror of the water, panic in shut-in places, uneasiness in large open spaces, anxiety regarding burglars, stampede in a thunder-storm, restlessness when the wind blows, faintness when in a crowd, and all the other fear-ridden reactions that come from a doubt of creation itself.

The condition is produced in various ways. We see it most commonly when parents have themselves been fear-ridden and are forever cautioning the child and excitedly restraining him from normal youthful experience. "Willie, Willie, come down from that wall!" or "Don't let him fall!" when baby first begins to toddle, are mild enough in themselves. But if the child has a constant diet of this sort of thing, if he hears nothing but fear, caution, restraint, and has a veritable mantle of apprehension woven about him, how can he help weaving his mental habits with the woof of fear and the warp of terror?

We find this condition also coming from religious influence. There are children who cannot accept the platitudinous creeds and conventional forms of worship. They are seeking really to get their roots down into the meaning of life. They need to know the whys and wherefores, when instead they are only given a constant diet of effects and patterns, rules and regulations, but are intelligent enough to see the chaos of most adult belief. They necessarily receive injury to that central trust in a beneficent creation which is necessary to a normal existence.

The writer has found that behind most cases of insecurity is a masqueraded doubt of God, of immortality, of the laws of creation, and the honest intentions of one's fellow-man. Still one may go to church and even be a leader in religious life. Jonathan Edwards obviously had a most fearful insecurity complex, and was himself afraid of the very eternal damnation about which he preached. It is probable that he became a minister in just the way that a boy who lacks con-

fidence in himself takes to boasting. He was preaching to keep up his own courage. And it is this which explains the neurotic extremes of his religious ideas. Thus religious fanaticism is a form of insecurity.

The parent would do well to ask himself: Has my child a calm, sure faith and no fear of eternal punishment for his human frailties? Does he understand that the archaic teachings of hell are insulting to the ideas of a benevolent God? Does he understand the laws of action and reaction, and know what Jesus meant when he emphasized the good life as the only way to salvation? Has he a confidence in that great divine order which manifests itself in the laws of creation? And does he see that knowledge of these laws is man's only security? Does he know that if he understands gravitation he is as safe at the edge of a cliff as when miles away from it, and that upon his understanding his security rests? Has he been taught to become alert to the activity patterns of life and to depend upon his knowledge of how things come into being, how they move, how they live, how they grow, in the body of nature, and in those marvellous creations which man has made in obedience to nature? For no one can believe in the beauty of life, in the handiwork of God, in the integrity of the human spirit, in the upward development of the race and not feel an almost transcendent security in creation both in its cosmic and human sense. If the divine order is infinite, then it is in all things, in all places and capable of manifesting itself in every form, as much in the human as in the least particle of the cosmos.

Many cases of insecurity go back to sectarianism. If there are over five hundred sects of Christianity with divergent ideas, they cannot all be right. Possibly none of them is right, each may have a fragmentary and biased point of view.

One of the saddest of the destructive influences of childhood comes from loss of faith because of such family biases. Take the case of little P. O. N., a boy who is being taught that there is no truth except what his mother, father and minister believe. Every one else is wrong, every one else is seeking evil. Men of science are necessarily agnostics because they are finding other ways of understanding human life than the hypertheological tenets of Mr. N.'s dogma. And as a result little P. O. N. is building a marked terror-ridden insecurity. He has already come to feel that the only

safe place in the world is his home or the church pew. He does not mingle freely with the other boys. He is afraid they will tempt him to wrong-doing. He looks at strangers with apprehension. He has nightmares and dreams of seeing people burning. He is afraid of the dark and shudders at high places. He is unable to go more than a few blocks away from home unless attended by one of his parents. We can easily foresee that by the age of twenty he will be a stoop-shouldered, yellow, drawn-faced, nervous young man, doubting that he will ever marry, wondering why life is so filled with unhappiness, afraid that he will accidentally commit some evil action, afraid of death, afraid of life.

There is no torture so great as the extreme forms of insecurity, no imprisonment in a stone-built jail so absolute as terror of life combined with religious fanaticism. And even after adults have been helped intellectually out of their prisons, it sometimes takes years for them to become free emotionally from the earlier congestions. The writer knows of men and women who do not leave their rooms, of others who keep the shades pulled down for fear both of sunlight and darkness. He knows of many who cannot go about alone or without some member of the family. There are others, literally thousands of them, who hide their terror at water, who are troubled by the wind, panic-stricken by lightning. In most instances they were given in infancy stereotyped religious and moral codes as patterns for their thought and behaviour, yet were bred to an attitude of fear regarding natural manifestations of creation. This attitude played its part in their later neurosis.

Fortunately, not all sectarianly trained children become injured to any such degree, but in some measure limitation is set on the mind if a child is made to feel that only his parents' ideas, his parents' creeds, are the truth.

PHANTASY

When functioning normally the act of mental imagery is one of the most important constructive processes. We understand to-day that even muscular action (except of the automatic or functional type) is impossible save where a mental image in the thought has given a definite order to the nervous system. Indeed, it is safe to say that all the mental

states which we have discussed in this and the preceding chapter might be reduced to injury or deflection of the image-making process in the mind.

The child, for example, who forms an inferiority complex has merely made a mass of images of his own inadequacy by abnormal comparison of himself with others. He sees the children about him and the members of the adult world able to do things that he cannot do, or able to do them better. From his high sensitivity he makes an image of his own incapacity. It may be only a little image, but if he collects thousands of similar ones in his memory they will in time form a complexed and confused mass of inadequacy attitudes, which will ultimately build stone by stone the dam of inferiority over the normal expressions of his nature.

In the same way superiority may be reduced to the image-making process. We see the child accepting some extreme praise, some parental adulation. He builds a mental image, a little thing yet permeated with his attitude of aggrandizement. We see him able to put himself forward with his fellows, and each time build a little mental image of arrogance. Each by itself may be harmless enough, but the sum total of thousands of such impressions forms the bold front of his psychic superiority.

The martyr complex is nothing more or less than stored-up and deeply buried memories of unforgiven hurts, mental images of injury which multiply and collect until the whole mind is overburdened with a sense of injustice, unkindliness and self-pity. Frustration and persecution are obviously merely slightly differing forms of negative imagery. And so we might proceed with each of the abnormal mental states.

Understanding of this image-making activity is essential if the parent wishes thoroughly to understand how to avoid creating these conditions and how to cure them. The curing process, in particular, depends upon the correction of these deeply buried mental images, or on their eradication by the coming into being of strong convictions of a normal and constructive type. A real conviction is so pregnant a force that it is capable of dumping whole loads of mental images, as a contractor would dump loads of sand. Indeed, if the child can be brought to discard his habit of personalism and his attitude of dependence upon externalized, pattern-ridden ideas, and to accept the really correct principle which builds its thought upon knowledge of the true struggle of life,

the storehouse of memory will inevitably be purged of its toxic ferment of negative images.

There is, however, another aspect of this subject of special importance, for negative imagery may produce in itself the neurotic state of phantasy.

Phantasy is dream-living. It is the act of withdrawal from the world and building in place of actuality another world within the depths of the mind. In this phantasy world the individual works out an imaginary destiny, and uses up the vigour of effort which would go into real accomplishment. He dreams of being loved more satisfactorily than he has ever been loved in fact. He pictures himself as the centre of adoration and indulges in all sorts of fantastic dreaming as a solace for his feelings in an unsatisfactory existence.

This phantasy-living may take the form of imagining great feats of endeavour, or it may turn—as it does too commonly—into forms of sex phantasy. It may become a horrible phantasmagoria, in which the individual permits his mind to become horror-ridden by all sorts of fancied terrors and tragic consequences. The mind is filled with ghosts and goblins, and projects black figures in the dark. The world is peopled with fearsome forces, and the good blood of the human spirit ebbs away in a kind of psychical nightmare. Obviously there can be nothing more destructive than phantasy of this type. It is nothing more or less than a perpetual expression of the image-making power, which in the child has possibilities of great and beautiful form. Indeed, there is nothing more helpful than the normal creative fancy of childhood, which makes the world a kind of fairy tale. This attitude is a veritable help for the child who is forced to live in a world that is unjust to his needs. It is important for him, if his parents are unloving, to create ideals of real devotion. It is important for him to build an imaginary world which he peoples with good and constructive influences. It is a question then of determining whether the child is indulging in a negative phantasy or in a positive and beneficial image-making life.

The parent should not check the image-making process, he should not take the fairy tale out of youth, but he should discover whether it is really a fairy tale or a terrible dream world. If the boy or girl has plenty of active interests, things he loves to do, playmates he adores, few negative phantasies will take possession of his life. If the parents

themselves are tender, intimate companions rather than severe and punitive critics, there is little danger that the child will be driven into a world of abnormal dreams.

THE SEX COMPLEX

Lastly, and most important of all, comes sexual neurasthenia. It is a subject which the modern psychologist approaches with a good deal of hesitation, for far too much extreme material has been written and printed on this question. The psychoanalytic approach, while it has done much to make us face the facts of the depths of the human spirit, has tinged the whole field of psychology with an attitude of hypersexuality. The emphasis upon sex as the central factor in human life has been injurious indeed.

On the other hand, because exaggeration has besmirched this subject, we cannot put it aside in any thorough presentation of the problems of child life. We must face it squarely and fairly with clean minds and an open heart. We must face it without fear, without false modesty or a smirking censoriousness. We must recognize that there is not one of us who is pure at heart, none who has evolved very far out of savagery, and that even the most fine-minded boy and delicate maiden are not without areas of sensualism. If properly understood, these areas will not become ruling forces in the life of the individual. But if accentuated by either extreme, that is, inhibited or else given too much life stimulus—in other words, if they are met with prudishness, quickened by contact with passionism, or liberated by the kind of rebellion evident in too many of the younger generation—trouble results.

We cannot understand childish sexuality unless we recognize the common forms of phantasy, for the child begins his sex experiments in a dream world. Too commonly he locks this world in his most secret chamber and there muses upon all sorts of sensual experiences. These may run from the natural pondering on matters of conception and birth up to orgies in which the fullest of human relations are pictured. He may avidly collect all sorts of data from every kind of source and carry these cherished morsels to this secret chamber of his. He builds his sexual attitude according to the variety of material which he gathers in this hiding-place, and here his real sex life is formed.

It may result in a heterosexuality of an extreme type, so that the mind is lustful toward the opposite sex. Or he may build a homosexual image and get an unconscious devotion for the same sex, that in future years can become a sore burden indeed. More commonly he builds phantasy habits of heterosexuality, which form the background of masturbation after the period of adolescence is reached. At times the tendencies to masturbation may develop even at five and six. It is, practically speaking, a universal condition among boys from fourteen to twenty-one. That is, at some period in their lives the habit has been manifest. It is almost as common among girls, save where parental treatment has so imprisoned them that they become as adults what is known as frigid. Frigidity is probably a more destructive state, psychically speaking, and a condition fully as extreme as sensuality.

The whole question, therefore, of the sex life of youth does not start with adolescence. It goes back to understanding of what is forming in the secret chamber of the child's phantasy-world. The later difficulties cannot be fully avoided by help in the adolescent period. They can only be met where the parent has started training his child from the age of two. For unless sexual secretiveness is made possible, sex-phantasy will not develop. If the garments of hidden passionism are torn off and the pure air and sunlight and cool water of a normal emotional attitude are constantly given to the child, it will be impossible for him to gloat upon his psychic indulgences.

In general, all forms of sexual neurasthenia go back to maternal false modesty and paternal indifference and severity. It is created by censoriousness of the unconscious expression of childhood. It comes because a mother builds an ideal of what her little angel must be, and is horror-ridden at every discovery of the child's humanness. Inevitably the child retreats into himself and builds an attitude of self-condemnation, which makes him hug his passionism the more to himself and hide it that none may ever judge him again. Condemnation never destroys the condition, punishment only makes it worse, criticism intensifies its secretiveness.

If the parent will say to himself: "My child is human, just as human as I am—and in my heart I am far from being an angel. He is just as passionate, just about as near the

jungle activities of the barbarian, and just as likely to let all his prides and vanities, his loneliness and his lure for affection gather around a sexual centre as any other of his playmates. And so I will not be shocked at whatever I see him dreaming about or pondering upon. If he exhibits incestual interest I will know that he is only manifesting behaviour descriptive of his period of development. As a child he is in the same emotional stage as the primitive savage, who practised and believed in incestual processes. If he exhibits narcissism, that sex delight in his own body, I will see this as barbaric pride and not be frightened at it. If he indulges in exhibitionism I will not make it a thing of horror, but recognize it as part of his emotional evolution.

"In other words, I will help him to grow out of these primitive expressions. I will help him to understand them. I will treat them as natural, but only transitional. I will not make him bury them in his secret chamber so that they will lie festering there for the rest of his life. If I see evidence of masturbation, or inclinations to homosexuality, I will be equally nonchalant about it, and endeavour to show him that this passing condition can be so fully outgrown through the normal expansion of his nature into the activities of everyday life, that he will lose interest in any such expression and will not carry it off into phantasy and make it the centre of his secret sexuality.

"In any case I will treat the whole subject just as simply and easily as I would his hunger for food. I will destroy every bit of tremolo in my own voice, get rid of my own false modesty and make my own attitude natural and clean and uncritical, as the first step in giving my child a healthy sexual attitude. In any case I will never make him feel that his desires and sensations are abnormal. I will show him how they can be normally and constructively released into an attitude of fineness and self-reliance. I will never hold up for him the ideal of utter purity and complete chastity, which is angelic and the lode-star for humanity, but impossible of fulfilment for any one in the twentieth century. I will help him build a standard that shall become daily a finer and finer purpose. I will not imprison him in fixed and crystallized ideals. I will let him know that I am just as human as he is and have to struggle just as hard for every achievement of goodness and fineness which I have won."

CONDENSATION

Before we leave the discussion of neurotic conditions it is necessary to explain more at length the three negative mechanisms of condensation, elaboration and rationalization that were discussed in other chapters of this book. Briefly, it should be evident that the emotional process of every one of these mental states which we have discussed follows the mechanism of condensation, elaboration and rationalization. In inferiority, for example, the great mass of images of incapacity which the individual has gathered in his memory tend, by the association process, to condense in such a way as to intensify the feeling of inferiority out of all proportion to the situation which stimulates it.

A young man, for example, is placed in some situation where his self-reliance and confidence are called into play. He is, shall we say, suddenly introduced to a young lady whom he would like to meet, or he is stepping into the office of a man from whom he seeks employment. The situation is not unusual or extreme, but it is one where self-assurance is needed. Unconsciously he associates the situation with a hundred or maybe a thousand other situations in which he has felt uncertain and embarrassed. It is as if his mind should build a thousand memory contacts to the images which he formed in those earlier periods. The emotions then developed and stored in memory are suddenly liberated and travel, as it were, down the paths of thought, condensing upon his endeavour to adapt himself to the present situation. The result is an emotional stampede of uncertainty and self-distrust, a stampede that may be such an intensification of what could have been his normal sensation as to be in rational terms ridiculous.

We see this condensation mechanism still more clearly in insecurity. If a woman steps into a dark room her sensation may be as serious as that which would follow if she knew that ten brigands were levelling loaded carbines at her heart. She may know that the room is empty, but the condensation mechanism has liberated hordes of fear-ridden images which have formed in her memory since early infancy. The panic which seizes her mind obscures intelligence and blots out self-reliance. This process is repeated in every form of neurosis.

ELABORATION

It is important for us to remember that mental processes do not function in strict measures of time or space. For this reason, once condensation has built a little incident into a panic-ridden stampede the mind begins to elaborate all of the negatives which normally associate with that type of thought or experience. The individual unconsciously goes over and over the negative images which have been condensed by the situation. This worry mechanism invariably follows as the stampede passes. It saps the good blood of intelligent thinking and builds such a mental fatigue that the reasoning processes become numb.

RATIONALIZATION

Rationalization is a tendency of the mind to focus upon the world of outward effects in an endeavour to come to some logical reason, and to prove past false conclusions by apparent facts. The mind concentrates upon the actions that transpired in the situation and seeks to bolster up its self-reliance by constant processes of self-justification. In insecurity, for example, the mind will explain all of the possible dangers that haunt life and lie around its normal activities. The writer knows of a woman who stays in bed and rationalizes that it is the safest place for her.

In the same way the child will build up a body of excuses to fortify himself in his abnormal behaviour and to make it seem normal to him, so that he can go on in some contentment with his own ego. This condition must be broken down, the child must be led to understand his self-justification process before very much can be done to bring him out of any mental state. The condition, however, should be treated sympathetically, and no one should be made to feel that he is the only person who ever rationalized. Parents in particular should not exalt themselves as if they were free from this process.

Indeed, this habit is often evident in a persistent self-justification on the part of the parent himself. He is very likely to be viewing experiences through his own mass of negative images. He is still more likely to be meeting his child's mental condition with conventional rationalizations, moral codes, which he is endeavouring to justify, patterns about which he rationalizes. And still more commonly he ap-

proaches the child through his own defence mechanism by which he is hiding his own inadequacy, his own areas of neurosis, and masking both laziness and censoriousness toward the situations which he must meet in his offspring if he is really to help him toward normality.

DEFENCE MECHANISM

There is no more difficult or yet more important point to understand than defence mechanism, for this condition enters into every human life and is particularly noticeable in childhood.

By defence mechanism we mean the unconscious habits by which we defend ourselves against all forms of approach to the ego, whether this approach is good or bad. The mechanism was rightly intended as part of the process of self-preservation. There is a deep feeling in the very bone and sinew of every individual of his right to be himself, his right to his own experience. Indeed, the act of choice by which we deliberately determine our own course of action is the one thing which most differentiates us from the brute world. Animals are possessed by their instincts and ruled by their emotions. The weaver bird does not decide how it will build its nest, it obeys inherited patterns, which it perforce must follow. The eel, born in the depths of the ocean, obeys ruling powers which send it thousands of miles across the sea and up great rivers. It has no choice but to go. So in some measure is all animal life controlled, and only when we come to the higher mammals do we find some evidences of the right of choice.

With man, however, there is a far wider range of free will. The Divine Providence permits us to make fools of ourselves and permits us to potter through masses of ignorance, and gives us the privilege of determining our path through life. There is nothing that is held more sacred in the depths of the human heart than this right of choice, and we are almost automatically defensive against any infringement of our inherited privilege.

Defence mechanism, as it appears in ordinary life, however, is usually a perversion of this entity preservation impulse. Quite unconsciously we have burdened ourselves with all the mass of habits and beliefs which have taken possession of our minds through the years. We think of ourselves not as we

were born to be, but as we seem to have become, and too commonly we lose the picture of the sort of men and women we might have become and are following false paths to a different destiny than was inheritedly ours. Dimly conscious of this loss of birthright, we become defensive regarding our confused positions and unconsciously use every sort of subterfuge to keep from being forced back to the real pathway which our lives should follow.

We see a young man, for example, who may be gifted with very real intellectual power. He is probably an idealist type. His father may have made a great success in some material or financial undertaking. From childhood the boy is presented with this image of paternal achievement. It deflects him from the true course of his own life. Unable to achieve in the world of material efficiency, and yet endeavouring to follow the paternal pattern, he builds deeply rooted feelings of inferiority by the constant comparison of himself with his practical and financially shrewd parent. He unconsciously gives up his own true goal that would have been found in some form of intellectual creative expression.

By the time he is eight or ten years of age he is unconsciously accentuating subterfuges to justify his failure to become like his father, and these are invariably carried over by adolescence into other subterfuges, by which he is justifying his failure as a human being. He is usually helped in this by whatever petting and coddling his mother may indulge him in. The congestion has reacted upon his nervous system and stopped the free flow of his blood, and then the poor little dear is considered to be physically weak and uses his health as a subterfuge. Or possibly driven into himself by his inferiority images he forms habits of dislike of his playmates, and then he takes up the subterfuge that he can no longer mix successfully with other people. Such attitudes create the defence mechanism by which he then keeps himself protected in the failure mood. He cannot be like his father and has given up trying to be like himself. Sorely confused, he is defensive of his wounded ego, in fear of another hurt from the life that has so injured him.

There are literally hundreds of these subterfuge forms of defence mechanism. They intensify physical weaknesses, make nervous tensions, affect the tastes and preferences, build fears of all sorts of people and things, accentuating the negatives that are in every one's experience. Once developed,

the mind turns to them as if they were causes of the difficulty instead of mere effects, mere symptoms of the inner state.

There is no more important study for the parent than to approach this question of defence mechanism with an open mind. It is important to do a little bookkeeping on the subterfuges in a boy's life. Make a list of his dislikes, of the lessons he finds distasteful, of his antagonisms, of his preferences in matters of food, of his refusals in human contacts, of all the gamut of excuses which he develops to justify whatever complex has taken possession of his nature. This list once made, a careful analysis of each of these negative subterfuges is important, a little case-history of just how the subterfuge works.

Willie, for example, is said to have a sensitive stomach, but it may throw amazing light on this condition if a careful parent notes the number of times that a stomach difficulty follows some emotional disturbance, some instance of hurt feelings, or some occasion where Willie is asked to exert himself normally. Minnie is troubled with nervous headache. A record of just what events have preceded her nervous headache is important. She has probably been invited to join some jolly gathering, or is presented with the difficulty of examinations at school, or possibly there is opportunity for athletic activities and she has formed unconscious habits of fear of physical exercises.

The mind is as subtle as a fox in creating all sorts of difficulties that often manifest themselves as physically as a nervous headache. This does not mean that physical conditions do not come also from physical causes. It does mean that William James spoke the truth when he explained that the human mind is extraordinarily capable of fooling itself.

Study of a child's self-justification, excuses and subterfuges will throw more light on the subtle, intricate processes by which his mind is behaving than through any other single endeavour in child study.

RESISTANCE AND REBELLION

Closely connected with defence mechanism comes the habit of resistance. Most parents make the mistake of believing that resistance is consciously intended. This is seldom the case. There is nothing the personalized mind is more afraid of than the truth. If we have become egocentric and prideful

we almost instinctively know that the truth may deprive us of some of our freedom of neurotic action. If we accept truth we must obey it. If we face squarely and fairly the facts of life until we see an obviously right course of action, we must develop self-discipline in holding ourselves to that course of action, and self-reliance to enable us to push through the hard places which come in every course of endeavour.

But we are none too anxious to do this, we have formed habits of liking our free will, of liking to determine what we are going to do, whether our actions are a mistake or not. In other words, we have here another form of the entity preservation mechanism. Challenged over and over again regarding our right of choice in matters where the privilege should have been really ours, we carry our resistance into every other aspect of life and combat any force which would deny us the privilege of going any way we egotistically wish. For this reason we are inclined to resist the impersonal requirements of truth as much as the personal opinions of associates.

We commonly witness the case of children and adults debating insignificant results of some true principle and utterly refusing to open the mind to the principle itself. We see them discussing material variations and differences, endlessly arguing about details and dodging the clear, simple, sound conclusions which would determine a logical course of action. We see almost violent resistance to the requirements of self-discipline producing a retreat from the hard rule of self-reliant behaviour. And, unfortunately, this condition is witnessed just as much in parents as in children. They are prone to punish the child for the same sort of rebellion they exhibit. There is probably no poorer example than the one which parents set in matters of self-discipline, self-reliance and open-mindedness to determine reasonable courses of action.

Only by understanding that resistance has developed from fear of coercion can the parent do anything to help the child or himself out of this condition. If we will approach resistance in the child by the technique of non-resistance in ourselves, miracles will result, for the more we coerce youth regarding its refusals and rebellions the more the defensive mechanisms of self-preservation rise up to combat us. The more we seek to drive the mind into the acceptance of ideas the more it will debate and argue and fight against their acceptance.

It is noteworthy throughout his teachings that Jesus never

used a single coercive method and never imposed his ideas upon those of others. He elucidated by parables, he explained by stories, he expounded principles, and expected and accepted resistance and accommodated himself to it, keeping steadily on with his presentation of truth and his exposition of the principles by which truth plays its part in the drama of human experience. His attitude was that of an elucidation of the facts with the broad, non-coercive spirit, to the effect that "He who hath ears let him hear, and he who hath eyes let him see." He kept on persistently explaining without impatience, without anger, without personalism. This is the only way that resistance can be met, and when it is met in this way without any personalism on the part of the parents, and they are willing to explain and expound the reasons why for every course of action, resistance breaks down and the mind is led out into the acceptance of new ideas.

DELINQUENCY

The whole question of the new ethics centres upon the problems of delinquency. What shall we do about the moral deflections that we witness in our children? Possibly they are indulging in petty thieving, or are given to persistent lying. There may be evidences of sex perversion and inclinations to promiscuous relations. Or there may be a refusal to adapt to an orderly life and the child may have become a kind of emotional anarchist. Even more commonly he may break trust and having promised to obey may never carry out his word. These are hard problems for any parent to face. What shall we do about them?

First of all it is important to determine which of two forces is producing the delinquency.

(a) Is the delinquency the result of heritage? Can we see in the behaviour of the parents themselves, or in the grandparents, or great-grandparents, tendencies to delinquency? In other words, is the blood stream carrying negative tendencies to wrong-doing? For we must remember that as there is such a thing as the born criminal, so we may any of us have negative inclinations in our character make-up.

(b) Is there evidence that delinquency is not the result of forces born in the child, but the result rather of the mental states which have developed in him? For it is important for us to understand that the subtler and deeper forms of neurosis

may (though not necessarily) produce delinquency. There are individuals who steal, lie or fight against the social order because of an inferiority complex. They are expressing their egos in negative ways from an unconscious determination to express themselves. Blocked in constructive action they are choosing destructive procedures.

Less commonly the same condition is found with involved forms of superiority. The individual may unconsciously delight in predatory procedures for the sake of venting the feelings of arrogance. The bully and the hector may possess superiority feelings, or the condition may come from a masqueraded inferiority and the bullying be a secret compensation for some feelings of inadequacy. Deception often has its roots in a condition of this kind, and the ego is gaining an unconscious delight in its capacity to trick others, having failed to satisfactorily express itself through daily behaviour.

The martyr complex is very subtle in its development of delinquency procedure. The persistent hurt feelings may develop secret impulses to revenge. Wound after wound collects in the depths of the mind and forms an almost vicious vindictiveness. Thus in extreme cases the martyr will strike out in an endeavour to hurt some one as he feels he has been hurt. He gains a desire to compensate for his own pain by a sadistic impulse, to share his misery by inflicting it on associates. He may be often sorry for what he has done and deeply penitent, but he will do it again as long as vindictive impulses have become the negative ways through which he is releasing his wounded ego.

Jealousy is a very common emotion by which martyrdom and superiority find criminal release. The child in whose nature persecution has developed to such a degree as to release his primitive or atavistic tendencies may form delinquent habits of persecuting others. He lies or steals or strikes out from his unconscious intention to make the world pay for what he believes it has done to him. Here we find the roots of sardonic and cynical criticism, vicious verbal or physical attacks, impudent and bitter denunciations, wild and revengeful behaviour. We should suggest, however, that this may develop only when a condition has reached a really rebellious level and the individual has lost all contact with constructive ways of releasing the energies of his nature.

Even more commonly the feelings of frustration, resignation and indolence may turn to delinquent habits of release.

From these we find the extreme forms of sex perversion, the breakdown of any real attitude of chastity, the tendencies to trickery and deception in order to have one's way. Lying really develops from indolence, as a kind of self-justification, and self-pity makes the individual carry on a veritable masquerade in which self-deception is as common as chicanery with others.

If delinquency is the result of abnormal mental states it obviously cannot be cured until the mental state which caused it is cured, and constructive forms of expression have become so clearly impinged on the individual that he is assured of a sufficient satisfaction in the ways of good living as in the expressions of evil. Drunkenness, gambling and all the other exaggerations of behaviour which we classify as evil habits are very commonly manifestations of normal blockage of the ego, so that it is no longer experiencing satisfaction from the acts of normal living.

Most of all we must remember that when a youth is delinquent a state of parasitism upon his father has usually provided the fertile soil, the favouring conditions which have caused his dormant negative potentialities to burst into rank growth. Too much money is like a searchlight revealing hidden abnormalities which in the exigencies of an ordinary wage-earning life would have remained forever hidden.

Domination is also a marked factor. A young person who has formed the habit of feeling inferior will not be happy among his equals. It is much easier for him to associate with the very poor or those of lower social position, to marry even across the colour line. Among his equals he feels always at a disadvantage; with his new friends he is a person of importance; his ego expands happily under the deference and flattery it receives.

The modern student of immorality can analyse every type of wrong-doing as produced by one of the major causes described in Chapter Two, or else a union of some or all of them. Even when the best of youngsters gets into mischief, ties a can to a dog's tail or cuts up in school, the little delinquency is a mild result of one of these causes. No child is entirely free from unguided impulses or perverted emotions.

Hearing of delinquencies in street and school and learning of the importance of early influence, many a mother has been afraid her boy would "go wrong." Fathers have been known to express the conviction that their sons were headed for a life

of crime. And this has happened even when children were in no way mischievous. If they are normal moral boys and girls, is such a change possible because of some influence or temptation? Could an honest man become a crook or a tender-hearted woman a murderous vampire? If a young man associates with a rough crowd will he become tough by imitation of them? Could a delicately bred young girl be influenced to steal or become a "come on" for a gang, or be "bad" in the sexual sense?

Past generations seemed to think so, for both in fact and fiction these ideas appeared. People pictured a boy or girl controlled against the will by some playmate. The child was led to evil ways by some ulterior and mysterious influence. Nowadays all sorts of reasons are given. A case was recently explained as claustrophobia, which is a fear of closed places. Seized with a terror of his darkened sleeping chamber, the young man in question, his lawyer claimed, was fleeing in a panic. The bedroom which he entered he thought was the hall. He said he did not mean to stop there or approach the young feminine occupant. Many curious complexes were discussed. It was said the lad's insecurity feelings had been comforted in babyhood by crawling into his mother's bed when he was frightened; that he was merely obeying the infantile pattern.

Is there any truth in this sort of statement as to why a man goes wrong? Yes and no. There is truth in it, much truth, if rightly understood. Such curious mental kinks play their part, but they have never yet made a really good person go wrong. A good man can become bad, to be sure, but not from any of the causes we have considered.

In the first place, most of the worries of mothers and fathers come from uninformed fears. William James remarked in effect, "Bring a boy up correctly until he is seven and I will answer for his goodness for the rest of his life." We might modify this by saying if you succeed in bringing him up without any serious evidence of wrong-doing by the time he is seven, then you have a boy whose basic character is sufficiently good to obey later on the right habits he has developed as a child. No honest boy, no man of integrity can ever become a crook, nor will a fine-blooded girl turn vampire, even if every adolescent influence about her is corrupt. The tough young man, like the poet, is born and not made. If his early life was good no gang can later corrupt him. For no

man or woman can ever be made to do by suggestion anything against the integrity of his own nature. No one can be led into evil if the tendency isn't there. All such ideas are pure "bunk."

Imitation, influence and suggestion only set in motion the forces within the individual. This is also true as to the complexes and compulsions and all those strong mental twists and phantasies. Plenty of good people have these states of mind and are not made criminals by them. Such mental kinks and emotional compulsions merely stimulate and excite the criminal tendencies already active in the individual. It would be preposterous to say that either Leopold or Loeb killed little Franks because his complexes or phantasies made him do it. They had these mental kinks, to be sure, and such states of minds coloured their crime in very high degree. But their evil deed was merely intensified, not instigated, by their neurasthenia. Their ancestors and some influences in early environment gave the real tendencies to wrong-doing.

We must admit, however, that there are people whose good and bad sides seem to be in constant balance, and who are as a result in continual conflict. Indeed there are various types of what is called dual personality, people who are not unlike Stevenson's Dr. Jekyll and Mr. Hyde. Theoretically, it is quite possible for a person to be so obsessed by his bad side as to commit crime and then to manifest his good side and be sorry for it. Kleptomania is an example of this, for many such persons hate their own habits when their best self is uppermost. Drug-taking often manifests the same conflict of two selves and some forms of epilepsy suggest dual personality of the criminal type.

Such an individual is not, however, a normally good person, who suddenly becomes bad. He is merely one with a split mind, one-half of which is moral and the other half criminal. The Dr. Jekyll and Mr. Hyde illustration throws light however on a not uncommon phase of human nature which seems to imply that a good man can become bad. It sometimes happens that when good men and women go insane they become criminally inclined. How do we account for it? There are many explanations, perhaps the most important of which is that there are no entirely good men and women, no perfect people. We all have criminal tendencies of one sort or another. If then the disease of insanity should involve those brain tissues which affect our power for good thinking,

the negative areas would be left to control our lives. Any of us, therefore, could become criminal if enough of the brain or the right areas of the brain were involved. The disease of insanity, moreover, could give a twisted slant to all our thinking and this would emphasize and exaggerate any evil tendencies.

Another interesting and important point is found in the release of our repressed areas of thought. The writer once heard a delicately reared girl swearing the most foul oaths when coming out from the influence of ether. She later admitted that she had often felt an impulse to say such things but was held back by restraint. Once repression breaks down from any cause—from sickness, insanity or even fatigue—any of us may release our spots of wickedness.

Obviously, one of the forces which may release these areas of badness is brain degeneration, either by senility, from drug-taking or such diseases like syphilis. The principle is simple enough to understand, for just as you cannot move your feet if the brain areas involved in the forces are destroyed, so you cannot think good thoughts if the mental machinery necessary to such thinking has been destroyed. If, then, these less-used areas inclining to evil tendencies are allowed full reign the consequences are obvious.

It is in such ways as these that a once good boy may become bad, and not in the ways anxious mothers and oversevere fathers suppose.

The same principle is involved in the question, can a bad boy become good? To both we must answer no, not actually, and yes, if the parts of the brain he has been using in doing wrong become crippled. As we might take its venom from a snake, so conditions might destroy a delinquent's power for evil, leaving him that much less of a man but harmless nevertheless.

Let us take, briefly, a few examples from the records of various criminologists and penologists, of cases where cure of criminal ways is possible, and others where it is hopeless. A woman addicted to morphine became a prostitute in order to raise money to buy it. If her brain tissues are involved she cannot be cured of criminality. Another woman, slave to morphine, murdered her granddaughter and maintained that the drug drove her to acts of violence. Here is a probably incurable case. An hysterical woman, twenty-eight, obtained goods by fraud under a false name, but with strange im-

prudence went back to the store after a few days and returned part of the goods, saying that she was not satisfied with them. The rest she had sold in order to pay her druggist for the morphine she had used. Here is evidence of neurasthenia which might well be curable.

Environment enters as a factor, for the C—— family was composed of thieves and murderers. Of the family of five, the youngest, a girl, was the only one with an aversion to crime. This her parents overcame by forcing her to carry the head of one of their victims for a distance of two leagues. Soon she was stripped of all remorse and became the fiercest of the band, leading them to practise the most horrible crimes. Here is a clear example of good and bad tendencies, curable if the bad centres had been controlled.

A boy of three, son of a thief, was his father's pride and joy because at that tender age he was already able to take impressions of keys in wax. Curable, if his dexterity could be turned to such good uses as to absorb his mind, but incurable if bad habits are fixed.

On being questioned, a prostitute said that her father was in prison, her mother living with the man who first seduced her, and her brother and she were trying to support the child of her mother and this man. Certainly curable if the good tendencies can be made to dominate her later life.

Dorothy lost her mother at an early age. She was brought up in a convent. Seduced by a lawyer while she was under the influence of a narcotic, she became a prostitute and drank heavily. She was sent to a correctional school three times and finally released because she refused all food while imprisoned. She joined a band of thieves and became their leader because of her energy and muscular agility. She fought with the police and with her own companions and was arrested seven times. She aided thieves in their exploits (although never allowing the weak to be struck in her presence. Sometimes she risked her own life to defend them. She was devoted to the sick, took care of them and protected them against those who wanted to rob them). A missionary, Mrs. W——, gathered a number of the thieves together and tried to hold a service, but excited over the arrest of two of their number they would not listen and tried to harm her. She was protected by Dorothy. Mrs. W—— gave Dorothy a rose, asking that she return it to her and be converted. Dorothy tried to drown her doubts in drink, but

the sight of the wilting flower made her contrast its former purity with her own. She told her companions that she was leaving them and went to Mrs. W——. She gave up drink, opium and tobacco at once, but was forced to go to a hospital to be treated for consumption. When on coming out she was invited to drink, she refused. She worked to convert her old companions, and addressed 1,500 convicts at Auburn prison. In eleven months she converted more than 100, although she died of tuberculosis within the year. The stir she made was so great that eighty of her former companions were converted at her death.

Here we see a clear example of the good and bad tendencies of the individual in conflict. Dorothy's actions were first ruled by bad tendencies under the stimulation of bad influences and then, after Mrs. W—— came into her life, we see the good tendencies become dominant in Dorothy's thought and action. She became good in just the way a good many might become bad.

When it comes to the question of inherited delinquency the problem is serious indeed. In general, we might say that it is beyond the sphere where the parent can correct the difficulties without expert advice. Criminal tendencies may be connected with subtle forms of epilepsy, which the individual parent may not identify. They may be the outgrowth of parasitical tendencies in the blood stream, and the child may have no normal mechanisms by which he turns automatically to good behaviour. He may be so overendowed with passional tendencies as to be almost incapable of self-direction in the ways of good behaviour.

In other words, there may be abnormal conditions of the endocrine glands which pour such volumes of endocrinal substance into his blood that he is positively driven to sex expression and really is exhibiting a kind of intoxicated behaviour. The resultant spasms of impulse are beyond the rule of the will and require expert treatment in the reconstruction of both body and mind before the condition can be met. There may also be a syphilitic taint in the blood which has affected the brain tissue and permeated in subtle ways the whole nervous and physical organism.

And lastly, there may be brain areas in which, because of inherited deficiencies, no normal development has taken place. The child may really be a primitive, morally subnormal, even if gifted with plenty of real intelligence. And all of

this, be it understood, may happen to the children of very good families, for there is such a thing, biologically speaking, as a throw-back. In other words, your child may have inherited his tendencies from ancestors many generations back. You may be dealing with a pirate or almost a caveman, and some circumstance or twist of blood has brought these forces to the surface. They are too much for you to deal with, but if so it is unwise to be despairing about it, for amazing corrections are achieved these days in the moral and mental behaviour of individuals. Psychiatry is not yet as exact a science as surgery, but it has made such phenomenal strides that most of our human problems can be met if they are taken in time. Psychiatric researchers emphasize, however, that parents themselves should be shown how the sins of the fathers are visited upon the children. They should be made to see and understand how wrong habits and customs produce the mental kinks and twists of emotion that obsess an individual so that he is no longer a self-directive personality. As long as the adult breeds feelings of inferiority in the child, as long as he makes him feel either restrained and constricted or else lets him be petted and spoiled, we shall have wildness as the result of mental disease.

In a nutshell then, there are two great causes of juvenile wrong-doing. First and foremost comes that parental laxity which allows the child to become a spoiled parasite, and to maximate his ego like a little anarchist. Second, that opposite extreme of ignorant constriction and repression which allows the child no chance for self-expression and coerces him into a prison of apparent goodness. In both cases the child and society suffer for the sins of the parents.

Our hope for the future in the control of delinquency is not a matter of better laws and more punishment. It is a matter of better breeding and more good influence in the early environment. It is a matter of eugenics, mental hygiene, education and the removal of children from the control of ignorant parents. We must have rigid regulations to prevent degenerates from being born, and the rest of us must receive opportunity to expand in good and not in evil ways. Then, and only then, shall we have a better to-morrow.

CHAPTER XXVIII

THE SERIOUS ABNORMALITIES

FUNCTIONAL AND ORGANIC PSYCHOSES

A FULL explanation of the more serious abnormalities is out of place in a volume of this type since we are dealing in it with mental conditions which can mainly be traced to the environmental causes. It is true, however, that while certain of the organic psychoses are almost entirely the outgrowth of hereditary constitutional conditions, that the functional psychoses are in a measure the result of wrong environment and parental influences. Yet they rarely develop in individuals who were not to some degree abnormal in the first place. The condition was incipient before circumstances so reacted as to set the functional disorders in motion. The common borderland conditions, on the other hand, such as inferiority, insecurity and the ordinary hurt feelings or hypersensitivity we call persecution, are states of mind that may and do in a measure develop in any one. These states are not the result of hereditary conditions in the sense that abnormality is evident in the constitution.

We might say that the true functional psychoses are conditions where constitutional weakness has carried the ordinary mental states to a serious pass.

We must admit, however, that the distinction between a true mental disease and a borderland condition is often difficult. This being the case, it is important to give the parent some outline of the more extreme conditions, that he may avoid the disaster which comes from endeavouring to help such conditions himself. Where evidence of either functional or organic psychoses is found the parent should always call a psychiatrist. And let me further explain that he should not for such disorders seek the services of a consulting psychologist or depend upon any other form of ordinary aid (such as the family doctor). Both the consulting psychologist and the family doctor are general practitioners; one of the mental life, the other of the bodily health. The serious

abnormalities call for specialized knowledge of the inter-relation of bodily conditions (glandular, neural and brain degenerations).

To clarify this problem for the general reader, we should understand that, like other diseases, a psychosis exhibits a definite progressive development with a fairly obvious series of symptoms, or case history. The neurotic borderland conditions, like inferiority, once formed, are more or less static and exhibit no orderly symptomatic story. Then there is a more constant emotional discharge in mild neurotic conditions and an immediate relation to everyday life. The moods vary with the way the individual is treated; his sickness must be stimulated in order to function. The person with an insecurity complex, for example, is calm and happy enough if nothing engenders fear or requires him to go into influences which disturb him. If he has horror of the dark, he may be quite normal and gay in the sunshine. The person with an inferiority complex is confident enough when alone or among inferiors. Only where circumstances precipitate the condition is neurosis of this type set in motion. The functional and organic psychoses, on the other hand, once they have developed, run their course until cured, and we are quite likely to see as complete a lack of self-control in one circumstance as in another. To put it more technically, only in an environment which by association stimulates the condition, is the neurotic individual disturbed and not himself. The psychotic is not himself at any time or in any environment. This distinction, rarely understood apparently and not enough emphasized even by psychiatrists, characterizes the main contrast between borderland neurosis and a serious functional psychoneurosis.

If your subject, therefore, is never himself and unable to conduct himself in a prudent manner, if self-direction and judgment are lacking and there is marked excitement, depression or apathy, or if there are strangely peculiar actions with hallucinations and hysterical delusions, false ideas and twisted attitudes toward life and events, you may be sure that a functional psychosis is at work in the individual rather than the simpler neurotic conditions we have been considering. Such a psychosis will seem to make a change of the personality, to produce a quite different type of belief and divergent attitudes, a distinctly different "mental organization." The person may hate what he loved before, despise

that which heretofore attracted him, or else exaggerate his reactions out of all proportion.

Before considering such conditions as serious, however, a word of caution needs to be uttered on some of the simulations of these conditions which appear at puberty. Temporary adolescent psychoses are by no means uncommon. Apathy, morbidness, exaggeration, hysteria, even delusions, are sometimes evident. We must not forget that the body is orienting itself to the change of functioning just as much as at menopause, when transitional psychoses may also develop. For his own part the writer has found that many cases of functional psychoses are forms of adolescent psychosis made chronic by wrong handling of youth, or accentuated by shocks at this sensitive period. In any case, the child with a hypersensitive constitution need not develop a serious condition if properly understood and wisely protected.

A further word of emphasis should be added by way of explaining the difference between organic and functional psychoses before we present a brief outline of these conditions. It is important to remember that we are integrated organisms and that no so-called mental state is purely mental. Thus even a functional psychosis is in some measure organic and an organic psychosis has some purely functional aspects. At the same time in an organic condition we can trace the cause as physical, producing mental effects. The individual has epilepsy or syphilis in the blood stream: we detect cerebral arteriosclerosis, neurosyphilis, hyperthyroidism, or other conditions such as a serious brain disease, brain tumours and the like. On the other hand, in the functional psychoses like manic-depressive insanity, dementia præcox, paranoia, the mental difficulty seems more important than the physical changes which they create. These conditions, in other words, would appear to be reactive upon the body and partly the outgrowth of bad handling of the mental, emotional and nervous development during the sensitive formative period. They are extremes, as it were, of the borderland type of difficulty and as such are anomalies of development.

DEMENTIA PRÆCOX

There are many different forms of this condition, for it possesses a chameleon-like quality of changing its outward appearances according to the conditions in which it is found.

However, as a chameleon is always a lizard, so dementia præcox is always a condition of strong emotion, even when the individual exhibits the apathy and indifference so common to the disease. There may be a complete loss of interest in any aspect of life. Out of this astounding introversion sudden activity may spring like the leap of a sleeping panther, yet no cause need have stimulated expression and no motive may be evident. There may be evidence of deeply hidden revenge, however—jealousy, envy, delusions of persecution and injustice. Even barbaric fury is sometimes revealed, but seldom in outward form. Rather will the most violent of sensations be described in a monotonous and dull voice with a listless manner and an apologetic smile. The condition is one of such utter negativism, over such turbid areas of feeling, that we are coming to believe that repression and inhibition, as well as the creating of split minds by our so-called educational system, have something to do with turning borderland conditions into dementia præcox. If the reader will turn back to the chapter on Mental Images and read again the definition of the rote (or verbal) image, he will gain a perfect picture of the apparent conscious mental state of the person with dementia præcox. He talks in superficial rote images, mere words, with no vitality or feeling in them. There are involved phrases and an inconsistent stilted thinking, while underneath in the unconscious depths a cyclone may be raging. Here we have the tragedy of repression and inhibition in high relief.

Dementia præcox often manifests auditory hallucinations which are sometimes identifiable as memory reactions of the mother's or father's voice. (The writer remembers one case where the patient believed she was being guided by the spirit of the mother. Whole sentences were heard. Investigation proved the mother was still alive and had been divorced and disappeared just as the patient reached adolescence.)

Were there space we might trace all the curious and baffling contrasts between the emotional tension and the outward lassitude of this strange condition. The appearance is often slovenly, the manner careless. A variation of contrariness and obedience appears, while the posture may go from lolling to rigidity. It is as if the emotional tension was so great as to become locked, and hence, outwardly to permit only a masquerade of chaotic verbalism. The whole condition is a perversion of function.

On the whole this condition is seldom found unless serious abnormality is evident, either in the hereditary background or in the home environment, with emphasis on the latter. Puritan parents, whose sex ideas are rigid, whose religious attitude is fanatical, whose ways are strict and prohibitive, whose contact with the world is unnatural and censorious, who assume the prerogative of parental authority, coercing the child into set modes of conduct, strict patterns of morality and obedience to standardized conventions, creating in him a feeling of inferiority and persecution and denying any outlet to the self-expansion forces of the nature, literally feed dementia præcox and make it grow.

It is not in place here to go into the various types of this condition, nor to any of the forms of treatment. All types are variations of the basic or simple condition, even where we are dealing with hebephrenic, catatonic and paranoid forms.

MANIC-DEPRESSION

How often have you heard of an insane child? This is an important question and one that deserves thought, for its implications are serious. Conditions like manic-depressive insanity spring very largely from emotional instability in youth, turned into psychosis by parental manhandling. Half the insane people of the world were made so by the adults who injured them in youth. They are the victims of the abnormal morality of the past, the product of an utter absence of mental hygiene. They are also the product of those injuries to the blood stream that are visited upon the children unto the third and fourth generation.

Manic-depressive insanity above all others is clearly inherited. But rarely is the condition found where the childhood did not show fearful misunderstanding of the emotional instability. In other words, the parents were themselves so unstable as to give the child the poorest sort of upbringing.

We find as a rule suicidal tendencies, fanatical attitudes, abnormal tastes and extreme types of experience in the family history. Alcoholics are often numerous. Frail, nervous ancestors appear. Sexual neurasthenia, androphobia and gynophobia, onanism and homosexuality are often deeply buried factors in parents or grandparents. There are usually

some very dominant egos in the family group, a rabid mother, an arrogant and despotic father, a bitter maiden aunt with a lustful soul and an acrid modesty; these are the conditions in family backgrounds that give evidence of the manic-depressive setting.

Manic-depression is first cousin to melancholia, punctuated by spots of indolent gaiety. One must understand that the condition exhibits no dementia. Indeed, there may be great brilliance and keen intellectual capacity. But there come waves of turbid, morbid emotion like a pouring out of a floodgate and then at times a sort of intoxicated insouciance. We see at other times conscious mental attitudes of the most bitter and brooding type, attitudes toward life that are but justifications of the inner melancholy, accentuations of usually quite true facts. "All men are greedy," "The world is utterly selfish," "Society is heartless," "Every one is lonely," "Love is a mocker," "Fate is against me," "No one likes me," "Injustice is everywhere"; these are typical manic-depression cynicisms, and are in large measure true. But in manic-depressive insanity they are seen fanatically and out of proportion with other facts. Negatives are accentuated, positives are ignored. The picture of life is out of drawing, but the shadows are often placed with deftness and power, the high lights slapped in with an off-hand jocundry. The mind is by no means deficient. It is merely most of the time focused so intensely on spots of black that it sees the rest of life with a blur. Because of this we get instances of boisterousness and bombast, extraverted dash and go, and other types where such introversion exists that speech is faulty or slow and the manner stupefied and hesitant.

In the large, this condition manifests a periodicity that may have little to do with the influence of later surroundings. A burning psychic pain comes upon the mind. Both the hilarity type and the brooding reaction are but escape manifestations of this suffering, even as we talk to forget a burn or else sink into a stupor. Emotional agitation is only another form of solace, a venting of the psychic spasm. In any and every case, however, we have the consequences of emotional instability, misunderstood and neglected by parents and usually an exaggeration of some adolescent disturbance. Few manic-depressives come from truly healthy homes.

PARANOIA

As this condition seldom appears until after middle life, and is the outgrowth as a rule of conditions in the blood stream, little should be said about it here. Essentially, the condition reveals itself in fixed ideas and retrospective lies, delusions of self and of others. This "idée fixe" is usually an exaggeration. Its earlier form appears as conceit and self-centredness. It is first cousin to the superiority complex and typified by extreme egocentricity. Originality and eccentricity are often present, and there may be or have been much mental brilliance. One finds as a rule that the home background was one of great artificiality, or at least of conventionality, which is carried over into the mental habit of the paranoiac. The mind is hypercritical and suspicious. Headaches are often found even in youth, and insomnia is not uncommon. There is much emotional irritability. The delusions of persecution, evident in the paranoid adult, are usually condensations from youthful teasings, and even the voices of childhood days have been heard in memory where later conditions brought feelings of injustice.

In advanced forms there is unmistakable hallucination, and belief in social injustice and persecution is strong indeed. The individual fears poison and treachery and may turn against his best friends in consequence. At the same time a grandiose pride may appear. The patient who believes he is Napoleon is an extreme paranoiac, but so was he who looked everywhere for a puddle believing he was a toad about to be stepped on. And yet he was a constant croaker. Expecting annihilation from the foot of an evil world, he wanted to pass out in proper glory.

The child with paranoid tendencies is always a deviate. He is different, original, often very brilliant in school, even precocious. Parents destroy him by punishment and harsh discipline, and also by spoiling him and praising him. He is usually given the disrespect commonly visited on a child, and then expected to be as mature as a man. His tendency to be loving and then cold, outgoing and then aloof, is usually commented on until it becomes exaggerated into ambivalence. Indeed, the whole of the old morality and the average idea of parent responsibility are just such febrile influences as foster the growth of this mental disease.

THE ORGANIC PSYCHOSES

General Paresis

Wherever syphilis is in the family blood, or any other debilitating or degenerating disease is at work, we have a background in which paresis may develop. It accompanies all lowering of vitality and injury to the nervous system. Much could be written of the four common forms: demented, expansive, agitated, depressed. Suffice it to say that wherever a Wassermann test does not show neutral and speech becomes blurred, when thought shows a rapid deterioration, when judgment becomes abnormal, when grandiose delusions are common and extreme excitement, and swearing and shouting is violently evident, one may look for paresis. When strange actions like running about, muttering, beating the floor appear, or melancholy is expressed in a fear of organic disease and the body is also becoming emaciated, be sure you are fronted with a serious form of disease, something that requires an institution to deal with. This is also true of the toxic psychoses: chronic alcoholism, delirium tremens, alcoholic hallucinations and those intoxicant psychoses due to morphia, cocaine and the gross brain diseases.

Epilepsy

Epilepsy alone is important for us to consider here, since this disease, as we have explained in various chapters of this book, may exist in mild form and be present even when it never produces a "petit" or a "grand mal." There is, in other words, an epileptic temperament. He is usually a somewhat cross, unreliable sort of person, quarrelsome, variable, irritable, suspicious, petty, moody, inconsistent, dissatisfied, hypercritical, hysterical, fatalistic. Even when not given to fainting spells and dizziness, such natures exhibit an ebb and flow, a tide of superficial brilliance and then an ebb of dreamlike vagueness. They are spasmodic and jerky. In a goodly number of epileptic cases the writer has found pubertal shocks, involving the sex glands and indeed the whole endocrine system. Lombroso believed that all criminals were of epileptic type, conjoined with a low blood stream, but we must not expect delinquency from the epileptic if of a fine blood background. We do need to see how it may play its part in moral conduct.

Take the case of Billy Q. A fearful crime occurred on a great estate where wild animals abounded and a gamekeeper was employed. One night at dusk, when the keeper's child happened to be alone in the lodge, some one broke in, took the keeper's deer-gun and kidnapped the little boy. The child was found later, shot to death and shockingly mutilated.

It was one of those strange, horrible things to which there seemed no solution. Detectives milled about the tragedy and curiosity-hunters ground the flower gardens into fine dust. Reporters went off on strange scents which resulted in the arrest of a harmless tramp and later a stupid servant-girl, whose fondness for frogs' legs inclined her to dismember the great green croakers in a nearby swamp. Dead frogs had been found near the body of the mutilated boy.

Both leads proved abortive. The case settled down into a senseless riddle until a little diary was found. And harmless as that red record book at first appeared, it proved such a missing link that Billy Q., its owner, the young son of the family, was arrested the next day.

But why did he do it? That was a greater riddle than ever. Why should a boy of wealth who might have purchased ten rifles more valuable than the one stolen, break into the keeper's lodge to get it, and murder and mutilate a defenceless child?

So preposterous was the act, considering the position of Billy Q.'s family and his own brilliant school record, that he would have escaped suspicion even after the diary was found but for his unmistakable predilection to the gruesome crime itself. In fact, the pages of the diary, written the day after the tragedy, revealed an almost insane delight in the whole sad affair. Yet Billy Q. was not obviously insane. He showed a most rational understanding of everyday human values and the full seriousness of the murderous situation.

But curiously enough he possessed upon examination no knowledge of his own part in the crime, nor the slightest recognition of responsibility for it. Experts, moreover, were sure that he was not shamming. When his own knife was found near the body and later his fingerprints upon it, he was as completely surprised as any one.

What then was the answer? Was Billy Q. a very clever criminal despite his good birth and wealth? Was he, a mere

boy of seventeen, more than a match for a score of highly trained investigators steeped in the subtle intricacies of crime? Was he, in this first delinquency, so thoroughly prepared for cross-questioning that none could shake from him any memory of this murderous act, or touch his conscience with softening when faced with the horror which the boy's mutilation produced in the little lad's heartsick mother? Such a conclusion was impossible.

And not until a careful scrutiny of the boy's private life, with its revelation of his mental and emotional sickness, was the situation made clear. Then it appeared he had a split mind. His impulsive nature had been imprisoned and evil tendencies allowed to fester under platitudinous masses of moral teaching. Primitive emotions were repressed, barbaric desires inhibited, just as in most boys. But with him the condition became dangerous to society because he proved to be an epileptic.

Could any of us have watched Billy as a little boy, we might have prophesied his end. He was an only child and delicate, the idol of his mother. She would not let him taste the rough and tumble discipline of other playmates. No one had ever punched him, or taught him the hard lesson of adaptation to a physical world. At five, when crossed, he would cry, "I'll kill you." By the time he was seven his whining ways made him the sport of other children. Adults looked at him askance. At school he would not obey. So he was banished to the soft coddling of his home and allowed to keep centre stage by juvenile hysteria. As his adoring mother put it, "Poor little dear, he's so temperamental and it makes him so nervous to be alone."

A firm conviction grew in him that the way to get what you want is to take it. Habit built deep paths of unchecked desires. Naturally enough the epilepsy merely moved through these habit grooves like an engine on a railroad track. If Billy was born epileptic, he was also bred to murder and in a home that superficially seemed good. There was not the least understanding on the part of his parents of how to avoid tragic consequences from a serious physical condition. No medical assistance had striven to modify or correct the disease. The boy was allowed to develop like a weed.

Such a condition is obviously one that calls for the attention of the physician in collaboration with the psychiatrist and the endocrinologist.

CONCLUSION

In closing this chapter it should be emphasized that fatigues, sicknesses, infections and exhaustions may produce temporary or even permanent forms of psychosis, particularly when the endocrine glands become involved. Many a child is punished for reaction from these ductless glands, instead of being mercifully carried to a physician to be cured of his trouble. Were it not so we would not find such tragic conditions in adult lives.

Whole volumes might be written about the various psychopathic conditions in relation to child training. The sexual psychopathies in particular need to be explained to parents. Some children are so highly sexed that eroticism is inevitable, others possess very little sex drive. The erotic child manifests his condition in childhood and is inclined to seek gratification in any way he can secure it. Cases of early satyriasis in boys (extreme sex desire), and nymphomania in girls have been known to develop long before adolescence. Such endowments may develop into intense auto-erotism and masturbation. Practically every child, however, exhibits some auto-erotism (excitement of the secondary erogenous zones by indirect means, such as phantasy), and nearly every youth passes through some masturbational period (direct excitation). Where these conditions become chronic they require the advice of a trained consultant. The temporary form passes if parental interference and blame are avoided.

The important thing is for the parent not to be shocked at what he discovers, nor horrified if exhibitionism, narcissism, sadism, masochism, or any other form of sexuality is revealed in a member of the family. They pass in most instances, if censure is avoided. If they do not, be sure that there is either some physical or else some circumstantial reason why. Overactive glands or an underactive life with no self-expansion could create hypersexuality in an angel.

Much needs also to be written about the various forms of psychasthenia, intellectual and impulsive obsessions, kleptomania, dipsomania, the inhibiting obsessions like claustrophobia. Indeed, understanding of all the psychoneuroses is vitally important to the parent and teacher who would fully know himself or the child. In each and every case there is strong evidence of the consequences of wrong methods in handling the growing period of youth.

Our aim, however, is not here to present a treatise on abnormal psychology but only enough of it for the average adult to understand the average child, and at the same time to convince him if possible how utterly destructive most of the old ways of child management have been.

PART FOUR
PREVENTIVE PSYCHOLOGY

CHAPTER XXIX

AN APPROACH TO MENTAL THERAPEUTICS

THERE are two distinct aspects to the subject of Preventive Psychology. The first phase relates to the corrective methods necessary before either the parent or the child can apply or respond to the new ideas. The second concerns those ethical principles which, if rightly applied, would forestall most of the difficulties dealt with by mental therapeutics.

Obviously, we must consider some of the more general curative means before an adequate presentation of preventive methods is possible. For if a child is already involved in an inferiority complex, or is a delinquent problem, we cannot expect that mental hygiene of the preventive type will lead to constructive results. One might as well anticipate that an outline of athletic exercises would cure a typhoid patient, or that advice on how to avoid a broken leg would provide adequate rules for setting it when broken.

However, a general outline of corrective methods may be suggestive, by indicating chiefly the broader paths of procedure. For it is obviously impossible to put in the hands of parents the technique which psychologists have developed through years of training and experience. Psychological work is as intricate as medicine or surgery. It involves not only a knowledge of the mind, but a study of brain processes. It includes acquaintance with the neurotic manifestations dealt with by the psychiatrist as well as knowledge of the nervous, glandular and physical manifestations belonging in the field of neurology. With this must come understanding of the intelligence tests and ability to analyse those mechanisms of thought which are part of the emotional depths. Upon all these data must rest the procedures by which the individual, whether child or adult, is to be freed from mental disturbances.

It should be understood, therefore, that the suggestions which follow are only those which it seems practical to present for general application. These suggestions stand in the same relation to the technique of psychology as knowledge of anti-

septics, physical hygiene and first aid in the prevention of sickness stands to medicine and surgery. Moreover, just as teachers of hygiene and doctors who lecture on general medicine always advise calling a physician in case of sickness, so no parent should seek to apply these more general devices in extreme instances. When your child has a slight cold you do what you can to meet the situation, but if he develops a temperature or other serious symptoms you call for expert assistance. If your boy has cut his finger it is important for you to understand how to bandage it, but that does not mean that you should try to operate upon his appendix. To keep your home sweet and clean you apply modern antiseptics as a sanitary measure, but after a contagious disease you do not attempt to fumigate the house yourself. These are the limits within which general hygiene and curative methods may be applied without the assistance of specialists.

In the same way, when there is evidence of a serious feeling of inferiority, when abnormal fears and terrors have produced insecurity, or melancholia and depressive conditions are evident—indeed, in the whole field of serious mental and emotional abnormality the parent can do little for the child and may only make the condition worse by endeavouring to make a diagnosis. This point should be emphasized, for there has been as much quackery and bunk in psychology as in medicine, and as many who would use psychological pills as fake drugs. There is no field in which it is truer that "A little knowledge is a dangerous thing," if that little information is carried beyond the limits of general use.

In considering the question how to help children out of their abnormal mental states, we must first remember that modern applied psychology is retrospective. We recognize that it is impossible to understand any individual thoroughly if we know only one period of his life. His own introspective analysis easily becomes vague and confused, and our subjective methods fail to make distinct the impressions we may gain. On the other hand, if we see an individual on the background of his life, against the stage-setting of his experience, as it were, clear outlines of his character will be disclosed through the activities of his daily experience.

The parent should, therefore, first make a brief biography of the child, and seek to classify the more marked shocks and events, recalling the child's response to various types of experience. How well did he get along when he first went

to school? What was his reaction when first away from home? What troubles has he had with playmates? And what sad experiences have entered into his life?

Parallel with this comes the inner story, for we do not all respond to experience in the same way. A mother found that a child had on several occasions been locked in a dark closet for an hour or so at a stretch while a new nursemaid was talking at the gate with a policeman. This device to keep him quiet might easily have produced an insecurity complex. It bred, however, no fear of the dark, because the child happened to be of a type not responsive to such an experience. There were no native tendencies, in other words, toward insecurity. On the other hand, this experience, with others of a similar nature, formed part of a persecution complex in the boy later developed through conflict with schoolmates. It is important, therefore, to study the child's response to his experiences, for it is from this response and from his later behaviour that deductions are made to determine the type of adverse mental states.

It should be understood that an abnormal mental state is developed not only by marked and recordable shocks and evident unfortunate experiences, but by long periods of discomfort or neglect and the enforced acceptance of a mechanical morality which add to it day by day. A ton of sand weighs as much as a ton of solid granite. A mental shock may come at one time and there may be an event which depresses the vitality of the ego, or a series of shocks like a wagon-load of cobblestones may follow one another in the life of the individual. But it is more common to find that a long-endured environmental influence adds grain by grain the dust of suppression, clouding the vision. This is a point that is rarely understood, for the casual psychologist too commonly considers only the obvious events, and he is apt to discount long-endured experiences in the life of an individual who may never have passed through an important event. It is not uncommon to hear parents explain: "But I remember no unhappy experience in my boy's life." In such instances, parents have in mind accidents, deaths, sicknesses, or other troubles. Yet ten years with an arrogant aunt or five years under the blight of the old morality are certainly equal in influence to twenty tragic events.

It is important also to understand that no one type of experience produces an isolated mental state. The individual

is more likely to possess areas of conflict where his likes and dislikes have become confused. Often, too, there are accentuations or depressions of the basic character qualities which will even more definitely explain the abnormal mental state than will the mere names of the commonly recognized complexes.

To assist in the analysis of the child's life and the variety of experiences through which he has passed, the series of diagrams in various parts of this book will be found of use. These diagrams should be copied and filled in as accurately as possible. It is advisable to get some other members of the family to co-operate by filling in their opinion of the experiences in the child's life as well.

For example, suppose both a father and a mother make an evaluation of the child's experience without comparing what the other has done. There may be a grandmother, an aunt or an uncle who has come in close contact with the child. An older brother or sister can possibly be trusted to assist if he does not discuss the matter with the boy himself, for there is nothing more injurious than a self-conscious introspective attitude which may result if the child is aware he is being studied or analysed by members of his family.

Once this analysis is made, the second step consists in a study of the effects which the child's experience has had upon his reflexes, instincts, emotions, desires, and other mental processes. The circular Diagram No. 2 in the Appendix will facilitate this, because it is planned to bring out graphically the condition of a child's nature. The parent can with advantage fill in this chart both with the line of disposition and that of character, "disposition" marking his estimate of the child's environmental reactions and "character" indicating his conclusions as to what may have been the inherited endowment. It is again advisable to have, if possible, several members of the family, and possibly a sympathetic teacher, co-operate in such an evaluation, for by comparison with the various points of view a more accurate diagnosis can be worked out.

A strong warning should be given here, however, that such an analysis, even if made by highly intellectual adults, should never be considered final. It should not be taken as a scientific estimate in any true sense of that word, but regarded as a broad outline for guidance. It is possible that a psychologist after completing a thorough series of tests would come

to a conclusion that might differ in vital ways from the estimates made by members of the family. Nevertheless, a study of this sort does much to clarify understanding of the child, and will in many instances prove to be a closer approximation of the individual's nature than ordinary impressions, for, as such impressions are unformulated, they are usually very far from the truth.

The writer recognizes that in suggesting this method of parental analysis he lays himself open to criticism from those who think that no parent is capable of understanding his child, and from those who believe parents naturally know their children so that such assistance is not necessary. The process is suggested, therefore, only to facilitate as far as may be sounder methods of child understanding than are commonly in vogue in home life.

Not until both a retrospective and a disposition analysis, such as above suggested, have been made, should any parent come to a conclusion as to the type of undesirable mental state which his child may have developed. The parent should remember also that the child is not an adult, and that these abnormal mental states are in transition. Indeed, no harmful mental condition is likely to be well developed until maturity has been reached.

The larger part of this discussion of mental therapeutics is necessarily given over to methods of correcting by procedures carried out through the use of words. Something should be said, therefore, concerning words, for there is much misunderstanding about them.

Words are of two types: mere words which are names or terms, and those grouped around an idea, so composed and united as to convey mental images, and to arouse thoughts and emotion in the hearer. Mere words do not cure. Convictions, coming from new mental images, convictions set up in the hearer's mind by the right use of words, are capable of producing amazing effects. But there is only one way by which these effects can be achieved. There must be a deep and absorbed response to them. In psychological practice we find that there are two ways of paying attention. One may discuss and debate, point by point, when important matters come up. Such a method is exemplified by a general conversation, a casual or superficial trend of thought from fact to fact, what we might call surface thinking. The second procedure is that

of following the flow of the speaker's thoughts until an inclusive impression is gained of the whole presentation. We carry out much the same attitude while taking a walk with another person. As we go down a path together, our friend might point things out, scene by scene, and object by object, but not until the journey's end do we evaluate the quality of the country as a whole through which we have been passing.

So, too, in therapeutic practices. When a person is telling his life story to a consultant, the psychologist becomes utterly responsive to the stream of his client's thought, following wherever the story leads and forming his conclusions only after the record is completed. He does not break in with criticism and suggestions, contentions and explanations made from judging in part. Only by relating the essentials of the whole biography is the true record available. Again, when the consultant is explaining and interpreting he must have the same sort of attention, an endeavour on the client's part to follow him, even to help him by striving to see into each point as it comes in the course of the interview. Critical evaluations, discussion and debate render the work valueless, if these are introduced before the interpretations are complete.

The contrast between this deeper form of conversation and that of superficial discussion is portrayed in Diagram No. 20 in the Appendix.

In figure one we have the right way to carry on any deep study of facts, such as an individual's life problem. In number two we see an equally attentive client going with the thought of the consultant, feeling that the psychologist from his training and experience is a safe guide into the intricate aspects of the problem.

In number three, we have a diagram of the way the conversation would look if the consultant constantly interrupted his client, deflecting the thought by criticizing and explaining in piecemeal fashion instead of going deeply with his client into the whole story. In figure four, we see the maze which a superficial, discursive, defensive, resistant client makes of a problem which might be simple and clear. He insists on chattering endlessly about every little point and all its casual aspects. Time and effort are wasted: the work becomes superficial. Not until a client is willing to co-operate with the consultant's thought are any corrective efforts successful.

So, too, in helping the child. Deeper levels of his mind must be reached or nothing of value will result. Words

are worthless for this work unless they are the messengers of mental images which reach the emotional depths. Merely addressing the child produces no more result than putting one's finger in a bowl of water and expecting to see a hole remain when it is taken out. Unless the deeper outgoing kind of attention is given and received, every form of corrective and preventive psychology is powerless.

To achieve this rapport the parent must make effort as well as the child. For communication between human beings is a good deal like radio. You cannot even get a nearby station unless you tune your receiver to the proper wave-length. The more delicate your adjustment, the more clearly the message comes to you. If receivers were set to a fixed wave-length, it would be necessary for transmitters to conform to them in order to send out their programmes. Similarly, in human contacts, when we wish to transmit, we must tune up or down to the wave-length of our listeners. When they are transmitting, we must adapt ourselves to their wave-lengths if we would understand what they are really trying to say to us.

It is fair enough to ask an adult to make an effort to speak to us on our own wave-length, but the child is immature. It is we who must do the tuning-in, both when we transmit and when we receive, if we would understand the child's thought and interests or get our ideas across to him. There is no more important point than this in child training. Misunderstanding of it causes much of the trouble parents and children experience in the endeavour to achieve good behaviour.

There are five points which we should remember in speaking to a child. In the first place, we should never forget that every child is motivated by one simple impulse—the urge for self-expansion. This force is greater in him than in the adult, for up to twenty-one he is in a growing period. All parts of his nature: his bones, his blood, his nerves, his glands, his emotions, his mind, are conspiring to drive him toward self-expansion, toward the assertion of his ego, the upward or outward reach of his powers. To live effectively, he must have channels through which he can release his energy. Moreover, above all else, he holds the right of choice most dear, the right to decide within his own mind every expression of his life. Unconsciously, he is pleading with the parent to help him understand wise choice, and not to interfere with his independent decisions. This is the motive spirit of the child.

Acceptance of it, recognition of it, is the very soul of preventive psychology.

The second point in communication with the child, and in all endeavours to develop his moral understanding, lies in recognition of the fact that his thinking process differs essentially from that of the adult. A large part of thinking in infancy is what is called autistic. It is symbolic thinking, motivated by impulses and tendencies of which the child is unaware. Thus, if we would really communicate with him, we must tune ourselves to his undercurrents of thought. We must relax to him and accept his terms; for he is not sufficiently developed to adapt to our own. In a previous chapter, we have spoken of Dr. Piaget's classification of child speech, revealing its egocentric and its socialized trends. In its earlier years, the child's thought and language are egocentric, concerned almost entirely with processes which go on within himself and experiences that affect his daily life. There is much repetition, a reciting of certain phrases over and over just for the pleasure of talking. It is a remnant of the baby prattle.

The wise parent will patiently accept the need of repetition and certainly up to adolescence will calmly and quietly recite ideas quite impersonally which he wishes the child to get. The same device is used by psychologists who practise auto-suggestion. The reader will perhaps remember Coué's instruction that his patients repeat: "Every day in every way I am getting better and better," and how, when dealing with muscular congestions, he reiterated the phrase, "Ce passe, ce passe." The writer has found that if a low, almost monotonous impersonal repetition of an idea is used, a young child understands much more easily and is more likely to remember the thought.

Children also indulge frequently in monologue. They talk to themselves and address no one in particular. This is a useful device in communicating with youth. Try the practice of talking as if to yourself, repeating ideas. Do not direct your words directly toward the child. You will find that he then listens to you without resistance. Oriental conversation has much of this rudimentary form. Peoples in the East will talk to each other as if directing their ideas into space. The primitive ego is not then offended. Parents often create a difficulty by assuming that they must almost shout their ideas into the child. When they do this, he immediately

becomes defensive and closes his inner listening power to protect himself from the onslaught. The value of the method of indirect address is further enhanced by Dr. Paiget's discovery that children deal in dual or collective monologue. Two playmates will talk into space, without taking the mental attitude of the other into account. His presence is only a kind of quickener of the thought. When parents are willing to let their children talk away in this fashion, even when they themselves are speaking, remarkable results are sometimes achieved.

Nor does the age of the child change in any way the essential truths of what we have been saying. When it comes to therapeutic processes we are all children. The writer finds that he often achieves the best results with clients of sixty if he uses the same therapeutic approach he would follow with a child of six. Youth asks us to treat it in this impersonal manner, and in carrying on conversations of this type, it is important for us to remember that every thought is first a mental image.

In the same way, all forms of behaviour, all predeterminations, are first mental images. It is because of this that the child and adult respond so tremendously to motion pictures. If you wish to get your ideas over to your child, shape your words so that you will convey to him a series of pictures. See them in your own mind as images of behaviour, but do not limit them merely to flat visual representations. Dramatize them as forms of action conveying a sense of touch, stimulating the sense of hearing, using at times the sense of taste and smell. Make them full sensory images and never forget the fact that the very basis of the child's thinking is sensory impression. It is remarkable how easily the mind responds to ideas when the image-making process has been substituted in place of involved explanation and comment. Do not tell the child what he must do or what he ought to do. Make for him a mental picture of a course of action and help him reason out that this course of action is wise for him to choose. By this device you will combine all that is worth while in suggestion with the vital appeal of the dramatized picture.

Such methods as this are tuned to the receiving apparatus of the child's own thought. He is capable of understanding such methods. Most of the time he does not follow the cold explanatory orders of common speech, or if he does under-

stand them his ego is offended and becomes resistant. Many a child is punished for the parent's ignorance as to how to appeal to him. We must also remember that the undercurrent of thought in youth is ruled primarily by the instincts, emotions and desires. The child has not become a conscious self-directive being, with critical judgment, clear reason, exact forms of thinking. He is not yet intellectual. His instincts are stirring within him mightily. He is impelled by his emotions and vividly aware of his desires.

An almost immediate response follows when the parent appeals to these centres of instinct, emotion and desire. Study the child and see what he is unconsciously trying to do or be, and speak to him in words that connect with his impulses. We are all immediately responsive when some one appreciates our craving for intimacy, our seeking for independence, our appreciation of privacy, our need of security. If we are angry and some one understands our anger, helping us to correct the situation without conflict, our minds relax and we feel a great warmth and kinship for our fellow being. This is also true of the child. He comes out and is won by the parent who refuses to get into conflict with his instincts, his emotions or his desires, but who with tender nurture is willing to be as simple-hearted and direct as is the child himself, while showing him how to release the urging forces of his spirit.

There is an important fifth point. As every human being is trying to protect his own identity he resists the impingement of codes of behaviour, patterns of conduct, of anything which deflects him from his sense of selfhood. Never interfere with this sense of identity in the child, and never load it with condemnations, for this is really a kind of spiritual murder. Help him to become aware that he is a separate living human being seeking to keep his spirit uninjured and alive. The child's mechanisms are built over his blind endeavour to protect his individuality and to keep himself whole. He does not want to lose his anger. He is usually willing to convert it into ardour and initiative. He does not want to lose his self-assertion, nor any part of his nature, however evil it may seem to the parent. This is a fact regarding the human spirit that is seldom understood. We all resist whatever interferes with our fulness of being. We do not want to lose any part of ourselves.

In talking with a child, we find that he readily responds

to adapted information. He is also inclined to tell others, not what might concern them but what is of interest to himself, and as consciousness develops, he delights in argument and debate. If we understand discussion as part of a child's mental growth, we shall never refuse his arguments. We will meet him on his own ground and permit him to deliberate upon a course of action. He is thus strengthening his conscious thinking power. It is just as necessary to him as physical exercise to his body. His conscious mind is running around and lifting up its arms and legs and thus becoming strong, just as his body becomes sound and healthy.

Have you not seen parents who resent questions and almost always resist the child's debate? They are stultifying his mind, denying him conscious mental exercise. Let him argue himself out whenever it does not interfere unduly with the day's activities. Give him opportunity for mental exercise, and you will find that after his conscious effort is exhausted, he will accept ideas, in the form of images, of behaviour which you are seeking to convey to his mind. But most of all, engage his co-operation in the pursuit of common aims. Children love to assist. Let them maximize their egos in this way and resistance generally disappears.

Study of the development of child logic teaches that criticism, commands, requests and threats are natural in the child's thought processes. Out of the rather barbaric background of his thought he is endeavouring to develop intellectual power. In his criticisms he is endeavouring to evaluate, to form mental patterns. He is seeking for shades of distinction. In his commands, requests and threats he is getting practice in leadership and self-reliance. Do not resist these natural mechanisms of his thought and regard them as an interference with parental authority. For if you do, you are stultifying the capacity for socialized speech, you are not educating him out of barbaric ways. Threats and commands will disappear from his speech if they are not opposed. Criticism will become kindly and constructive and develop, as it should, into a capacity to see both sides, to evaluate good and bad. Criticism is valued so little in our American life that we use the term chiefly as a synonym for fault-finding, whereas the word actually implies evaluation of worth, separation of positives from negatives. And if the very principle of ethics depends upon choice of positive action and refusal to follow negative procedure,

how shall the child learn to choose well unless he has had practice in the development of critical capacity?

In considering the conscious speech of the child, we must remember that his answers are not necessarily connected either with his own questions or those of the adult. Unconscious thinking follows the free association process. Ideas and impulses flash into the child's mind which interfere with a logical sequence of thought. He is not consciously refusing to recognize the parent's question when he does not answer directly or with logical sequence. Indeed, there is less impulse in him to answer at all, for replies are the least ready form of child speech. He is unconsciously asking the privilege of deliberation, of thinking things over.

We have all seen a dog come in, go up to the open fire and turn around a few times before he lies down. It takes him quite a while to answer the question of where he wants to lie. Children often have a similar delay in their thought processes. They are balancing out a dozen or more freely associated thoughts in an endeavour to make a decision. Give a child plenty of time for his answers or do not demand them at all, and you will find that he will come to you and explain that he has understood your question and wants to follow your lead. There is nothing more injurious than the habit of saying, "Answer me," and expecting adult swiftness of response. The child will reply if you are violent enough, but his words will be without thought and without real willingness. It is safe to say that eighty percent of instances of disobedience and many forms of lying and broken honour are not wilful on the child's part. He has made a promise, he has answered more rapidly than he was able to decide from a nervous endeavour to accommodate himself to the parental manhandling of his mind.

Lastly, we must actually and fully put ourselves in youth's place. We must see if we ourselves could endure the way we treat them, questioning as to whether we are respecting their integrity. Many of the most ardent exponents of the newer child training fail in this respect. They deprive the child of his dignity.

An energetic little woman, far removed from the clinging, cloying mid-Victorian type, sat in my office one day. She was talking about her son.

"I am almost in despair and rather frightened," she began. "I have been reading psychology for years. Lately I have

read all the new books on child training, particularly where they describe the terrible conditions parents, guardians and teachers create in the minds of their children; about mother complexes and repressions and all that, and I see how easy it is to cause these conditions. In fact, I might do some of the things to my children as well as not. And I don't know what to do about it. I can't seem to find any one to tell me how I can avoid hurting them. Can you help me?"

"I can try, at least. What have you been doing in the past?"

"I think I'm perhaps too harsh," Mrs. Patterson answered. "It is my husband who is the easy-going one. We have two boys and a girl. I want them to be well disciplined. Now they just adore their father, and I have been thinking that if ever a father has been giving his children a complex, he has. He plays with them all he can, keeps very close to their hearts, which of course is splendid, and he has taught them many things. But he can't seem to bear to have them hold different ideas from his own and I guess I cannot either. They are such a trouble, I can't seem to make them do anything."

"Make them do anything?"

"Yes—I—I don't see where they get their manners—the—the things they say, the—the ways they act. What can I do about it?"

"I am not sure, since you are ashamed of your children, you can do anything," I answered slowly.

"Ashamed of them!" she echoed in amazement.

"Yes, ashamed of them. You are, aren't you? Let's look at it squarely. You find in your two boys and in your girl, too, a strange, almost wild energy: longings, interests, desires, tendencies away from what you believe to be moral and spiritual. Perhaps the oldest has shown sex tendencies which amaze you." She nodded dumbly, and I proceeded. "And possibly the youngest seems to care nothing for serious things, and to have a fearful appetite. He wants to eat the things you feel are wrong. Maybe he's interested in a crowd of other boys and gets dirty and torn and is rude, and maybe the girl is at the dancing age and you are afraid of the companions she is with and the excitement, and her refusal to be home early and—"

"Have you been reading my mind?" interrupted Mrs. Patterson. "It is like that. Yes, and I can't, I can't make any appeal. They used to be adaptable to our beliefs, but they

won't practise them, not now. It's about the youngest boy I came to you."

"Is he delinquent?"

"Oh, no, but I can't seem to interest him in anything serious. He gets his school lessons of course, and he isn't a bad boy, but he seems to be,—I don't know just how to tell you,—but without any soul at all. He hates to have me say anything about his morals and he disliked Sunday school until that man, Mr. Carew, took his class and told them mostly about football. I—we don't know what to do."

It was plain that the matter was weighing heavily.

"What have you tried to do?" I asked.

A frightened, apologetic look came into Mrs. Patterson's eyes. "We're paying Jimmie twenty-five cents for each chapter he reads in the Bible. He gets his spending money that way. He's read it over once, and is now as far as Job again, and he gets fifty cents a Sunday for attending church services. You see," she hesitated, "he wouldn't go until we took away his allowance and thought of this plan. We hope it will touch him—in time."

"Have you talked with him about such matters?"

"Oh, of course," she answered, colouring. "I often used to read good books to him, but he says now that that takes more time, and—and ought to come at a higher rate."

It was obvious that the little woman really was ashamed of her son, the most dangerous mood for a boy's welfare a parent can possess. Unconsciously, she was forcing him to the brink of ruin and driving a wedge between them that might never heal. And yet her intentions were above reproach, built on a love for the lad which trembled in her voice and brooded in the sadness of her eyes.

Listening to Mrs. Patterson, as she told the story, suggested an experiment. I went to my bookshelf, and taking down a copy of Hegel's "Dialectic," opened it at random and read to her some of that philosopher's profound speculations. She listened submissively, but apparently without comprehension. Pausing, I motioned to the bookshelf; Lao-Tse, Plato, Schopenhauer, Kant, Bergson, among other writers on the mind and its conduct.

"This is one of a group of books which deal with these matters we have been discussing," I said.

"Yes—yes, of course, but what's it all about?" she questioned, with wide-open eyes.

"That, my dear Mrs. Patterson, is just what Jimmie is asking."

"You mean, he finds my moral ideas dry like that book?" she asked.

"Not dry, perhaps, but he feels about as you did while I read. Some people, you know, read such books as this with great interest and even excitement. Others can't stand them. How would you like it if I prescribed a steady diet of this sort of thing for you?"

She laughed. "I'm afraid I'm not a highbrow. I'd hate it."

"But that's just what you are doing for Jimmie and telling me he'll learn to like it in time. He ought to like it. The Bible is the greatest and most precious book in the world. But truth enforced only arouses antagonism. We have not prepared our children to want great and serious truths. And we do not live by them or follow them first ourselves.

"That's the trouble about Jimmie, Mrs. Patterson. There's nothing wrong with him. The wrong ways are in your approach to him."

Whatever our purposes, we must come to see that it is the nature of the boy or girl himself and herself which should determine our procedures with him. We must speak his language, for he cannot yet appreciate ours.

Some years ago an earnest mother remarked to her son, "Learn to brush your teeth well and you will begin to do other things well."

"Mother," the boy answered, "teach me how to draw pictures well and I'll do everything better."

Out of the mouths of babes and sucklings many a wise utterance has come, but none more true than this. The boy was passionately artistic. If helped to express itself successfully, any nature will comply far better to general needs of development. Any other method is bound to dwarf and repress the individual, creating either congestion or rebellion, according to the weakness or strength of the character. For without a response from the centres of desire and interest there is no will to do in any individual: child, youth or adult.

It should be evident to any one that neither child nor man can put his heart into any good work without his will in the effort. It should be equally evident that our will is expressing itself not only in the great river of desire, but in countless primary forms of expression. If I duck my head to avoid a

stone and in the front of great danger seek shelter, I am obeying a simple human force. If my social impulse comes to the fore and I have a will to assist some one in trouble, the gregarious instinct has been at work. When a young boy is driven by a sexual urge his mating instinct has taken possession of him. One of the streams of his will has become active. If a little child asks why, why, exhibiting his will to learn, he is obeying an instinct of curiosity. And if you feel a great wave of warmth and have the will to protect and nurture some one you love, you are obeying the primary emotion of tenderness.

Without these elemental streams of inner impulse there would be no will, and if these streams flowing toward either good or bad expression become inhibited, the river of the will is to that degree congested and deficient. Hence, there appears less capacity for goodness or badness. As the will is essential to an action of the person only three things can happen, ethically speaking, to the will power. First, the forces can be chaotically released without guidance. This is the mere freedom which the more rebellious of the younger generation are seeking, the attitude of the sex extremists and the philosophy of some of our modern novelists and dramatists. Second, the will forces can be dammed up and congested. This is like the amputation of a man's arms so that he cannot strike, or the cutting off of some other part of his body to keep him from evil. It is the restraint and repression method which, like all prohibitory means, leaves the man that much less of a man, being partial murder. Third, we can take the course of action which has been found wise through the power of choice. This course of action is then made into a mental image, a picture of what we have decided to do. If it becomes fully merged with the feelings it shapes the direction of our dynamic and sublimates our interests into whatever course of action we decide upon. But psychology has proved that there is no response from mere theoretical understanding, and this is a very great point. Because we know intellectually that something is good to do does not make us do it unless the new insight has been meditated upon deeply enough to build in the mind mental pictures, actual images of the course of action.

It is not a mere theory that the will obeys the image of the mind. This point has been repeated again and again in this volume, because it is so seldom understood. A thought

must endure long enough and the image process must be repeated often enough for the individual to form a true vision of himself performing the action before deliberate expression is possible, and then the will must have time to really receive the image before it is acted upon. We might say, in the parlance of psychology, that the conscious decision must become so clearly seen and so deeply felt that the new determination passes down to the unconscious depths and takes command of the impulsive forces of action. It is only through this opportunity to feel the new course of procedure, only through such a combination assuring the individual that the new way is a wiser and better expression for the ego, that true action results.

CHAPTER XXX

SOME PRELIMINARY MENTAL HYGIENE FOR PARENTS

ONE might write a million words on the need of a better mental hygiene for parents which they must learn to use upon themselves before they can hope to apply the technique of preventive psychology successfully. For most of the failures in endeavouring to use the newer ideas in child training come from the neurosis in the parents themselves. A blind man makes a poor guide for a child in a crisscross civilization such as ours.

There is space here for only a few essentials, which must be emphasized, or therapeutic endeavours will fail. One of the first fetishes which must be discarded is that of parental sacrifice. We have all seen the martyr type of parent, who spends his or her time telling the child all that has been done or sacrificed for him. Such a parent is really enjoying his own misery and having a beautiful time pitying himself at the child's expense. This kind of attitude inevitably places the child in an unfair position, for it seeks to coerce from him a worshipful gratitude. Indeed, the poison gas of self-pity and gluttonous secret selfishness under the whole attitude brings its own reward in the desire of the child, once he is grown, to keep at a safe distance from the self-abnegating parent who has "done so much for him."

If parenthood is not a privilege which can never be repaid, and one which it is not the child's business to repay, it is but a hollow mockery.

The idea of doing one's duty by the child was a frequently repeated watchword of the old parenthood. It implied a grim determination to follow a code of obligation in obedience to some pattern you have been taught, whether you believe it in your heart or not. Children hate this attitude. Was there ever any one who liked to have things done for him because some one else thought it a "duty"? Do we like to feel that any individual has had to coerce himself in order to stay in our society, or in order to perform those gracious acts which we rightly attribute to love? And if we, as adults, do not

like this duty attitude, why should it be appreciated by the child? Do we really respect a man who does his duty to his country because he thinks he must? Or does he who performs the same act because he loves his native land and his fellow-men seem nobler? Is there not something noxious and unwholesome about duty that is mere duty in contrast to a joyously willing and heartfelt act?

Yet parents often load a poor child with a heavy burden of dutified attention, permeated with the implication that they are doing it for his sake because they have taken on this sombre responsibility. They often wonder why this unsolicited obligation fails to stir warm gratitude and devotion in the child's breast. They seem unaware that he who has only done his duty because it is an obligation has done nothing worth doing, and that if this is evident it invariably injures rather than helps whoever is exposed to its influence. Love and obligation are deadly enemies. When we love, no act can be so empty as to be a duty. If we take on unloving obligation, the other individual has been insulted.

Parental panic and exaggeration are common modes of expression. Thousands of mothers describe the wrong-doing of their children in such extreme terms as to throw all perspective of right and wrong out of the child's mind. This is particularly true where disagreements as to right and wrong are involved. Many virtuous people attach a moral value to material things, like those who believe, for example, that meat eating is immoral. They are bringing their personal opinion on a question of bodily hygiene out of its own plane into the level of morality. The writer knows a man who is convinced that the use of sugar and salt is immoral. He is in the class with those who place moral values upon alcohol. There is no immorality in the use of alcohol in itself. It is from the way we use it and how we allow it to affect the ethical tone of our lives that moral values arise.

The same may be said of smoking. Men or women who believe smoking wrong literally create a poison gas of negative criticism if a member of the family uses cigars or cigarettes. The whole attitude is of course one of prejudiced idiocy, of the same class as the Hindu idea that you should not eat the flesh of animals like a rabbit because it has no hoofs. But it is far more dangerous than most other stupidities, since it destroys other ethical values by attaching a moral significance to a purely material thing. It is how, when and where one

smokes in relation to his fellow-man's preferences that is the only ethical factor, and this, like any other act, can be rightly or wrongly practised. By attributing moral values to the act itself, a hopeless barrier may grow up between child and parent that is a thousand times more sinful than any use of the fragrant weed by a son or daughter. Such mothers and fathers are only projecting their own values into others' lives, which is, after all, selfishness of the first water.

Suppression is the process by which parents force their children to follow prescribed models of behaviour. It is the means by which they dominate them so that the development of independent individuality is impossible. It is a common parental procedure. All about us we see fathers who have made a petty dictatorship out of the home, acting as if they were the supreme authority of the universe in dominating the mother and children. By the arrogance of their attitude they prevent any self-determination on the part of those about them. Similarly, we see mothers, aunts, uncles, teachers, imprisoning the growing life of the child. The other extreme, the opposite of domination, is that debilitating indulgence and pampering laxity which breeds moral vacillation and sensuality. In this atmosphere materialism with its first cousin cynicism reigns.

Indeed, one of the queerest paradoxes in parental relations is the persistence with which the older generation shows its cynicism, boredom and confusion regarding life. Parents continually make clear their belief in the failure of the old patterns and standards. They make it evident that they have discarded creeds and conventions, rules and regulations for their own lives, but they become angry when a child manifests the same attitude. We are witnessing to-day a painful sophistication and a bitter ennui on the part of many of the boys and girls about us. It is one of the passions of our time to appear sophisticated, cynical and dubious. Optimism is looked upon as evidence of puerility, and belief in the beauty of creation a kind of immature Pollyannaism.

Moral leaders and teachers wonder where this juvenile attitude has sprung from. To thoughtful observers its source is not far to seek. It has come from father's discussion at table, and from mother's manner and behaviour, which reveals her boredom and her loss of interest in life. It has come from persistent mockery at love and marriage in the comic strips of the daily press. It has found its way to theatre and

pulpit. Most of all, it comes from the revelation which parents make in conversation, in voice, in manner, indeed, in a million gestures of their lives in the home. It is the result, in other words, of that hypocrisy which mouths the old standards and does not practise them, which voices the old ideas with a hollow echo, and which seldom seeks to understand the newer and better ways, or to help the younger generation see and believe in a vision of to-morrow.

Cynicism, which is so universal, produces the prevalent regression or act of looking backward, trying to make progress without keeping one's eyes on the path ahead. Some years ago the writer heard a psychologist talking to a neurotic woman. He rose from his chair and began to move backward toward the window. "This is the way you are going," he said, "and no wonder you stumble, for you can't see your way with your eyes turned backward. Now what I want you to do is to turn around and look toward the future, toward the light, not toward the darkness. Let the dead past bury its dead. Your task lies in to-morrow, not in yesterday."

The habit of regression is created in the child by persistently talking about all he did that was wrong an hour ago, yesterday, last week, last year, when he was a baby. Some parents never let up, never forgive, never forget the past of the child, and they treat him in the present with their minds full of the delinquencies of yesteryear. They nag at him in perpetual fear that to-morrow he may do the same thing over again. Thus they make no effort to help him focus his mind in a way that makes normal progress possible. Progression depends upon an affirmative attitude. We go forward by building a plan for our lives, by laying out a campaign of action.

What would we think of a general who fought a war with his thoughts entirely upon the battles of the past? Suppose he carried around with him mental images of all the difficulties that had blocked his army in the early days of the fight, and suppose, therefore, he laid out no strategy for the future? We indulge in this kind of stupidity all the time. In fact, every individual who worships what the world believed yesterday, who holds to the old morality, to ancient patterns, who cares for time-worn conventions, who squeezes lemons the way her grandmother did, and because her mother squeezed them that way, is indulging in regression, and such people always imbue the child with this spirit. What we need in America to-day is an attitude of progression in determining

human conduct, a looking to the to-morrow in the forming of moral standards, a willingness to adapt to dynamic instead of static ideas of conduct.

We need, moreover, to keep our eyes on positive values in this wilderness of life: on what we know and the child knows about the art of living, not on our deficiencies and ignorances.

Years ago the writer was contemplating a trip into the Northwestern woods. An old trapper, advising him, remarked, "If you get lost remember to use what you know about how to get out of the forest."

"But I don't know anything," I objected.

"That's strange," he answered musingly. "I thought you knew that the sun rises in the East and moves toward the West and makes shadows as it goes."

"Why, I know that," I cried.

"Then you could find the points of the compass on a fair day. Did you also ever hear that water runs down hill, that brooks become streams and streams rivers, and are good to drink, have fish in them, attract game to them and are usually the places men build camps and make trails along?"

"Why, yes, I know that," I repeated.

"And did you know one could climb a hilltop, and then a tree-top, and look over the country for the lay of the land and smoke from a camp and signs of clearings?"

"Why, certainly."

"Then use what you know and you'll get out of almost any woods. The trouble is most people try to use what they don't know and get frightened."

There was never any advice more needed by parents than this. Keep your methods in child training close to the simpler, surer things you know and work fully on the things your child knows. Don't become stampeded by a panic-ridden negative attitude in the forest of youth.

We must not become impatient, however, about progress in general and in particular in the improvement and development of human beings. One of the worst parental sins is impetuosity, a desire to hurry growth. They expect a seedling to produce roses in an hour. Mental impatience is as common to adults as dirty hands to children. The average individual is so overanxious to get out of difficulties, be it one with himself or with a child, and he is usually so vicarious in his attitude that he is unwilling to go at the matter with calmness and depth. A high state of tension, owing to his limitations

and environmental difficulties, prevents his quiet realization of the factors involved. He is unaware of the importance of an open-minded attitude, and blocked by critical prejudices, he is in haste to come to the final steps. Mental relaxation is fundamental in the process of thought, and until the individual is prepared to live for the time being with whatever difficulties may surround him, until he can find and fully sense their origin, no progress is made in re-education. Analysis, realization and suggestion are impossible without tranquillity, and this must first be achieved before the right steps can be taken.

The hardest task in modern therapeutic work is to win the individual to the place where he is willing to perform the simple act of letting go his tension, to sit down quietly to realize the actualities involved in his or any one else's mental, emotional and physical life. His mood is commonly that of a man running in mad fear, or in wild haste for assistance. He takes no time to look about him, or to determine what he should do. He is stampeded by the situation.

We all know stories of people in a fire who throw the crockery out of the window and carry the mattress downstairs, or rescue the poker and leave the baby in the nursery. This describes the frame of mind of one fronted with mental difficulties. The old brain has taken command of him and he is in no mood for deliberation. Mental relaxation is the very beginning of all reconstruction, and until the individual is willing to stop, look and listen, he cannot help himself or be helped by any one else—or help another, whether child or adult.

Even greater difficulties in the way of release are the pre-conceived attitudes and frames of mind with which the average individual faces his problems. His friends and family can see easily enough the points of view which are keeping him in a state of tension and obscuring the reality of the situation, but rarely is he able to get out of his own way sufficiently to face what is blocking the actual study of his emotional condition. These attitudes of the conscious mind he must recognize before any work can be done with the depths below the surface.

One of the finer gifts of Lincoln's mind was power of evaluating himself and others about him. His individuality was so fully alive, so independent, that he could look out upon the face of the world and determine the worth of much that transpired in his days. He saw through the masquerade, the

petty differences, the little measures, the disturbing personalisms, and with a transcendent vision kept his eye upon eternal verities. We cannot imagine him bowed in misery over the type of thing that makes men neurotic, and drives the egocentric personality to despair. He might weep over the death of some poor widow's only son; he might tremble for the very welfare of mankind; but these are realities. The tarnish and clutter of the everyday, about which most of us worry, stirred no reactions in him. His understanding eyes met them with calm clear gaze, and in all the turmoil and tragedy of a great war he succeeded in remaining himself, persistently, consistently, irrevocably true to the spiritual integrity which alone gives understanding and peace of heart. We cannot hope, perhaps, to attain his largeness of spirit, but in so far as we achieve even fragments of the sense of timelessness and impersonality are we increasingly able to cope with problems of child nurture.

Most of us are unaware that the child is fed a continual diet of suggestion. Conversation in the home and at table, with his playmates and in school, continually affects the undercurrent of his thought. And since, as we have said, the child's mental processes are essentially autistic, unconscious and symbolic, he receives suggestions from remarks not directly intended to influence him. When, however, parents indulge in direct insinuation or statement, repeating such phrases as "You are a bad boy," harping repeatedly on ideas of temptation and of sin, the child quite unconsciously begins suggesting these ideas to himself and they easily roll up like a snowball.

The most dangerous type of heterosuggestion is that which is directed toward the child personally, referring to his own thought, feeling and behaviour. At least eighty percent of an average parent's conversation with a child directly concerns the child in a purely personal way, not more than ten percent relates to life and its principles, and what remains is vague generality. What the parent says should be just the other way about. The child needs to hear much that is explanatory of life and very little about himself. And practice of this sort on the part of adults would prevent development of the pernicious abnormal mechanisms which so commonly form in people's minds, and would remove one of the greatest causes of neurotic disturbance.

Youth needs far more than it usually is given, a diet of

buoyant and constructive heterosuggestion in place of the old insinuations of natural depravity. Indeed, when we consider the power of suggestion, the teaching of original ancestral sin shows itself to have been one of the greatest means of making sensitive human nature evil. It held up a picture before the responsive mind, as much as to say, "This is what you are, so you might as well admit it and become it." What more portentous whipping of the spirit than the method of suggesting to the mind that it was evil and then repressing the mind because of the stimulus toward evil the suggestion gave.

To parents who ask for new and better codes, we have to admit that, thanks be, we have none. We do not believe in even good formulas, for truth must be discerned. It dies imprisoned in patterns. We can, however, ask ourselves certain questions regarding conduct. If an act increases or fulfils love, if it strengthens or embodies wisdom, if it constructively serves or stabilizes usefulness, then it leads to that which is good and it reveals that which is true, producing that which is beautiful.

There is a simple method which we may well follow. Let us ask ourselves these questions about any act we contemplate:

What does it hurt? In reality, not in custom or pretence.

How does it hurt? What elements of truth are involved?

Why does it hurt? What actual consequences result?

When does it hurt? At what time are we sure of wrong results?

Where does it hurt? Is it in the masquerade or in the actual?

Whom does it hurt? Is it some one else or oneself?

If we do not hurt life, if we do not hurt others, if we do not hurt conditions, we shall do little that is wrong. Again, we may substitute the word "help" in our formula and ask who, where, when, why, how and what does it help? We shall then in some way be making life better. We shall be conducing to that great advance which Bergson calls Creative Evolution.

The central purpose of this questioning is to achieve an affirmative mental attitude, a spirit of "I can" and "there is good in life for me to find."

The whole question of a mental attitude, in general, is of far more importance than is usually believed by the average person. In the first place, the apperceptive basis can be seen

as the most important influence in shaping the direction of the growing mind. Almost all the points of view of adult life are built on the deeply-laid foundation of the mental attitude of childhood. If, for example, the child gains the habit of expecting a negative response from his parents, he soon forms an apprehensive point of view toward all the rest of the world. We have all seen horses which are shy at the approach of human beings because at some time they have been struck over the head by a brutal master. We all know the abject, grovelling attitude of a dog that has been whipped and kicked by cruel owners. The child who has been mentally negated by a vast number of "don'ts, mustn'ts, shan'ts, can'ts," and the whole gamut of fears and evils and sins, becomes mentally cringing whenever he is fronted with the activities of an ordinary world.

Even more important is the training of the mind of youth toward the study of negatives. Hypercritical parents can ruin almost any child's prospects in life and certainly make the home life of a future marriage an unbearable thing. The roots of many forms of neurosis go back to the sharp gravel of a hypercritical home. Even worse is the home filled with moral neurasthenia, where sins and evils are constantly talked about and righteousness is made a horrible self-conscious diet.

In contrast, a sane focus upon goodness rather than evil is upbuilding. For the human mind follows in the direction toward which the thought habits are tending. This was illustrated graphically to the writer when learning, as a boy, to ride a bicycle in an enclosed riding rink. Over in one far corner beyond some chairs was a red-hot stove. His eye caught this stove, and though it was at least a hundred feet off the course, he was seized by the fear that he might hit it. Thereupon, he seemed obsessed by a mighty power in his arms and legs which impelled him to ride straight through the line of chairs to the centre of the stove. Many boys and girls have been led to be afraid of negatives, afraid of sins and evils, and had their minds focused upon all sorts of temptations. Thereupon, they have been seized immediately by their very fears, and have ridden head-on into the things of which their parents had made them afraid.

If we would lead our children to morality we must follow the procedures of sound mental hygiene and teach them to study truth, goodness, beauty, rather than to fear ugliness,

evil and ignorance. We must focus their minds upon the habit of seeking positives.

The example of the mining industry is perhaps the most perfect illustration of sound mental hygiene in the shaping of a normal mental attitude. The mining engineer or the prospector is not seeking for dirt. He is trying to find gold, and through all his operations he is concerned only with getting the gold out of the dirt and not with an analysis of the dirt itself. Moreover, it pays him to operate a claim if there is only six dollars' worth of gold to the ton of dirt, and six dollars' worth of gold can be balanced on the end of one's finger while a ton of dirt fills a dump-car.

Suppose the mental attitude of the miner was that of many a parent and he worked only to get the dirt out of the gold. What would happen to the mining industry?

Not long ago the writer heard a father discussing a book with his son. The father explained point after point wherein the writer of the book had failed or where his attitude was wrong or his handling deficient. It was a widely known book, one with much new and interesting material, as well as some important scientific data. All these points the father apparently took for granted and ruled aside. He was interested only in what to him were the author's limitations and mistakes. When the subject came up he had not one word of a positive nature, not a line of appreciation for the good points of the book.

A child who lives in an atmosphere in which all eyes are turned to the dark in fear of ugliness, evil and ignorance has his thought set toward negatives. In contrast, if he is taught to seek the beauty, truth and righteousness which may be about him, mental habits are created which tend toward positive activities.

The effect of a negative mental attitude of the parents upon the later thought and conduct of the child comes out in all his actions, particularly in his contact with life and work. It is illustrated by the case of F. G. H., who came to me as a vocational problem. He was a veritable study in negation. When asked if he liked this or that, or believed one fact or another, he answered, "My father does not think so," "My father does not believe that," "My father says not," "We don't like such things." The man had spent some years in a bank where he had been trying to make himself a financier after his father's pattern and had miserably failed. His

school record was a sad list of low marks, college life had proved futile. He was in a state of bitter discouragement. He believed that he was good for nothing, the failure image was written even in his nervous reactions, the blood flowed sluggishly through his veins, his skin was yellow, his glands were out of order, his digestion was poor.

Analysis of his early life revealed a brilliant, dominant, intellectual father, with set ideas chiefly of a critical and analytical sort. A cartoon by C. D. Batchelor appeared once in the *New York Evening Post*, called "Dad's Idea of the Perfect Baby." It showed a little lad on his father's knee, his face a replica of the father's face, even to the shell-rimmed goggles. His hair was cut and plastered in identical fashion. In diminutive form his expression and manner showed the same superior, self-satisfied attitude. F. G. H.'s father had the spirit toward his son which the cartoonist revealed. He never allowed him to have any ideas of his own. He was taught that nothing but his father's clever and somewhat metallic lines of reasoning were sound: that a more humanistic attitude was stupidly sentimental. By persistent critical negation his father had shut him off from the rest of life.

Further analysis showed that the boy had inherited his type of mind from his mother, whose people for three generations had been doctors. Natively he had the sympathetic, responsive, and somewhat impractical trends that made the old-fashioned country practitioner. He possessed no business shrewdness, none of that cold intellectual edge necessary for finance. Undoubtedly he would have succeeded in school had his own mental faculties ever developed. He could have become a really successful doctor of the rather sympathetic type. The paternal parent had blighted him.

The whole question of the adaptation of the individual to his own kind of life, his own variety of experience and the vocation which is for him, is fundamental in child training. But we must be careful never to enforce adaptation according to our idea of it. And more than this, we must not close the doors to life by a persistent diet of negatives against all we personally would not select. For this parental coercion makes the chaos of vocation and the indolence in effort so typical of modern youth. The mind is so glutted with negatives that life becomes a zero.

If we believe, for example, as many psychologists do, that the laws of attraction and repulsion between human beings

and between the individual and his type of action are as definite and absolute as those of gravitation and action and reaction in physical phenomena, we shall no longer try to make a boy select or keep him from vocations, friendships, experiences to which he is constructively attracted. We shall no longer encourage or discourage marriage merely because two people are or are not of the same social level, or of the same age, or because both have means.

If a rich man's daughter falls in love with his chauffeur we shall first ask: "Are these two individuals really compatible?" We shall seek the positives, the gold. And if two human beings have married in misunderstanding, we shall not hold the archaic convention that they must remain together. But before we make up our minds about their situation we shall try to find out whether they have actually made a mistake. Let us see if they are compatible, whether there is more attraction or more repulsion between their basic natures. If we find that repulsion exists in greater degree we shall be sorry for them, give them our blessing and help them find happiness elsewhere in another relationship. For we shall know that incompatibility is disharmony, reaction and ugliness, and that no beauty can come from the combination.

If you put oil and water in a bottle and then shake the bottle as hard as you can, the oil and water will mix into countless little bits of globules and as long as you keep on shaking it in nervous excitement the mass will remain homogeneous. But suppose you put the bottle down on the table. In a few minutes the two fluids will separate. There are many relations held together by an excited shaking of the situation in an endeavour to keep a merged compatibility. As soon as natural law has a chance to exert its influence, however, repulsion will set in and the two human beings will inevitably separate. In other words, the law of compatibility and incompatibility has interceded and created its own divorce between individuals mistakenly bound together.

Those who are seeking to obey these cosmic laws are idealists of the new type. Those who worship a material relation such as the physical or economic bonds of a wrong marriage, have merely focused their thought upon an external ideal and sanctified it without recognition of its inner quality.

Because of the prevalence of divorce in America—it being one in every seven marriages—and the fact that in but one marriage in ten love endures transcendently, it is important

to avoid moral confusion in youth upon this question. Young people must be taught that we marry hoping for the permanence of love. They must be helped to understand that when marriage fails the love-ideal is still there untouched, uninjured. They must be helped to see that divorce is often necessary for the health of society, the sake of the children and the sanctity of love.

There are those who decry divorce and speak of it as a social evil. If they could spend a few weeks in the clinical work of a psychologist there would come a change in the point of view. For there is nothing more destructive to society, nothing that so produces many supposed instances of insanity, nothing that so loads the world with melancholy, morbid individuals as the unhappy home. And some day when these things are understood a law will be passed protecting children from undivorced parents, protecting children from those who claim that they keep the home together for the sake of the child. No home was ever kept solely for the sake of the child that did not wreak bitter vengeance upon the child.

The case of K. J. I. comes to mind in this connection. We know to-day that morbidness is never inherited. Melancholia is not natural to the child. Despondency is the result of social maladjustment. Cynicism and bitterness are its adult consequences. K. J. I. is a morbid little girl, whose soul has become ingrown. She is what we call an introvert. We do not know what she is like inside, for already extreme defence mechanisms have come into her mental and emotional habit structure. She is the product of an extremely personalized early environment. Her mother and father are petty-minded, they think only of what people will say of them. They are constantly comparing their home with the affluence of those about them. They quarrel constantly. Both of them have martyr complexes, and life at table is a perpetual diet of hurt feelings. Petulant and irritable, mother gets up and leaves the table because father says something impolite when the soup is passed. Father stays away from home because mother is so exacting and impatient. And both of them wonder why little K. J. I. is morbid and unhappy. She does not seem to mingle easily with other children, and never invites them to her home. She does not laugh and play about. She buries her nose in fairy tales and sits with a dreamy, despondent look on her face.

Is a sure prognosis of this child's future difficult? Do

we not know that she will become an unhappy, brooding, melancholy woman? Can we not picture that some overwise psychiatrist may call her a manic-depressive and think that she has inherited her condition? Can we not see that some day she might even be put in an insane asylum, along with the thousands who are there to-day, half of whom are not insane? There is plenty of real insanity, of course, but it is safe to say that many poor victims in our institutions are only extremely neurotic, poor, starved, confused, depressed, struggling souls imprisoned by the sort of home that should be debarred by law. Loveless marriage is not only licensed prostitution, it is child murder as well.

Those who advocate the abolition of divorce do not see that if it is ever done we shall have an immense increase of neurosis. The divorce question should be met constructively by seeking to protect individuals from wrong unions. Marriages should be made more difficult and divorce much easier, if we are ever to free the world of its bitter load of despondency and despair. Nor should any parent have a child for the sake of keeping a marriage together. This is a device which never succeeds. Incompatible mates simply show more incompatibility in their ideas when questions arise of how the child is to be brought up. Between the two adult millstones the little one is ground and ground until normality becomes impossible.

There is an even more serious influence in the tendency to carry antagonisms between adults over to the child. The writer has known numerous instances of mothers with marriage difficulties unconsciously punishing a child for the ways in which he is like his father. Even more commonly, if the father has lost his love for the mother, he tends to repress in their children the qualities which appear to be hers.

From any and every point of view there is ample evidence that incompatibility in marriage is one of the most injurious influences in the life of children. The writer was once told the story of a married couple who quarrelled so much that the woman finally moved upstairs and the father stayed downstairs. They decided, however, "for the sake of the children," not to break up the home. For twenty years the children carried messages between the mother and father, who in all this time did not speak to each other. The children were the adjusters of financial difficulties. They had their emotions torn by endeavours to heal the wounds which these

guardians of their youth constantly inflicted upon each other. The woman who told the writer of this case said to him: "Don't you think it was beautiful that these two people stayed together all these years and tried to keep a home for their children?" And she could not understand why he told her that he thought it was tragic and heart-breaking for young lives to be thus victimized.

What happened to these children? This shows conclusively whether such a way of living was beneficial. Two of them died before thirty, a third went insane, and a fourth became the victim of extreme neurosis. The two who died had always been nervous, yellow, timid and emotionally starved. Life had permitted no natural background for contact with schoolmates, and no one was ever invited to visit this home or bring into it that natural gaiety which is necessary to the health of youth.

Such an instance is, of course, fortunately extreme. But it is only a picture in high relief of home conditions which are far too prevalent.

The first principle then in mental hygiene for parents is home hygiene, the right of the child to a home where love is an involuntary blessing and not a masquerade. Far more important than two parents is one parent not made miserable by a marriage partner who should never have been a member of that union. Incompatible parents are worse than none. Nor can anything worth while be done for a child as long as the poison of discord permeates a home.

The story is told of an old log cabin in the region of Kentucky feuds. All the members of the family had been killed and one sole member of a nearby cabin was hiding in the woods, the last survivor of a fiendish struggle between two moonshining groups. Over the mantelpiece in the deserted building stood an embroidered placard. The red worsted announced: "There is no place like our home." Some one had written in pencil underneath: "Leastwise not this side of hell."

The story is symbolic of far too many home influences about which sentimental ballads have been sung. The home can be, ought to be, the most beautiful influence in the child's life; it should be preparation for what will be to him a better home when he marries. And his better home ought to be the preparatory atmosphere from which his children will build a still better home, and so on and on until evolution has

transformed our social behaviour. But this will not happen until we cease to exalt particular homes out of all proportion to the facts concerning them. The home ideal in itself is sacred, but that did not make the Kentucky cabin a sanctified place for the rearing of children. Nor does it purge many a suburban bungalow of its destructive influence.

CHAPTER XXXI

FIRST STEPS IN RECONDITIONING

A FIRST step in any sane mental therapeutics consists naturally enough in putting in order the body in which an individual's mind functions. Half the time when abnormal mental states possess our consciousness some sort of physical ill health is involved in the condition. It should be patent that we can no more have sound minds in sick bodies than we can keep our bodies well when our minds are sick. One affects the other in the end.

It is not too much to assert that poor nourishment, deficient vitamins, low blood sugar, auto-intoxication, subnormal conditions of the endocrine glands, or any sort of organic or functional disorder play a vital part in mental health and vigour. It is equally certain that fresh air, good food, plenty of early hour sleep, enough outdoor life, normal social contacts, sane recreation and periods of nervous relaxation are rebuilders of the mind and play their part in correcting mental difficulties.

Change of scene occasionally, when mothers or fathers, brothers, sisters or other members of the family are too close and the intimacy is cloying, is important to the gaining of emotional metabolism. Every human being as he evolves from the dependent period of childhood should have some time to be alone with himself. Perhaps one of the reasons that average people think so little is because they are always in contact with others. Too much solitude is of course undesirable, but to have a place in life for thinking-spaces, "pools of silence" as Walter Lippmann defines them, when the individual is quiet and alone, is necessary for the gaining of self-reliance and the maintenance of self-command. We all know the variety of person who regards it as a major catastrophe ever to be in his own society. But how can we expect to be good companions for others if we are such poor company for ourselves?

There is such a thing, moreover, as psychical fatigue. Many an ailing boy cannot get well as long as some hated

lesson is forced down his throat, or some noxious duty is omnipresent. We all have a saturation point to any sort of experience. Nor can we achieve health or gain new life as long as we are full of resistance to some incompatible influence. Once we have faced the physical factors of a child's condition with unflinching thoroughness we must consider his present environment with the same efficiency. Can he grow and develop where he is, in this home, in that school? Is this adult influence good for him, and are these companions the right sort? What does he need to quicken his development?

From the psychological point of view we scrutinize environment with four values in mind:

1. Good or positive anition: in what ways has it constructive, compatible influences and suitable stimulation, the best nourishment such as body, mind and spirit need.

2. Bad or negative anition: in what ways has it destructive influences and injurious stimuli, poisonous nourishment of an unsuitable type affecting his normal and right growth.

3. Bad or negative inanition: in what ways is environment deficient in the necessary nourishment of body, mind and spirit this particular child needs.

4. Good or positive inanition: in what ways is environment free of destructive nourishment and influences that would be harmful to body, mind and spirit, poison for this particular child's nature. None is perfect, thus it is a measure of how free it is of the unsuitable.

From this angle no environment or even personal contact is viewed merely as to whether it is fine or not. The individual's needs become the basis of judgment. Music might be necessary to one boy and bad for another, a wild woods life would be essential to Tom and stagnation to Matthew. Even human relations become helpful or injurious, as they are compatible or incompatible, if we once accept the idea of individual integrity and its own peculiar needs of nourishment. In other words, we have each a receptivity scale, a design as it were built in us even as the prototype in the seed. The poppy seed and that of the sequoia tree appear somewhat similar, but in those little objects are stored the vastly contrasting possibilities of the great tree which lives for centuries and the ephemeral blossom. Environmental needs are equally different, each has its anition scale as to the amount and kind of nourishment it requires.

Just such a scale is cut in the pattern of your nature and

in that of your child and it is a sacred right of a human being to receive stimulus from life according to his fundamental requirements. Health is the result of positive anition, sickness or delinquency results from negative anition. We are protected against injury by positive inanition for the hurtful is then out of our environment. We are starved by a negative inanition and great phases of the mind may lie dormant. There are more minds asleep than merely deficient ones. And great is the change when the right nourishment is found. There is no experience so wonderful as to wake up and find health and joy in normal growth, under the quickening of a compatible environment, and no amount of psychological therapeutics, mental hygiene or any other process of cure can meet any untoward situation if the environment is more than fifty percent wrong for the individual. Nor must environment only suit the body or merely feed the mind. It must fit the person.

We must not forget that we are integrated organisms, that is, every part of human nature is interactive with every other part of it; that which affects instinct or emotion also affects brain, nerves and glands, blood and vital organs. Every environmental influence starts a circle of response, a series of reflexes conditioning the end organs of the nervous system. This starts a reintegration process affecting the whole functional relation of mind and body. It is also a state of instinctive and emotional reaction. Every response is embodied in thought processes and is creating memory patterns. If negative in its effects it is causing wounded centres of emotion to lie as unforgotten experience which will be later on called into play by the association stimuli of daily experience.

Even more significant is the phenomenon of the mental imagery, created by environment, which we have discussed more fully in Chapter XIV. Every event, happy or unhappy, creates in the mind of the individual a mental image which becomes thereafter a centre of attraction or of repulsion, of action or succession, progression or regression in relation to life. An abnormal mental state or complex is only a group of interactive negative images. He who is afraid of the dark is only ruled by fear images burned in his unconscious depths. She who abhors the water feels the impress of danger images through which she makes her connection with it. Her thought is conditioned by this negative imagery. So too we may say that every dispositional condi-

tion creates a point of view toward life, or even a series of personal and moral attitudes which form the individual's apperceptive basis through which experience is filtered. Life, in so far as this screen of misconceptions is in control, is met by the series of abnormal mechanisms which have developed: resistances, rationalizations, defensivenesses and introversions. We are to that measure psychically blind, prejudiced and ego-centric.

Since this is an abnormal state it creates conflict and confusion, an inevitable psychical tension. Every environment should be measured as to whether or not it has power to create such conditions in the child, not in any child but in the very child you are considering in that situation. For it is important to understand that we are each affected on various levels according to inherited sensitivity and in relation to the type of experience. Some natures are more physically than mentally sensitive to experience, others are emotionally responsive, and so on, according to individual characters.

For our purpose in this discussion we may list seven levels of abnormality:

7. **Psychical:** Spiritual tension, atheism, conflict and confusion.

6. **Ideal:** Abnormal mechanisms of belief.

5. **Ethical:** Rigid moral patterns, a distorted apperceptive basis.

4. **Intellectual:** Negative mental images.

3. **Emotional:** Memory wounds, traumata, instinct and emotion, (unconscious) habit formations.

2. **Neural:** Unfortunate conditioned reflex, neural injury.

1. **Physical:** Bad conditions affecting cells, glands, blood and constitution.

Every child is of course affected by every environment on each of these seven levels of response. But he is not so affected equally with every other child, nor equally by every sort of environment. Dirt affects the cells, glands, blood—the physical plane. Noise affects the nerves—end organs, brain. Teasing affects the emotions—the memory, the habit formations. An anarchist father would affect the intellectual life of his child, creating mental images of an anti-social type. So will each sort of environment more affect some level of response. At the same time a highly thoughtful child would pay more attention to intellectual ideas and less to emotional

difficulties. A stolid and unresponsive child would not mind the dirt, and might physically be strong enough to resist contagion, while a highly spiritual type could become sickly in body and wounded in mind. Moreover, human nature is complex. Thus there is a pattern of susceptibility, as it were, in every child's nature, of greatest and of least affectability. Thus while every child is sensitive on all the seven levels of response, there may be two or three which stand out as susceptible areas. Picture two children in a den of crime, dirt and bed bugs, one crude and unrefined, the other delicate. The coarser nature would not notice the deficiencies, but the refined and more highly evolved child might even die under them. His body would probably be more involved than his mind. If he survived and did not escape the surroundings his disposition might become hard and cynical, but he would not become a criminal although the cruder child most certainly could.

All response, however, is interactive in effect, for while a purely mental experience creates strong mental images and not such deeply rooted instinctive and emotional habit changes, and a bodily experience reacts directly on the glands and nerves, in the end every type of experience in some measure affects every part of the individual's nature. Even religious mania creates disturbances in the thyroid gland and causes a conditioning of the nervous system and of the brain cells. Similarly, an injury to the thyroid may create a condition in the nerves and brain, may even cause a religious mania. Like a stone thrown into the water, the wave of experience reaches to the farthest shores of every level of human nature affecting it according to the strength and type of the influence and the measure of personal sensitivity.

When anger suffuses your face, therefore, and you spank your boy telling him it is for his own good, hiding from him the fact that it is done mainly to relieve your own feeling, you are creating reactions in him that affect in some degree every attribute of his being. You are doubtless, both by example and by action, arousing anger in him and thus directing his forces of wrath into the negative channel. You may also be creating fear and increasing the instinct of self-abasement, thus increasing his feeling of inferiority and adding to a possible failure in manhood. But you are also creating toxic poisons in his blood, affecting his endocrine glands, conditioning his nervous reflexes, changing the amount of sugar in his

blood and, if the process is often repeated, injuring the cells in his brain. The suprarenals are sure to be involved, and he will feel as if there were a lump in his stomach. Digestion will be in some measure affected and the health of the alimentary canal will be impaired. And these are only part of the influences set up by your wrong action. On the higher levels of thought, your boy will certainly store the memory away forever to drain off in some degree into his relation to you and to all men thereafter.

The association process will start a flow of feeling whenever he sees a face as distorted and ugly as a parent's always is when he punishes a child by corporal means. He will store away a series of mental images coloured with intense feeling, and these will play their part in his mental state. The moral pattern will doubtless include a dislike for the very ideas you were angrily trying to beat into him, for the law of inversion makes us hate all things that are given to us by coercive means and love whatever is prohibited. Then your boy will become a little more moody, a little more introverted and egocentric. The whipping will have added its quantum to his abnormal mechanism and his psychic tension.

We have not been accustomed to appreciate the sensitivity of the child's nature. We say to ourselves: "Oh, he is young and he will get over it," as if youth was a more hardened period than age. In later years we do get over things reasonably well, but early influences may deflect the whole growth and formation of the life. If we break the top from a young pine tree it may continue to grow but it will not have a straight stem. If we break the top of a monster of the forest the injury is hardly noticed, for the stem is formed and most of the branches are mature. Only a shattering injury which rips into the heart of the tree leaves a serious record. If we step on a young rose-bush in spring the whole plant may be destroyed or its structure bent and dwarfed. On the other hand, we can tear roses from the mature plant without injuring its essential vigour and the next year new branches and new roses will appear.

So is the sensitivity of the growing period in contrast with the sturdiness of maturity. The child does not get over his injuries merely because we ignore them. He buries every shock and every fright in the depths of his memory. His life is affected, however, only by those experiences to which his inherited nature has made it sensitive. In other words, we

may see individual character as a mass of reflexes, but because of inherited tendencies certain reflexes are more sensitive to injury than others.

Partly because of resistance to the type of experience against which the child is natively fortified, and partly because of the tendency of human nature to bury its hurts, parents have mistakenly believed that earlier experiences are outgrown. To clarify this aspect of human nature we might think of a baby as an organism of highly-tuned nervous reactions and sensitive responses; his chromosomes have endowed him with hypersensitive responses in certain areas and have fortified him with ability to endure shocks of experience in other areas. But in any case there will be a definite reflex record of his life, conditioning his development in good or bad ways, according to the union of his sensitivity with his type of life experience. He may be sitting by his father. There is a reflex response to the father playing upon his nervous system, but his father harshly answers a harmless question. The child experiences pain, he associates pain with the father. Thereafter some reflexes connected with the father have been conditioned and he has an emotional unconscious doubt of the father's love and justice. Or possibly he is toddling about in the yard. A dog comes rushing out, jumping upon him and knocking him over. His head is cut, his side is bruised.

All those normal reflexes which would make him respond to the pets which men have gathered about them for centuries are conditioned by the shock of this experience, and this shock may be as great as the tragedy of the Tokio earthquake would have been to an adult. He buries it in memory and thereafter lives above a secret fear of dogs. It is possible, however, that the inherited nature of this child is resistant to this variety of shock.

A young friend of the writer was jumped upon by a collie-dog, knocked down and bitten. Although less than five years of age, the experience made not the least effect upon him, and he continued to have ardent devotion for dogs and not the least fear. Or, to correct the story, he went on liking all except bull-dogs. A certain bull-dog, however, had repulsed his advances, refusing gestures of friendliness. Thereupon his response toward bull-dogs became conditioned, he decided that he disliked them. In other words, the experience of being ignored, neglected and treated in an unfriendly manner by a bull-dog produced a conditioning of his responses to bull-

dogs, while the shock of an attack from a collie left no influence at all. The bull-dog had played upon inherited sensitivity to any one or anything which showed unfriendliness or disapproval. To all this type of conditioning he was exceptionally sensitive. He felt those stings which produce feelings of inferiority and persecution, but there was little response to conditionings of that type which produce insecurity feelings and apprehensions of physical injury.

In making the record of a child's life, suggested on page 487, it is important to consider experiences which may have conditioned his reflexes, as well as evidences of the type of sensitivity. These two facts determined, the process of reconditioning reflexes should begin. If insecurity is manifest, the technique should be that of inducing familiarity, for familiarity breeds contempt for all types of danger. The writer remembers the case of a little girl who was frightened as a child of four by a dog. From the afternoon upon which the dog had jumped upon her and knocked her over she began to stutter. The writer suggested to the mother that she tell the little girl dog stories, that she buy books and fairy tales in which dogs appeared, good dogs, faithful dogs, friendly followers of man. The result was a complete reconditioning of the child's free response to the dog, and within six months the stuttering had disappeared.

The story device is an excellent method of conditioning reflexes in the pre-adolescent years until frank discussion and explanation can take its place. We cannot be tricked by a danger with which we have become familiar and thoroughly understand. Once we have gained confidence in the ego as to our capacity over any particular form of human experience, apprehension disappears in that area and the reflex has been normalized. If I as a stranger met you in the dark and you saw me pull a revolver out of my pocket, pointing it at you, fear and retreat might well result. But suppose I performed the same apparent act with a glass imitation pistol which you had handled, and also suppose you knew me so well as to be sure I would not hurt you. The gun would then create no more effect than my finger. So it is with reconditioning. When we have brought all the facts of a thing to consciousness the infantile fears usually disappear under the scrutiny of adult wisdom.

It is useful for us to remember that all our misunderstandings of life tend to get in the way of future insight. That is,

the prejudices, opinions and beliefs, patterns and conventions, which were built on ignorance, form a screen of misconception over the mind, and thereafter we see many things through the blur of this screen.

This is only a different way of presenting William James' teaching that the apperceptive basis, as he called it, is of tremendous importance. The child of a South Sea Islander might easily consider that whoever did not worship his totem pole was irreligious. Moslems in the East object to attempts of the British to restrict polygamy on the ground that they believe monogamy to be socially and morally harmful. Our great-grandmothers would have considered all modern women immodest and would have looked with horror upon the pink-stockinged legs and short dresses of present-day mothers. They would have been shocked by their bare necks, and the powder and ashes of roses that might be on the face of the president of some parent-teachers' association would have marked that good lady as a spreader of vicious influence. In other words, our great-grandmothers would have viewed the casual dress and appearance of women to-day through the values of their time, as some still view smoking and similar activities.

The writer remembers an elderly relative who was horror-ridden the first time she saw a young girl riding astride: to do so seemed unchaste and very evil. But this dear old aunt was quite unaware of the fact that until a crippled Queen appeared upon a side-saddle in England the most delicate and high-bred women rode astride. After the females at court were commanded to follow suit, to keep the handicap of the high-bred lady from being too conspicuous, side saddles became fashionable, and after a while moral significance was attributed to the custom and it became a badge of chaste femininity.

Hundreds of our common values may be traced to some such casual origin, and the average parent would find it illuminating to read such books as Thorstein Veblen's "Theory of the Leisure Class," Monsieur Tarde's "Laws of Imitation," and Elsie Clews Parsons' "Fear and Conventionality," to gain insight regarding the social screen of misconception in our attitudes toward behaviour. From understanding these attitudes the habit of searching back to the origin and background of customary procedure may be acquired. The parent

should then seek to help his child to reevaluate not only the life around him, but his own experience. He should help him to appreciate that only by getting at the truth of any situation can the experience itself be understood.

Suppose, for example, a boy is constantly getting his feelings hurt by members of his family or by his playmates. He should be taught to evaluate these experiences in an impersonal manner, being led to see that all of us are far from perfect, and that he is in part the victim of lack of development in those with whom he associates. He should be taught that he gains his own strength by remaining poised and calm in the face of negative attitudes. He should be shown that we are only a little way out of barbarism, and there are many destructive influences in life to which he must adapt himself with dignity and firmness.

This technique of evaluation can be carried on with every aspect of the child's experience, but endeavour should be concentrated upon those influences which most create his mental difficulties. Above all he should learn never to judge by appearances, never to measure actions by themselves or to view any part of life literally. He should be shown that underneath every circumstance or event are the forces which produced them. A cause lies behind every effect, and until the relation between cause and effect has been understood nothing true can be known of the result which has appeared. Such a training both corrects and avoids personalism.

Personalism is the habit of seeing life through the screen of misconception which the abnormal mechanisms have made and of combatively refusing to accept life as it is because the child (or adult) has woven his own pride around his mental attitudes, believing they are his preferences, his conclusions, his tastes, evidence in other words of the forces of his own ego. It is the habit, moreover, of combating other people's ways of seeing things and contesting their ideas and beliefs as a challenge to himself.

Usually the child develops his personalism first about his parents, and then about his friends. He builds an abnormal attitude of fidelity toward them as individuals, and contends that everything in them is good. As a result of this he is immediately hurt or panic-stricken whenever a weakness appears. When he loves he defends any weakness or frailty (or deficiency) which may develop. When he does not love he permits the discovery to injure his own attitude toward

life, and begins to build the mass of doubts and sophistications which later may clog his adult comprehension.

It is owing in part to neurotic thinking that we have more than five hundred sects of Christianity, for there must be some one clear, simple following of the teaching of its founder by which all men could discover truth if they would take their own egos out of the endeavour. It is because of personalism that we have a narrow patriotism, and nations hate one another, refusing to look at the justice of a situation and thus to arbitrate it. Personalism is the seat of war between parents and children and between children and their playmates. It is the habit of extending one's own ego to the group of ideas, beliefs and opinions which have collected from environment, and binding them to the self as if they were part of the inherited structure of one's entity.

In contrast to this, impersonalism is the act of evaluating any fact or truth for its own sake, and a willingness to come to no conclusion until by concrete reasoning processes the actualities of the situation have been assembled and their material nature and inner spirit determined upon.

Perhaps the best means of developing mental habits of impersonalism is to interest the child in knowledge of the activity patterns of life. The natural sciences greatly help in this work. A child who becomes interested in chemistry, for example, can be shown just how one acid acts in a different way from another acid and thus gain an idea of actualities and their principles. He should be taught that there are forces at work creating the structure of all natural phenomena, and encouraged to carry this conception over as a foundation of his attitude toward life. A study of geology, botany, zoology, physics, will disclose the same principles, as will the laws of colour, form and line as taught in the world of art, or study of the elements of music and the laws of harmony and discord. From this insight comes realization that every phase of life can be reduced to its behaviour pattern and to knowledge of the forces which create its activity.

Such knowledge of material phenomena may be carried over to human phenomena. In simple terms the child may be told something of biology, and of the simpler aspects of psychology in terms of the way people about him think and feel. If from this he becomes convinced that truth depends upon knowledge of laws and principles, that right action is

dependent upon insight into the forces of creation, that real wisdom is never the result of mere opinion, convention or belief, a new world will open before him. He will begin to find security in the universe and to gain a foundation on which he can build a structure of his own truth-seeking, pulling himself out of the slough of an egocentric and impersonal pridefulness.

No greater vision can come to a child than the discovery of cosmic order with its magnificent harmony and its laws and principles. If he is able to pattern his own knowledge of order and allegiance upon the book of nature, he will establish a foundation for obedience, self-discipline, and the only independence and reliance worthy of the name. From such an horizon will come grasp of the meaning of love and a sense of the significance of home and of parent relations, as his contact point with the great universe. And experience will prove that if this effort to discover the meaning of life is persistently carried on, even a young child will begin to understand the point of view and to live from it.

The parent, however, must be willing to face the consequence of helping his child to grow normally, for the little one will inevitably soon begin to detect the parent's measure of neurosis and mental delimitation, and not only this but will strive to help the parent out of it. For this reason it is usually necessary to admit to the child your own endeavour to overcome personalism. Let him see some of the areas of life which still trouble you, such as a fear of the water, or shyness with strangers. Get him to help you face the facts of the problem, to refocus your thought on the truth of the matter. Youth is eager to help age, and certainly age needs such assistance.

One of the first steps in the cure of an undesirable mental state consists in this refocusing of the mind. The child should be taught the difference between a personalized, opinionated or fear-ridden attitude and simple, clear understanding of the facts of the life about him. For example, let us suppose that a boy has become afraid of the dark or of high places or of animals. He should be helped to see what has produced his fear and how others are able to be self-reliant in dealing with these situations. If his fear be that of animals he can well have it explained to him how a dog trainer, a horseman or an animal collector is able to be wise and alert and efficient in his handling of such creatures

with safety. If he is afraid of high places he should have the laws of gravitation explained to him so that it becomes clear how man avoids dangers and is master over them. If his fear is that of other people, strangers or playmates, he should be helped to study the character of his playmates and to see their strong and weak points until he becomes successful in protecting himself against them.

But particularly he should be shown how his own timidities and uncertainties are controlling his mind. In simple parables he may be led to understand how his fears tend to condense upon a given occasion and to make him exaggerate a present situation. More important than this, he should be led to understand his own subterfuges, and helped to see that he many times excuses himself because of some exaggeration of a situation and uses it to justify his neglect of the real ways by which others meet their everyday living problems.

In its simplicity, refocusing consists in turning the child's attention from that ingrown state of personalism which we technically call introversion, to an alert, interested self-reliance, to the command over the activities and events of the world around him, which we call extraversion. He should be shown that his five senses were given him that he might be able to observe what life is like and how it moves. He should be led to use his mind, to become daily more efficient in thinking with keen and ready attention about the facts and activities of experience.

We cannot give too much consideration to this question of refocus, for it must become evident that this type of mental hygiene never produces self-consciousness in the child. It is really curing him of self-consciousness and helping him instead to acquire conscious alertness to the world in which he lives. It teaches him to be so interested in active experience that he will forget himself in his endeavour to become keenly alive.

In developing refocus it is important to explain even to a young child that he has within himself a character all his own. He should be helped to realize that while he has many attributes which belong to common humanity, there is something in his identity which is unique and peculiarly his which he can use in his contacts with life. He should be helped to see how all life differs in its character-endowment, and that success and health depend upon growing after the ways of one's own being. This is his positive identification, his knowledge of a

selfhood that is somewhat different from the selfhood of others, and that it is his task to become the best and finest sort of adult his kind of endowment allows.

In contrast with this attitude of positive identity he should be shown that all those influences which have resulted from any disturbances in his environment are only habits which he has wrapped about him, that they are no more himself than the clothes about his body. He should be helped to see that feelings of inferiority, timidity, morbidness, apprehension, and other dispositional states are conditions which he developed because he was not wise or mature enough to understand the experiences through which he passed. It should be explained that shocks and frights in the past have led him to anticipate similar experiences in the future and are making him unable to meet them more wisely than in the past. Upon this foundation he should be shown that as he has grown older and is constantly developing, he is becoming more and more able to meet just such difficulties and to avoid injury from them by his refocused alertness and reason.

A great teacher of psychology remarked once to his class: "You fellows are not English-speaking people, you are people who speak English. If you had been taken to China as children you would have spoken Chinese. Now you speak English almost as if the words were part of yourself, but they are only habit formations, good habit formations to be sure, but just things which your mind is using. You should not identify yourself with such habit formations, you should see them as instruments over which you have command and never let them have command over you. You need not fear, of course, the good habit formations, but you can be tremendously injured if you identify yourself with bad habit formations. Thus you should make a broad distinction between your own real character and every manner of thought and action which you have taken on as the result of your environment."

If the child is helped to form this attitude he will begin to understand whatever limitations he has developed in the way of an intelligent contact with life. He will then cooperate with the parent in getting rid of the blockages of health in body, emotions and thought, rather than feel that the parental influence is an attack upon his ego.

The parent should never speak of changing the child's character. He should rather use the term of freeing the

child's character from negative tendencies and injurious habits, so that it may develop constructive tendencies and choose positive and beneficial ways.

Mere knowledge of some condition or some fact in a person's life is not sufficient to correct the disturbances which may have developed. You might read all the books on psychology that were ever printed, understanding fully the facts of every mental complex, but this would not free you from the condition unless understanding is translated into realization. It is not theoretic thinking, but experience-thinking which cures us of wrong habit formations. The experience must be seen so deeply and with such concentrated attention that the individual not only relives the event which injured him, but surrenders himself to acceptance of the new attitude which he is seeking to develop. He must be as engrossed as a child who is reading an exciting story, as deeply interested as a man at the theatre, or an inventor gripped by his experimentation with some new idea. In other words, the individual must get into his thought so that he lives in that thought as an actual experience. He cannot stand outside of his thought and discuss it as an abstract intellectual process. It is the parent's task to help the child to achieve this meditative thinking, and the straightest way to do this is for the parent to come to realization himself. A psychologist never has the slightest trouble with youth in the matter of its deeper responses.

It is important for the parent to seek for the emotional response of the child even in casual matters, and to win that response so that he gives his heart to his thinking of important questions. He should never be coerced to the comprehension of an idea. Rather should it be a sympathetic leading of his mind into seeing the old conditions and a grasp of the new possibilities.

The writer has found it useful to suggest even to an adolescent that he imagine the little fellow he was in the experience of some years before and picture that lad coming to talk with him, to tell him how he felt at that earlier time. He should then explain to this child whom he once was the new attitude which he has been gaining through the guidance of the parent. This parable form of thinking helps any one to make the new ideas really his own, to get them down as it were to the undercurrent of consciousness so that he can feel the transition he is making.

Psychologically the great end and aim of life should be to discover reality. Without the reality principle life is a delusion, a masquerade in which through idle pleasures we seek to distract ourselves. Without it we never know joy, or do we experience self-expansion, or gain the sense of achievement which brings satisfaction.

We say to-day that understanding never sets the human being free. Understanding has to be carried down into the depths of the human mind and merged with feeling. When this act is performed the individual gains a sense of reality. We are not set free by theoretic explanations. We expand and are cured by convictions. A conviction is the positive image of a right course of action formed in the mind by deliberating, and about which the individual has much feeling. A conviction merges the impulsive forces of the nature with the powers of choice. When we are convinced we can stand up against life foursquarely and look the world in the eye without flinching. When we are convinced all the forces of our nature are quickened and there comes an inner sense of exhilaration, a self-determination, a self-reliance. Thus it is through realization that power for action, for progress, for anything, comes.

No parent need worry about the actions of a child where convictions as to good ways of expression have been firmly established. For when the individual has achieved a true sense of realization about any fact or about himself and the drama of life, his thought processes become constructive. He reaches out into life with a sense of drive, with a release of spirit, the growing forces and the very seeds of his being put their roots out in growth and reach stems up into the air. And this is true in the life of the individual as a whole or in any one of his endeavours. It produces that repetition of imagery and a persistence of effort known as the momentum.

The momentum is not part of the technique of self-realization, but is essential to it. We are all familiar with that absorption which comes after we have become thoroughly imbued with any piece of work, and we know the distraction which interruption induces. We cannot sit down to take up a piece of writing, or a mathematical problem, and start in just where we left off without some delay and confusion. If uninterrupted under the stimulus of the work a momentum has come upon us and this is essential to the best effort. The same is true of all forms of therapeutic endeavour. In the

first throes of effort, we are working against the resistance of old habits; we are passing through transitions. We have not yet achieved a momentum. Statistical records show that the momentum follows a veritable rhythm. There are plateaus in human progress along which we move easily. Then comes a hard piece of climbing and again a passage of comparative non-resistance. The more centred the effort the longer it is continued, the stronger its forward-moving impulse becomes. The more we protect the child against interruption in pursuing it the more easily the swing of progress is carried on. This momentum is a necessary and fundamental part of development. Its proper protection entails an understanding of one's relation to environment and to the forces of intimate contact—a definite determination to keep out of the child's surroundings anything that will deflect his progress. But more than this, it means obedience on the parent's part to one clear simple law; namely, work to help the child in one area of effort at one time, until that one is accomplished before you attempt progress in any other part of his development. Avoid the curse of scattered energies, which is the mistake of most parent effort and a veritable disease in American life and education.

CHAPTER XXXII

AVOIDING MORAL CONFUSION

THE adult seldom realizes what a mass of impressions are playing upon the child's mind from everyday experience. In school and playground, on the street and in the home, in Sunday school addresses, in books and magazines, a whole gamut of contradictory ideas is constantly before him. His mental diet is a hodge-podge of disagreements and there is seldom any one in his life who sees the need of straightening out these conflicting impressions and preventing the inevitable moral confusion which results from them.

The writer can remember as a little boy hearing an impassioned address by Edward Everett Hale on the example of Jesus. Dr. Hale explained how Jesus used the principle of non-resistance, how he turned the other cheek, how he met the charges against him with compassion and understanding. The sermon went straight into the hearts of many of the boys in the group to which the writer belonged.

The next morning the principal of one of the oldest private schools in New England gave an impassioned address against non-resistance and for a militant patriotism. He set up the example of the aggressive soldier who uses his skill to fight and kill, presenting graphic images of courageous willingness to attack any one who seemed to have any conflicting purposes. He, too, stirred the boys in the group to which the writer belonged. We felt our hearts swell under the well-chosen words, winged with the enthusiasm of our principal. But the effect was to produce a strange confusion. How could two such strong men voice such utterly opposed ideas and call them both good? How could two such contrasting examples both be right? And there was no one who seemed to think it worth while to straighten out this and other such confusions.

Over and over again antagonistic ideas of this kind are fed the child. He is taught that he must tell the truth, and then he hears his parents discussing modern diplomacy at table, and notes their justification of duplicity on the part of ambassadors and secretaries of state. His mother explains ideas

of absolute honesty to him, and lies about the age of his little sister when buying a half-fare railroad ticket. His father, he observes, argues that "business is business," and that "you can't conduct business without playing clever politics" and winking at absolute integrity. He is given examples of chastity in love and told to hold high ideals for himself, and then permitted to observe his older brothers or sisters at petting parties.

The danger does not come from these moral contrasts. Let us admit that they are unavoidable, for as long as adult life is what it is, the child must come in contact with abundant evidence of adult dishonesty, of lying, trickery, of cynicism, of doubt, and of despair. Even more than this, he may experience punishment for not going to Sunday school or for some slip in his own moral standard, and be perfectly well aware of the fact that his father does not hold to the same standard. All over this land, for example, there are schools in which boys are dismissed for one smoking report, where the instructors are permitted to smoke with transom open in their rooms in the same dormitories, and on every floor among the boys. We can explain such things away as much as we will, we can tell the boy that he cannot do these things until he is a man. But we cannot undo the inevitable sense of injustice and the moral confusion which results in the depths of the emotional nature.

The problem is not one of hoping in a few generations to purge life of those adult activities which make a chaos of our moral attitude in present-day civilization. It is one which can be met if the parent will take some time every day, or every week, to face these issues frankly with his child, and with stark honesty explain these contrasts without any endeavour to put over any adult superiority and privilege upon the child. We cannot hope to have anything but a cynical attitude, and that blatant sophistication which is so prevalent in our schools and colleges, as long as we do not meet squarely this issue of moral confusion. The average child does not believe in adult honesty, he does not believe he is treated fairly, he does not believe that his parents are real seekers after truth. And few, indeed, are striving to meet the issues of cynicism and sophistication regarding the ways of the world or to evaluate modern pessimisms on the background of any real facing of life.

There is much written these days about censorship and

the protection of the young from nude pictures, sensational sex stories and the debaucheries of the tabloid press, in their smirching pictures of divorce cases and other moral travesties of our courts. Even more is said against modern books, magazines and plays, with their overemphasis upon passional expression. Let us admit that when extreme this social froth is dangerous to the child. But it is dangerous for just one reason, namely, that so few parents seek to build in the child's mind a backbone of truth with which he can hold his head erect in his journey through these moral fogs. Germs do not breed in sunlight, and no hypersexualism will affect the mind of any child who has been given a strong, firm, clear understanding of human life and its impulses. We must teach our children to understand that civilization is only beginning to come into existence and that the world is full of seamy conditions. We must strengthen them in their power to separate that which is fine, true and worth while from that which belongs to the scum of things. We must not be afraid of knowledge. It has never hurt any one. The only hope for youth lies in utter honesty in the parent. If he does not believe in God, he should make no pretence about it. If he does not believe and apply the principles of honesty, he should not lead his child into the ways of hypocrisy. If he does not believe in the Christian doctrine of non-resistance, he should voice no parlour platitudes. If he is cynical regarding men and their ways, he should admit this cynicism, but in every case give the child the reason so that he might form his own conclusions.

In seeking foundations for the child's development, we must, however, be open to his difference from ourselves in type and in age group. It is frequently declared that the mental attitude of America is overmaterialistic. We are said to be a nation of externalists. Yet, as a people, we produce many subjective and intellectual children and we are probably as capable of idealism, as altruistic at heart and as endowed with tendencies to culture, as other nations. But we are young, we have not as yet produced any conspicuous heritage of literature, any traditions of art, or a great body of musical composition. Our culture is unformed, we have had to scratch hard to make a new continent into a modern civilization. We have had to be objective, interested in things, in construction, in flinging great railroads across the continent, in mastering the mountains, the forests and streams. As a result, our

social attitude is overpractical in the physical sense, and where we fail, it is because our practicality has not included the wise use and conservation of the subjective forces of human nature.

For this reason the subjective child, the philosophic thinker, the planner and dreamer, who cares for the world of ideas, is at a particular disadvantage.

Consider the case of J. H. I., a boy of this kind. All of his interests lay in the inner world of feeling, of meditation. He was poetic, artistic, highly sensitive, and strongly original. His early environment was entirely objective. His father, an engineer, was disgusted that the little lad could not handle tools. His mother, a teacher of domestic science, was troubled by his disorderliness, his neglect of everyday routine, his forgetfulness of engagements. In other words, J. H. I. was like some old college professor, who goes about dreaming of philosophic values, pondering on the imponderables, speculating on cultural refinements.

If J. H. I. could have grown up in the home of Spencer or have had Emerson for his boon companion, all might have been well. But no one in his life understood his subjectivity. As a result, he is now a school problem. His subjective qualities have been inhibited, and he is trying to make himself an objective nature. He has promised his father to become an electrical engineer, so that he can carry on the family business. He is using all of the qualities of his mind to try to keep his room orderly, to remember the day's activities, to focus upon the little events and circumstances, the neatnesses and the courtesies that form the body of common behaviour.

Without help and understanding he will probably be one of the failures we meet so commonly, unable to carry on his father's work successfully, a disappointment to his mother, feeling himself inferior to minds with a tenth of his intellectual endowment, melancholy, reserved and disappointed in life. He is simply a victim of our extreme externalism, an outcast in a world of overpractical materialists, unadjusted to the kind of experience which has been forced upon him, unable to master it and deprived of the kind of stimulus that could make him a strongly intellectual, highly original and efficient thinker.

He could probably become a writer, and possibly something of an artist. He certainly has the makings of a philosopher or a psychologist. He would make an excellent teacher of æsthetics. He might even engage in personnel work, and pos-

sibly with his own type of practical development he might be a physician. As a little child he showed some musical capacity. Quite conceivably he might have been a composer, if blockage had not started almost from birth. To-day his gifts are so buried that the wisest psychologist would have to carry on long and deep investigation to find his deeply hidden capacities. Certainly, before success became possible, he would have to be liberated from his feelings of inferiority, and shown how to adjust his altruistic powers to the world of subjective accomplishment.

A case like this is more pitiful than the problems which confront us with the sickly child, the delinquent boy, the morbid girl, the obstinate and rebellious egotist. For here is a highly-endowed sensitive nature thrown into a jail of materialism, without a ray of light as to how it can adapt itself to its own world, because no one is adjusting his confusion and every one is trying to shape him on patterns foreign to his nature. The form of life to which we are most drawn is the one, and the one only, in which we can perform the most service. There should be no superimposing of types of endeavour because they are called good. In the old ethics the task was considered to be greater than the man. Suppose we grant that this is true, it still remains that the task is not for the man, unless he is fitted for it.

The writer knows of a mother who believes that the only great work upon earth is that of the church, and through all the growing days of her boy she insisted that he was to become a minister although it happened that he was born of a type to be an aviator. He was a mechanical, adventurous, objective nature whose mind became puzzled and confused by the pattern of endeavour which she continually imposed upon him. He was repulsed by it, not because he did not believe in the church, or failed in the desire to be humanly useful, but because he was so strongly attracted in other directions by the basic construction of his nature. What happened? He became a rebellious, somewhat bitter and unsuccessful preacher, who in the end, not only threw over his work but his religion as well. In other words, he experienced a divorce in the same sad and unfortunate way it so often takes place in the love relation. He reached a saturation point of incompatible experience, and blindly struck out to find his own type of endeavour.

A few years ago the writer asked a worker who had spent

his life helping boys, a high official of one of the social institutions, what man in the last decade he thought had most helped the American lad toward fineness. He answered without hesitation: "Walter Johnson, the pitcher of the Washington baseball team."

Somewhat surprised, the writer demanded, "Why?"

"Because he has given them a living example of how a man can be in the world of sport among the rough and tumble of his fellows and remain clean and honest and fine in his thought and behaviour. He has become their ideal, and his example has been more potent through their worship of him than all the words we have uttered and most of the efforts we have made."

This, of course, was one man's point of view, but it is significant in relation to the idea of service which goes back to the philosophy of what we can do and do well. Because such a broad attitude has not been common, a revaluation of the average child's abilities is necessary before there can be any sane orientation of the forces of his character.

It should be evident that the way we can avoid a child's moral confusion is first, to help him to be himself, and second, to find a plan of life suitable to this self. Yet how seldom we do this! What would we think of a man who tries to build a house without plans, who works without a design, who nails up a few boards here, and digs around a foundation there, who completes a piece of roof and sticks on a little paint, who patches up a piece of plaster and hangs a picture or so in one unfinished room! Yet, most of us spend our days this way. We have no building plan of the future, no image in our minds of the life we wish to live, to-morrow, next month, next year, where we wish to be in the next decade or so, what sort of mental power we wish to possess. We do plenty of vague dreaming about these things, to be sure, but little definition comes into our thought, little concrete image-making as to just how we intend to proceed, or even as to what we are capable of doing. Thus the average mind is never oriented to its future, and this is as true in the usual experience of children as in the lives of adults. Most people give the problem up as hopeless. They throw up their hands and say: "What is the use? We don't know enough about the child's mind, his character, his capacities, or the sort of destiny he is likely to experience." The act is much as if a builder should say: "What's the use? I don't know what my

house is going to be like, and so I'll just go to work and find out what happens."

For no one can know how a life will progress unless he has made an effort to find out the possibilities, unless he has studied character, analysed mental capacities, determined the intelligence quotient, become aware, in other words, of the nature involved.

The trouble does not lie in lack of knowledge of our children, or of ourselves, but in our habit of drawing a conclusion that there is no way to build a life consistently, thus neglectfully and indifferently letting the years bring what they will. If the parent will gather together what he knows of his own childhood for the sake of insight into what child life is like and then will repeat the process with the life of the child with whom he is working, a start will be made. He should then get whatever assistance modern psychology brings, so that understanding will begin to dispel the vagueness which neglect has permitted. Some clear definition will then begin to appear as to certain factors of the child's possibilities. These factors may compose only a preliminary analysis, but the effort is begun. If from this start there comes a building plan and the child's co-operation is enlisted, not many years will have passed before the architecture of the particular individual will reveal itself. The emotions and the instincts, the desires and the mental faculties will make a design into which habits will build the material of life experience. Slowly, then, the orientation process will take place and by twenty-one it should be evident what kind of life a boy or girl can live, the sort of friends he can make happily, the kind of marriage they should seek.

There are those who believe that a child should go through a psychological test at least once a year, from infancy to maturity. This may be an extreme attitude, but it is certain that a study of the child's nature should be carried on constantly by the child's parents, so that they come to know him and have means available by which he may know himself. Nor should we wait until adult life is reached to determine the individual's life fitnesses and orient him to them. It takes about twenty-one years to form a full and proven analysis. The parent, therefore, should begin from birth, just as he begins the building of his house on its foundation.

It must be evident that the intent of mental hygiene and the purpose of most of the therapeutic processes we have

been discussing is to teach the child how to avoid the great conflict which possesses so many lives: the conflict between the ego and the world. Whatever the form of neurosis, it reduces itself to this simple equation; whatever the fear, it is only possible because the ego is afraid that something will happen to it from life; whatever the masquerade or the assertiveness, it is only apprehension as to what may develop from experience. It lives in mental and moral confusion with no life pattern and no sure conclusions as to the nature of life.

In its simplicity there is just one attitude which would prevent this conflict, a point of view which lies behind every good method of meeting life's difficulties. This consists in convincing the individual that there is no power in the self, no security in the ego, no dependence upon personality, but in knowledge of the laws of life. In understanding of the principles of creation, in insight as to the processes by which the structure of the natural world and the drama of human experience have evolved are strength, surety and achievement. By these alone is constructive expansion of the individual made possible. The man who has discarded confidence in his own petty little nature, and put in its place assurance of his ability to follow the laws of life, has freed himself from the great conflict, and found the means to self-command and achievement. An engineer becomes great by knowledge of the laws of mechanics, by using all his endowment to the end of understanding the mysteries of organic and inorganic creation. The skill of an aviator does not lie in his personal pride, or even in his mental endowments, but in his complete use of his powers when obeying the principles of flying. It consists in constant following of the laws of aviation, in giving himself to his endeavour. Edison's greatness is not only because of his brains, but because he also has made his mental powers follow the laws of science. He is great because he has given his ego to the service of his work, and found in it the power of achievement.

This is the attitude which parents should seek to develop in the child from earliest years, for with such a conviction conflict is impossible. The ego becomes master by harnessing all its powers to the act of understanding the world, and not by dependence upon its egotism. It achieves by comprehension, and not by trying to maximize itself from blind personal belief that its ego is the centre of power.

Such a doctrine, however, does not mean a submergence of

individuality under the pressure of nature. It means release of the self in concordance with natural law.

In essentials, the idea of ego outlets is simply this: no human being can grow constructively, normally and naturally if artificial restraints are put upon him in any course of action, without at the same time opening up ways for the forces of his nature to fulfil themselves in agreement with natural opportunity.

Let us take the illustration of school work. A boy is placed in the regular curriculum. He is told that he must learn his Latin, his algebra, his grammar, his ancient history. Possibly he exhibits not the least interest in any of these subjects because they may not be native to him. This is going against nature. If he is forced into them and they constitute in some year the major part of his school routine, he may easily gain a hatred for study and a dislike of knowledge. The influence will inevitably be destructive to his future development. He cannot grow without his natural ego outlets in knowledge-seeking. His mind cannot develop if teachers and parents are not seeking to find his native centres of interest, just as the electrician must obey laws, and Burbank bred plants in obedience to their natural impulses.

What would have happened if an artist like Jean François Millet had been forced into a diet of academic knowledge-seeking without opportunity for outlets in the field of art? Would he not have come to hate all effort? This is a serious question and one which will ultimately revolutionize the methods of our schools.

Suppose the child feels that his life is being predetermined for him. He experiences the family régime, the everyday activities, even the holiday recreations, and finds in his home life no outlets for his own nature. Inevitably, he turns to mere pleasure as an escape and the forces of his character become rebellious; he revolts against the necessary daily tasks. He leaves his clothes around the room, he never picks up anything about the house. He exhibits no interest in serious development. But if his parents will make a careful survey of his nature, and through studying him find his ego outlets, discovering his true centres of interest and helping him to express himself, a change will come into the whole behaviour.

Most of us are willing to carry on routine tasks provided we are getting satisfaction out of life. Let us suppose, for example, a little girl is being taught to be unselfish with her

brother and sister, to restrain her temper and to avoid possessiveness with her belongings. She is asked to adapt herself to her father's fatigue after business hours, and to accept the interests which carry her mother out of the home. She does not want to accept these things, she would like to have her mother there to talk with her and to play with her and pet her whenever she happens to be home from school or not with her playmates. She would like to have her father fresh and jolly in the evening. She wishes her brother and sister to let her do as she likes with their things.

If she is merely restrained, she becomes petulant and irritable. She exhibits infantile hysteria. In the face of these childish revolts many parents distractedly yield to the infant will. Father tries to force himself to be entertaining after a hard day. Mother feels that she should give up her club work or her career. Brother and sister let the little girl play havoc with their belongings, because they do not know what else to do.

Suppose, instead of surrendering to the young scene-maker, all of them should sit down and think over the little girl's nature, determined to find normal interests for her. Their studying might disclose the fact that she is home-loving and domestic. She might then be given opportunities to take a more prominent part in the home life, to do a little cooking, to decorate her own room, to sew her own curtains. Or maybe she is athletic, in which case opportunities could be found for her to go to swimming classes and the like. In other words, a determined effort could be made to direct her unconscious forces into those outlets which are natural to her own ego. Would there not be a beneficial change?

This serious problem of ego outlets can only be touched upon in a book of this general nature, for a whole volume needs to be written before the discussion can be made adequate. But the principle at least should be emphasized here that in every endeavour the parent should be seeking for the child's natural expressions. And he should set a living example of this practice.

If the mother and father are seeking to adapt their two natures to each other in the problems of marriage experience, for example, it is always necessary for each to consider the other's ego outlets, or conflict will be inevitable. Perhaps they are going away on a vacation. There are certain things that mother likes to do, certain things that father prefers.

The right plan is an adaptation which will either unite with equality the ego outlets of both natures or provide an opportunity for each one to have a little holiday according to his preferences. Happiness will not result if father dominates the situation and determines what the vacation is to be, nor will relaxation come if mother rules the situation. Nor will either of them achieve contentment if each is trying to sacrifice to the other's ego outlets. The normal plan is a balance between the two egos, built on this centre of adaptation. If this is the practice of the home, the child will learn it more from the home behaviour than through a million words.

Perhaps the greatest point in the practical application of the principles of preventive psychology is an understanding of the two great centres of human impulse: self-expansion and sex expression. As we have stated in the chapter on the bogy of sex, when normal self-expansion is blocked in the individual there is a marked tendency for the forces of the nature to focus upon sex expression. As normal contact with life is shut off, passionism develops. It is lack of knowledge of this great law which has caused so many mistaken conclusions about morality. There can, obviously, be no factor of greater significance in the ethics of child training. Every time you check normal outlets for your child's self-assertion, every time you feed him with a diet of "don't, don't, don't," and do not show him how to do, every time you set your own ideas upon him and interfere with his right of choice, every time that you do not help him to form his own independent and self-reliant growth, you are tending to accentuate his sexuality. The individual who goes out freely and normally to the outer world of thought and action seldom takes refuge in an inner world of passion and is seldom oversexed. But if you make a plan in your mind that he is going to follow your business, he is going to be this or that or the other sort of boy; or with a girl, if you determine to make her a clinging domesticated Victorian, or follow some career you have in mind for her, you are accentuating the sex nature. And then, if later on you carry out the old procedure of seeking for chastity by imprisoning the sex nature, by congesting passionial feelings, you are imprisoning the whole individual and creating neurosis.

On the other hand, when you seek wisely to help the child determine upon constructive channels for his endowment, when you help him to translate all his negative impulses into positive action, you are assisting him to release his powers so

that sexuality will take its normal place in life. That we, as adults, have not understood this great law, is proved by the extreme sexualism of the present. We shall get nowhere by merely combating it. We shall meet the issue only when we come to recognize the need for constructive outlets.

But there is more to it than this. When self-expansion is blocked, indirect sexuality is often manifest. This appears in the impulse for intoxication, for excitement, for sensation, drug taking, gambling, and the whole group of negative releases. The individual seeks sensual delight and extreme pleasure as a substitute for normal self-expansion. He has taken up false goals in place of a true goal of living accomplishment. Thus we cannot hope to control misconduct and transgression except as we recognize the basic drive of the human spirit to reach its fullest stature in obedience to the principles of its growth. We must solve hypersexuality at its roots.

An attitude of absolute honesty is necessary if we would approach the subject of sex education, and not do more damage than good. For any endeavour which makes the child conscious of his sex problems, or even of his sex capacities, is pernicious. Equally wrong is the hypermodest smirch of prudish chastity and silly delicacy with which some people approach this subject. There is something disgustingly bloodless and thin about much of the handling of sex education, and its effect is to drive any full-hearted child away from the very endeavours to help him, thus making him seek the integrity of his barbarian impulses rather than the artificiality of adult thought.

In the first place, we as adults must determine what our own point of view is toward the subject of sex. Do we believe with the Puritan that it is a low and carnal impulse, which the Creator has unfortunately made necessary to procreation? Do we believe that sex is only permissible, even in marriage, for the sake of procreation, and that we should train our children so that they, as adults, will hold this attitude? If so, we can logically believe that sex should be related to the flesh and the devil, and that every effort should be made to train us to be able to go against our bodily impulses. The Puritans were at least consistent in their beliefs, even if they were hypocrites in their practices.

The second and more common point of view is that sex is a kind of secret physical gratification, a pleasure of a low

order, to be sure, a remnant—shall we say—of our animal origin, just as the coccyx bears tribute to our simian fraternity. From this point of view, sex is also spoken of with bated breath, as a kind of awful secret which the child should realize little about until somewhere in his twenties. It does not permit the silly sentimentality of the earlier forms of sex education, when mothers started in with chaste modesty, intricate explanations of pollen, butterflies, and brought all the fowls of the air to their assistance in order to speak about perfectly simple human matters to their little ones. Indeed, if the second point of view is held, then the less said about sex the better, for discussion is only putting temptation in a child's way. The second attitude is much as if sex were a kind of great indulgence, like a secretly taken glass of champagne, and youth should never know that such sensual delights exist.

The third point of view builds upon physical hygiene and eugenics. It consists in treating sex as if we were all athletes, and should view every physical process from the approach of health and bodily vigour. The child is then taught that abstinence is as necessary for him up to a certain age as not drinking coffee or smoking cigarettes. At some strangely future date he is to be given a kind of present for being good as a little fellow. In the meantime, he must practise a kind of athletic continence.

There is a fourth attitude in sex education rarely considered, because it requires a simple, unembarrassed honesty on the part of parents. With this attitude, sex is viewed neither as a physical delight nor as a matter of carnal desire. It has nothing to do with the devil, but is one of the ways by which love is consummated. From this point of view sex is not treated as a matter of procreation, but as a symbol of the merging of two human spirits, a conjugal ceremony, whose real quality is psychical, whose means is magnetic, an expression which is never satisfactory unless this higher manifestation is its motivating quality. The element of procreation is then seen as conveniently annexed to sex by nature and as a right use of the merging process of the human spirit, since certainly the parents as much create the spirit of the child as they do his body.

When this point of view is held a new attitude permeates all sex education, for a real reason is then given for continence, a real reason for the maintenance of bodily vigour. The atmosphere of carnality and secret lust, and the embarrass-

ment which must revolve around the idea of physical pleasure has entirely departed, and the hypocrisy of procreation as the centre of sex education is destroyed. No intelligent child ever believes his parent when he talks about pollen and butterflies, while some one in an adjoining room softly plays "Hearts and Flowers." The writer remembers how his mother called him to her side one day, when he was ten, and offered to explain the facts of life. She began in the approved way of little robins and their nest-building. He listened contentedly enough until she had said all she had to say, and then asked if that was all she knew about it. She explained that it was. And he remembers the sweet sensation of enthusiasm with which he offered to tell her the rest of the facts of life she didn't know.

He also recalls the frank disgust of his playmates when reports of such parental monologues were brought to the gang. Not one of the boys accepted these poetic analogies, and deprived of the guidance of honest explanation we concluded that our parents believed sex to be a terrible, wonderful, delightful kind of intoxication, which they were ashamed to confess, and dared not explain for fear we, too, might snatch these pleasures, just as we were prone to steal a little sherry from the pantry shelf.

Because of the dishonesty of the endeavour to explain sex merely on grounds of procreation, there has been little actual sex education. As a result, youth has had to stumble its way forward blindly and this may explain the tremendous amount of sex perversion existent to-day. Out of five hundred normal schoolboys the writer found that about eighty percent practised masturbation, admitted it to him, and sought advice. These were not boys who had come to him on such matters, but just ordinary schoolboys whose obvious problems were the matter of their studies. The head of one of the largest schools for boys in America, with over twenty years' experience behind him as principal, admitted that he believed the practice to be practically one hundred percent in boys' schools. Some years ago the head of a girls' school placed a figure well above the majority line for that sex, and investigation proved that this was not an exaggeration. Along with this condition, we have come to discover a high percent of homosexuality among girls as well as among boys.

Upon a problem like homosexuality, it is, of course, impossible to make accurate statistical estimates. There is no ques-

tion, however, but that the practice is far more prevalent than many sheltered parents imagine. Among most young people "homos" and "captives" are known and classified, and in fact with plays upon the theme and scarcely veiled motion picture scenarios dealing with the subject, it would be difficult for any except the most obtuse to fail in knowledge that such a thing exists.

The writer has found that in educational institutions and organizations which especially draw young women together, isolating them from a normal companionship with the other sex, this relationship is frequent. It also occurs among women who have either been disappointed in a normal love relation or have given up hope of achieving it. He believes that while social conditions and faulty educational systems are a large factor in the condition, the largest element is parental delinquency, coming either from maternal false modesty and the poorest sort of sex education—which went little beyond stirring the child's interest, or else bore the smudgy atmosphere of sex as passionism and a temptation which should be put by as long as possible.

In many instances there has been obvious endeavour to make young girls feel that there is something wrong with them if they have any passion impulses or sensations, and the most poignant self-condemnation and self-blame often results. Even more than this, conditions like masturbation have been presented in such a way that the poor child feels as if he were the only delinquent in the world. He is often frightened and made to feel that he will go insane if the practice continues, or else is led to believe that great injury to the health will result. In some instances, the family doctor is brought in to induce inhibition by frightening the child with threats of physical injury. From practices of this sort, mental confusion and emotional anguish may result, but it never produces the self-control which was intended.

The shaming device is even worse, because it merely drives the boy or girl away from the parent and makes him lie. We might as well say here and now that the most honest boy who ever lived and the sweetest girl who ever lived will look a father or mother or doctor in the eye and lie about this matter, and do it successfully. The writer has had many a young person admit this type of self-defence, once he had convinced them that he would not be censorious and was not a tattle-tale.

Bluntly then, what shall we do with the sex problems of our children? First of all, be honest with them from babyhood. Draw no veil of hypocrisy over this important subject. Let them understand the part sex plays in human life. Present it as a symbol of love and make it clear that only he who keeps it as the means by which he may know love in its fulness ever experiences it in its fulness. Explain that the two greatest causes of failure in marriage are, on the one hand, sex perversion, and on the other, sex inhibition. Make clear that it is a force which starts tenderly in the child, and will grow up to manhood only if protected and not abused.

Explain the whole process simply and naturally, in the most casual and plain manner. There is something tremendously refreshing about this kind of honesty, and the child respects it. Again the writer is not advising this on theory, but from the years he has seen it done successfully, he knows it has resulted in maintaining a normal healthy attitude up to and into the marriage days of adult life. In other words, talk to the child as you would talk to another adult who held your point of view. Do not talk down to him.

The point of view requires that you yourself believe that sex has been given as one of the ways by which we may express love, as part—shall we say—of the drama of a full marriage relation. It requires, however, that your attitude should be anti-Freudian, that you do not accept sex as the greatest human drive, and recognize that only in neurotic natures, whenever the forces of life have been blocked, does an interest in sex take on abnormal proportions. Sex education is intimately connected with the whole question of neurosis. When mental states like inferiority, martyrdom, frustration, indolence, have taken possession of the minds of children or adults, the creative energies of the spirit are turned inward and the true goal of self-expansion is so lost that sex interest often takes the place and becomes the motivating centre of life.

Knowledge of this fact is the greatest point in sex education. If you would guide the sexual forces of your child, keep him oriented to life, keep him interested in accomplishments, inspire him to his own kinds of achievement, help him to select his own vocation, encourage him to develop his own intellectual interests. Do not scold him if he hates the dead languages. There is a direct connection between the enforced study of Latin and masturbation in our schools since this

habit develops under rebellion and lack of interest in daily activities. Agree with him that Latin is dead, and as far as he is concerned might well be buried. Admit to him that the routine stuffing in of facts and figures, which we miscall our educational system, was a bore to you just as it is to him, and needs to be changed. Do not make him blight the development of his brain powers still further by your unsympathetic attitude. Stimulate his curiosity, quicken his tendencies to research, guide his imagination into some constructive, creative or interpretive accomplishments. Do not let it become ingrown and result in phantasy and morbid dreaming. For phantasy is the first cousin of sex perversion, and morbid dreaming a pathway down which many a young person moves to an ultimate sensuality.

If we keep our children oriented to life, if we keep them active and alive, if we help them to express their own entities, lead them to form their own good habits, quicken their enthusiasm for accomplishment, we need not be afraid of the frankest and fullest sex information. But only then is any kind of information safe. Most of all we should refrain from half-knowledge, for it is worse than none. Half-knowledge is suggestive, provocative, just as half-clothing is more stimulating to bawdiness than entire nakedness.

Years ago in an art school the writer remembers a little model who was posing nude. The class of international students, men and women, were busy drawing without any thought or attention to the nudity of the figure before them. It was a matter of casual indifference, most of them drew from several nudes every day, and were as familiar with the human figure as a surgeon. During the rest period, however, the model put on a pair of black stockings and patent leather pumps, and started toward a mirror, where she began to powder her face. Instantly she was the centre of all eyes: the black stockings and the powder brought out the nudity of the rest of her body with startling contrast. She became a speculative centre, which aroused human interest in both the men and women.

The usual varieties of sex education have a similar effect on the child's mind. Either strip the subject bare and make it a matter of such casual simplicity that the child forgets about it and goes about his other interests in life, or else say nothing about it at all. Most of all remember that all positive sex education is combined with an absolute determina-

tion to help the child become his own kind of human being, to take up his own work, to follow his own interests, to develop his own thinking, to feel and to know that he possesses the right of choice built on intelligent deliberation.

In considering sex problems, parents should not be shocked by the barbarian means through which sex tendencies may express themselves in youth. They are only unconscious inclinations, and if the child is not so shamed as to bury them they will pass. Narcissism, and exhibitionism, disappear readily enough as the mind becomes oriented to the sturdier interests of everyday life. Even incestual curiosity is quite an ordinary instinct in the child's mind. It too will pass, it is only a barbarian remnant of the days when incest was a social practice. We have inherited the impulse toward it along with all the other hang-overs of jungle and tribal life. Few people are entirely free from it. Let us not be horror-ridden but discard it into the limbo of primitiveness, by the emphasis we place upon the aspects of life which lead us forward toward the new day when we shall have a real civilization in place of this present-day make-believe.

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CHAPTER XXXIII

IMAGE-MAKING

ONE of the most important processes in the technique of therapeutic psychology is image-making. We have explained that every voluntary action of the human being is first an image of the mind. We make a mental picture, as it were, of the way we wish to move our fingers or of the ideas we seek to understand. The proficiency of a musician like Ignace Paderewski is not in his sensitive hands—these are highly developed, willing servants, of course—but his skill lies in the delicate imagery in his thought which directs his hands through his nervous system. The thinking of an Edison does not consist merely in verbal abstractions. His mind creates a series of mental images of the inventions he is thinking about. His reason, in other words, is empowered by a sense of thought experience with all that he is pondering upon. It is as if the eyes of his mind penetrated into the actual world of his ideas until they become as living and concrete as anything which he has ever physically seen. It is as if the fingers of his mind reach out and take hold of all that he is thinking about. His mental ears, shall we say, make oral images, and thus his thought is given tangibility.

In the curative processes of mental therapeutics image-making plays a tremendous part. The child should be taught so to project himself into any event which he is seeking to understand that he is as much there subjectively as if he were present in physical fact and were able to use his five senses to measure the situation. Following this he should be helped to make clear mental images of the kind of change he would like to have come to pass in himself. He should see himself being calm and self-reliant in the dark. He should see himself being able to walk near a high place or paddling in the water. He should make a picture of masterful command in the face of whatever difficulties have in the past bothered him. He should build a picture of contact with his playmates, so that his nervous system is prepared to respond to the new images when companions tease or ignore him.

The secret of this image-making process consists in helping the child to shut out every other thought and all the distractions of the world about him, then to concentrate his mind on a picture of himself performing the new act or thinking the new thought he has come to feel will be expressive of his own character.

This process, moreover, can be used in carrying out the new ethics of self-reliant command over the instincts, the emotions and the desires. The boy who is troubled with anger should be helped to make mental images of the consequences of that anger, until he sees the un wisdom of seeking for successful results by such barbaric means. He should then be helped to make clear mental images of himself in constructive initiative. He should see himself endeavouring to correct the circumstances about which he became angry, explaining with calmness and poise how he feels that a certain situation was unjust, explaining his unwillingness to submit to some unfair situation. Or he should see himself rescuing the person or thing from the difficulty which had made him angry.

The writer knew a little boy who had times of blind temper. He remembers seeing him rush into the street in a fearful rage and killing a dog with a cobblestone, because that dog had throttled his puppy. His emotional uproar lasted for several days. In fact, as a consequence of his rage he was made sick. If he had known how to transmute his violent exasperation into ardent initiative, making instantly a clear picture of a constructive procedure, he could have saved both dogs and prevented the devastating after-effects of the dramatic moment upon himself. Once a child has formed the habit of imaging this kind of initiative and has become confident of his ability to meet the sort of situations about which he is likely to become angry, blind emotionalism will disappear. For we should understand that anger is akin to fear. We rush in rage only because we lack confidence in our capacity to proceed otherwise.

To come down to definite procedure, let us suppose a boy is cursed with the habit of self-indulgence. The condition implies one or more groups of negative images strongly active over the association process and thus in control of his emotional dynamic. The first practical steps would consist in an analysis of his conduct over a sufficiently long course of life to establish clear outlines of his indulgent behaviour pattern. When and in what way does he excuse himself or spoil him-

self? How does he yield to sensual impulses or moody self-solacings? Wherein is his conduct vitiated by aimless pamperings of appetites and desires? Once this personal pattern of indulgence is demarked it will be possible to trace in the story of the years how these habits grew up and from what sort of mental images—connected with what sort of experience—they sprang. These negative images need then to be thoroughly talked over—reasoned about and so deeply re-experienced that revulsion at them and their domination of conduct may develop. Following this the building up of non-indulgent mental images will naturally develop. The boy is helped to see how self-disciplined men and women live, move and have their being. He is led to picture himself as acting after this better design—not by imitation but by subjectively conceiving it as his future behaviour. Thus are indelible images of new conduct impressed upon the sensitive emotional dynamic—to rise like guiding influences in the future volition.

The writer has seen image transitions of this kind work miracles—particularly in the redirection of fear into caution. Whenever an insecurity complex has gained transcendency in the emotional life negative images of danger, horror images of loneliness, terror images of goblins in the dark are actively at work in the unconscious depths. If the individual is assisted to get these images up to consciousness and re-see them—reliving the experiences which created them, a start is made in the process of dispersing their control of the nether consciousness. But this must be followed in every instance by the building of positive images of normal cautions and fearless action. Moreover the individual must be helped to surrender himself to the thought-experience of the new image, to say, “this is the way I want to act—the sort of habits I wish to possess, I will to do this way more and more.”

But it is not alone in the control of negative conditions that image-making is a powerful method. It is equally useful in building good behaviour where no difficulties have appeared. A teacher with whom the writer once studied languages remarked, “If you would speak French, see yourself as a Frenchman. Hear yourself uttering the sounds and inflections of French words. In this way you will take down all resistance to the new ways of thinking and speaking.” At another time the writer learned to ride horseback by watching cowboys ride. For three days he subjectively pictured himself

riding as adroitly as they. He found it necessary to surrender himself to the thought-experience—to live in the images, as it were, until those patterns of bodily relaxation and behaviour became deeply imbued in his mind. At the end of this time he rode forty-eight miles. It was the first time he had been on a horse and no one knew he was a "tenderfoot." So with every form of behaviour whether initiative or corrective—living subjectively in the image in advance of conduct is the secret of success.

The most important form of image-making consists in the active or moving image, or a series of images shall we say, a dramatization which consists in picturing in your mind a progression of mental actions of yourself performing the processes you wish to develop. This act of mentally putting yourself into experiences you wish to undergo is a technique of mental training, preparation both for physical activities and intellectual procedures. It is equally the process of imaging yourself mentally into some state of mind which you wish later on to be able to develop or which may be the corrective of a neurotic condition. Dramatization is an infinitely more important process than auto-suggestion, embracing its technique without intricate and self-conscious verbalism. It should be clear to the student of the human mind that we are infinitely more affected by pictures than we are by words. Can you imagine an audience sitting silently in the dark listening to a phonograph record of a story, as they now sit spell-bound before a stirring film? Words have but a small appeal compared with almost any type of imagery. There is immeasurably more power and potency in the dramatic process than in the usual technique of word-suggestion, because this method adds to the image-making process the elements of motion and action, which greatly intensifies our responsiveness to all forms of picturing. You cannot imagine, for instance, such absorbed attention given to the old-fashioned stereopticon as now attends the moving picture. The process, moreover, completely predetermines later action if fully carried out. We might illustrate this by a quite different type of example. Dramatization is like the process of cutting sound perforations on a music roll for the player piano. The music which comes when the roll is played is in utter obedience to the holes in the roll. One makes no effort to strike the right note at the time of playing. So, too, with dramatization. Practice and experience in image-making are of use chiefly

because they cut mental images of actions and thoughts necessary to carry on a certain physical or mental process.

The same mental procedure may be carried on in every native type of endeavour to expand physical and mental endowment. It would be of no use, of course, to dramatize ourselves as singing like Caruso, if we have neither his voice nor his gift as an artist. But by dramatization the individual can greatly assist every form of study he chooses to carry on for the development of whatever gift he may possess. By the same technique he can accomplish tremendous things to assist in the breaking of any mental state. A boy who really dramatizes himself in ways that he knows a poised, confident and self-reliant fellow would act, will do much to break an inferiority complex. A girl who actually dramatizes herself as being able to be with her friends and understand and meet unkind remarks without getting her feelings hurt, will do much to break a martyr complex. The child who has insecurity feelings, fears and timidities, and is willing to give real effort to the act of seeing himself go through particular activities and definite experiences which have troubled him in the past, cannot do this without gaining self-reliance, surety and courage and the stimulation of every bit of latent force in his heritage.

Such positive results can be achieved by dramatization that the average reader is prone to feel definite statements may be exaggerations, and yet this is not so. A word of caution, however, is here necessary: casual, superficial dramatizations, in which the individual has only half projected himself, in which he is not absorbed, in which his mental forces are not concentrated, will achieve almost no result at all. Unless we live fully in the act and are as gripped by it as a child in the moving picture show, the method is almost valueless. Indeed, we gain benefit from the process in proportion to our concentrated absorption. The trouble with the average person, and this is as true with the adult as with the child, is that he is too self-conscious, too egotistic, too personalized, to be able to lose himself in the technique. But he who lets himself go with his whole heart and mind into a dramatization so that it is as actual a subjective experience as anything in objective life cannot fail to change any habit, develop any ability or correct any of the borderland mental states.

One of the queerest twists of the human mind is the egotistical tendency to judge a process by the success which some

individual has achieved in applying it. This is as stupid as judging psychology by what one man says about it, or testing arithmetic by a schoolboy's example. If any of us fails at the multiplication table it does not necessarily disprove it, for the science of mathematics is built on cosmic law. Dramatization is also built upon the laws of the mind. Our success or failure with it does not measure its possibilities. And again a caution is necessary: the success of the process is not to be measured by what any one can do with it in the first year of his experience with it. Practice is as necessary to attainment in the technique of dramatization as in learning how to play a violin. There are, moreover, as many differences in deficiency and proficiency as between a fiddler at a barn dance and the dexterity of a master.

An efficient device to produce concrete image-making and dramatization lies in the act of carrying out a mental image by some bodily procedure. Without the interior impulse of the image the bodily procedure is almost valueless, but combined with the picture-making process and connected with the intention to build a more self-reliant life, every form of physical action helps to make definite the new intentions.

The morbid boy, for example, is helped to image his new vigour and joy by holding his head up and keeping his shoulders back. He should never be told to do this for its own sake or because of what others will think. The physical act should be a symbol merely of the psychic intentions which the expression manifests. A calm command over the act of speech helps the individual to develop self-reliance in place of inferiority. The determination never to sit in a slouchy posture and not to submit to hysterical tears assist image-making in the correction of melancholia. The wise parent can work out a hundred or more outward forms of action and connect them with the mental image of the new life toward which the child is being led, and if he avoids overemphasizing outward actions for their own sake great benefit comes from this actuation process.

The method in itself is a practical application of the theory that all emotions are intimately connected with their outward expression. The technique is a form, if you will, of constructive behaviourism, which recognizes the effect of nervous reflexes on the brain processes. It is a fact that when we are blue we become bluer, if we express our feelings in

despondent behaviour. Fear is intensified by gestures of timidity. On the other hand, every time we express outwardly the self-reliant images by which we are seeking to destroy old habit-formations, and hold ourselves through the pressure of some active experience, refusing to let our bodies and nervous systems become stampeded by the situation, we are impressing upon our whole organism the new psychic intentions of our recreating process.

The principle of actuation also returns to consideration of the inherited pattern of the self and a consideration of the needs of our personal design. Remembering the illustration of the inappropriateness of fresh sunshine and a clean cage for goldfish or of clean water and a bright bowl for a bird, the person would ask the question: "What are the forces of environment which are suitable for my child and will best stimulate his forward advance? What vocations, what interests, what activities in the world at large are native to his character; what sort of friends should he choose? In what measure should he refuse to be a part of negative environment?"

Any event or situation in life is an actuator. The Revolution actuated John Paul Jones to bravery, the world of science actuated Darwin, the needs of social service actuated Jane Addams, and these influences tended to direct their inner natures into ways they should go for self-realization. It gave them courage to refuse antagonistic environments and vision to emphasize productive experience which is as essential as many of the more subjective forms of self-development. It is an objective process, to be sure, but since we are part of a social fabric it is not one that can be avoided in the full experience of re-education.

Closely allied to actuation is a process of psychological re-education which may be called intensification. This technique is based upon a recognition that we are the product of all the ancestors who have preceded us, and that among them were both strong and weak characters. Since the inner forces are potentialities, capable of constructive or destructive expression, an effort is deliberately made to give expansion and expression to the stronger powers of the inherited nature, to intensify, as it were, the activity of the constructive strains in the blood stream. The method is built on the principle of assisting the development of the positive forces to such a degree that the negative elements are crowded out. This is

a most important method which the new teaching presents in place of the older forms of inhibition and repression.

Study of the varying therapeutic methods presented in this book should show that not only are they closely allied but that all spring from the one basic technique of converting negatives into positives. The first principle of psychological re-education is to find and use constructive outlets for our basic impulses, instead of releasing them into undesirable expression. In the normal person there is no mental state, negative habit or inherited tendency that cannot be sublimated into some positive form of expression, if effort is made early enough and the individual is willing to co-operate with those who are trying to assist him to better ways.

Let us take that most prevalent abnormal mental state, the inferiority complex. This condition may absolutely ruin an individual's life. He may spend his days bemoaning his inadequacy and failure, unless through some influence his sense of deficiency is transmuted into the mechanism of exceptional effort. Suppose, as a matter of illustration, we are dealing with a boy who believes that his playmate has more brains than he has. Quite possibly his companion can beat him at games, outclass him in school, and is more popular with the girls. Instead of sulking and brooding, the boy with inferiority feelings is helped to say to himself: "All right then, if my friend has more brains, more ability, more charm than I have, I must work harder than he does to make up for the difference." Assume that he goes out to practise hour after hour a game like tennis, until he can beat his friend on every occasion, or that he puts all his energy into his studies, so that effort makes up for his feeling of lesser endowment. Or suppose that he observes evidences of graciousness, of charm of manner, seeking to develop the courtesy and attractiveness which appeal to the opposite sex. Will he not have sublimated his inferiority into constructive competitive effort? And in the end will he not have turned his inferiority into a sense of independence?

To explain this type of sublimation further: consider a boy who is sex-ridden, living a rather solitary, broody life, unhappy, nervous, morbid. He is unadjusted to his environment. He feels a lack of opportunity to express himself. Suppose he is helped to find sufficient normal outlets for the forces of his nature. His father perhaps goes off hunting with him and helps him to take up athletics. They go to the

swimming tank together. The father becomes a sort of big pal with the other boys until his son has learned how to feel easy in athletic groups. Or suppose the father finds out the boy's special interests, such as zoology, let us say, and they go to the museum together and he helps the lad build up a collection. Water cannot flow in two directions with the same full volume. Every part of the boy's ego which is sublimated into personal achievement will be drained from the centres of sexuality.

The same general principle applies not only to mental states but to conduct which may be reduced to the simple matter of choice between the positive and negative expression of a human quality. It resolves itself into a self-chosen restraint of negative tendencies and a constructive use of the impulses which might have come out in negative form.

To make the matter concrete, let us take the question of envy, which is usually presented as a bad quality. The old theologians with their doctrine of original sin saw it as one of the great evidences of human depravity. They taught that it must be destroyed, and the Commandment, "Thou shalt not covet," was written large in the moral code. That envy might be transformed into as useful and important a part of human development as one of the more angelic tendencies, did not occur to them because of their crystallized idea that covetousness, being evil, should be annihilated.

Let us see how the principle of transmuting a negative into a positive works out in conduct. Suppose a boy is filled with envy of certain qualities in his playmate or covets some possession of his older brother. Let us analyse what his mind is doing. Is he not picturing in his mind things he would like to possess? If his brother is able to speak a foreign language and he is envious of that ability, does he not want it? Or if his playmate is good at mathematics, would he not like to do his own arithmetic with ease? In envy he is carrying out in negative form what we find psychologically to be a most useful process, for he is making a mental image of that which he desires. In negative form, however, the mental image is useless and destructive, for he is really saying to himself: "It is impossible for me to speak French as my brother does, but nevertheless I would like to speak it that way." He is saying: "My playmate has mathematical capacity, but I am deficient and I can never learn to do my arithmetic as he does, although I would like to do it well."

Let us suppose that a wise parent sits down with the lad and explains to him that by envy he is injuring himself but that emulation is desirable and sublimates the values of envy. Once envy is free from the personal feelings of inferiority which the child has gained by comparing his own capacities and those of his brother or his playmate and starts to compete, progress begins. Suppose a boy is shown the importance of retaining his desire to speak French as well as his brother speaks it, and is helped to free his desire from a sense of inadequacy, will not a change result? For if, in place of scolding, he is assisted to build up the conviction that by patient effort and a persistently maintained series of steps he can learn to speak French in an even better way, the envy is then turned into a normal and natural competitive ambition.

This principle may be used with practically every human quality which heretofore we have taught the child merely to inhibit. Pride is perhaps an excellent example. There is nothing more injurious than personal pride, which vaunts itself before its fellows and sees its endowments as possessions for which it should pat itself on the back. The mind of any child thus affected is closed and narrowed by such a sense of superiority. On the other hand, the positive form of pride is useful because it includes an appreciation of the fact that all the qualities of an individual's character were given to him by his ancestors and are attributes which he should develop and respect. Essentially there is no difference between inheriting from one's forebears a hundred thousand dollars or being endowed with a great singing voice, a gift for drawing, good capacity in finance or an ability to speak in public. All these human powers are as much given to the individual by his blood stream as is wealth conferred by the social forces of his family environment. The child who is taught to respect these qualities and act as their custodian gains what we might call a normal impersonal pride. With this attitude he cannot vaunt himself before his fellows or feel that sense of self-satisfaction which interferes with effort and development. Rather does he receive the obligation to carry forward his inherited endowment and to make good use of it.

The critical reader will undoubtedly say to himself: "But certainly there are many human qualities which cannot be turned into a positive form, some elements of human nature in themselves bad." Possibly this is true. We do not know enough about the individual yet to determine in a hard and

fast manner what could or could not be done under different conditions of development and education. It is the writer's personal conviction, however, that if any mental quality is studied deeply enough it will be seen that it is the mode of expression and not the inner impulse which is evil.

Let us, for instance, take such qualities as avarice and miserliness. Why is an individual avaricious? For what end does he pinch pennies? The purposes may be varied, but all instances are reducible to some neutral quality as capable of goodness as of evil. We find miserliness, for example, built upon certain types of inferiority complex. Money is a symbol of power, and the miser has merely placed a false accent upon money in his endeavour to compensate for his own feeling of deficiency. He is disturbed regarding his inadequacy, because he has a desire to be adequate. His normal and natural impulse for self-expansion is at work within him, but has taken the negative path towards the possession of riches as a compensation for his feelings of deficiency, in place of the normal path of personal development and character effort, which would have led him out into constructive advancement. Any wise parent can sit down with a miserly little boy and help him to turn his avariciousness into a confident effort to make himself so worth while as an individual that the symbol of possessions will become void.

Conceit and opinionativeness belong to the same type of thought, except that in place of accentuations upon money the ego has taken up the false purpose of emphasizing ideas as a defence to his feelings of inadequacy, which are motivated by a good and healthy desire to be a worthwhile individual. The child who boasts is seeking to keep up his own courage, trying to hide a painful awareness that he has not grown to the stature of which he is capable and does not know how to get out of the difficulty. He is merely injured by being told he should not boast because his one prop is destroyed. He should be led out of his boastfulness by assistance in his inner task of self-expansion. All such qualities as obstinacy, pretentiousness, irritability, effusiveness belong to the same group.

If we should take up all the human failings which come into the problem of child training it would require a whole book for their discussion. The important point is not so much to understand how to transform some one negative quality into its positive, as for the parent to gain the principle and to form the habit of analysing each negative quality to find its neutral

attribute, and from this centre of neutrality build up the positive picture.

Frivolity and irresponsibility, for example, are qualities too often treated as if they were merely negative, but a quality like frivolity, when carefully analysed, has in it some elements of worth necessary to the health of the human spirit. The play impulse is as important to human normality as the work impulse. And in the relaxation of play the human mind not only refreshes itself, but gains that stimulation necessary to progress and development. Frivolity has at its roots a love of spontaneity, a gay disregard of rigid pattern-making, a hatred of the very imprisoning processes which have put the human spirit in jail. It is part of the spirit of youth, not unlike the humour in an adult which keeps him from becoming fanatical. The frivolous child should be helped to keep his fun-loving quality, with the sense of perspective which it usually includes. Out of frivolity comes breadth of mind, if it is allowed to expand into that kind of worldly wisdom which made Mark Twain so loved of men.

Such qualities as stubbornness need little explanation, for even the casual observer must recognize it as part of the mental process of self-preservation which makes the individual hold out against coercion and refuse to do that which he is not convinced is right. Stubbornness in its negative form resists merely for personal reasons. Translated into a positive expression, it becomes a persistent determination, combined with a respect for one's own identity and fortitude of character.

When such gifts are not understood they become a blight on the human spirit. M. L. K. is blighted. For him obstinacy and disobedience are supreme. His one delight is in going against the stream. Suggest an idea and he immediately thinks of its opposite. Lay out a plan and he hates it. As a disobeyer he takes the prize. Obviously, his parents are distracted, they do not know what to do with this kind of human mule. Because of their misunderstanding of him, they are giving him an excellent education in obstinacy. They are using the method of contention against it. Thus he delights in beating them at the art of resistance. They have formulated a series of rules and punish him when he is refractory, and this too is gratifying for it has become the means by which he finds self-expression. He is quick and adroit in figuring out all sorts of means of getting his own way, and he takes

punishment like a stoic, assuring them he will do the same thing next time.

Can we not see what an unhappy sort of individual this man will become? He will certainly have a superiority complex and be ambivalent as well. We can be sure that he will be unhappy, rather friendless. For a time he may be successful, but a series of tragedies will come into his life which he will not understand. His personalized behaviour will make him obstinate when fronted with the right procedure. We can foresee that for the sake of self-satisfaction he will go about solving some business problem after his own fashion, possibly in just the opposite way from which it should be met. If he marries he will probably wreck his home, as a good many adults of this sort are doing every day. And then he will blame every one except himself and his parents for the consequence.

We are familiar with the phrase "pig-headed." This condition is produced by a parental resistance to obstinacy and disobedience, when the boy's will is stronger than the possible means of adult control. We are also familiar with broken minds, and if this boy's parents had been successful in breaking his obstinacy and curing his disobedience, there would have been nothing except a shattered mentality left. For after he has formed the habit of self-expression in negative ways successful control would only have imprisoned his spirit.

In handling a boy of this type parents may gain much from an understanding of chess. This game teaches us that we have to lose a good many points in order to keep the king from being checkmated, and in order to save if possible the queen, a castle, a knight and a bishop. Upon a principle of mental chess a campaign of opposites might be started. The parents would then make their suggestions exactly contradictory to what they wish to have come to pass. Their conversations might be whimsically contrary to what they believe or wish him to understand. And particularly should they lay out undertakings which will lead him into sharp conflict with nature, where life will teach him in unmistakable terms the consequences of his stubborn personalism.

The writer has seen this done with great success. In one instance the father of a little lad took him off camping and allowed his pig-headedness to lead him into every sort of difficulty short of serious injury. Three months of this training started the boy thinking. He began to see that there

were such things as laws in life, such facts as principles of nature, sequences which if disobeyed would cause serious consequences. The experience taught him the first principles of obedience to the laws of life, and gave him a foundation of understanding how success is achieved.

Relieved of all opportunities for obstinacy against parental suggestions, deprived of the opportunity to disobey his father, the lad had a chance to adjust his own ego to the hard facts of the natural world. The transition worked a miracle. If instead of attempting to curb his virulent egotism the parents of M. L. K. had followed some such procedure, they might not have failed as they did.

The ramifications of this idea of positive and negative expression by sublimation are endless. They lie at the very roots of socialized behaviour, both in the individual and in the group. The man who writes a book is sublimating impulses for self-assertion, which otherwise might manifest themselves in conflicting argument among his fellows. He is making an outlet for his urging conviction. The man who paints a picture is sublimating his natural exhibitionism. Instead of displaying himself, he transforms this tendency into the act of showing beauty by revealing his character in his response to nature and humanity. The story-teller is sublimating his desire for human experience.

Many a writer of detective tales has in his depths a longing to take part in the kind of excitement manifest in his narratives of crime. The detective himself may be sublimating the tendency to hurt others, which we call sadism, into a socially useful activity.

If assistance is given early enough it is possible for the normal human being to sublimate his negative attributes in this way. But it can never be accomplished without his co-operation. The writer has seen sensual men and women, sex perverts, drunkards, drug addicts, thieves, murderers, who were unwilling to assist in any endeavour to change their mental states. Their habits were so deeply formed, and bitter arrogance so broodingly in possession of thought and will, that it was relatively impossible for them to make the necessary mental images for finer action. In such instances restraint and suffering are necessary until the individual learns to choose the better way.

With born brutes whose dominant qualities are primitive from inheritance and whose mentality is subnormal, such

transmuting of negative attributes is impossible because they are unable to understand and choose the finer forms of expression. There are also others in whose inherited mixture primitive atavistic qualities appear not in outward conduct but as a dominating force in the interior life. Jealousy, greed, revenge, are tendencies of this type. The nature as a whole is not bad or brutal, but part of it has remained primordial. If negative impulses dominate the other inner qualities it is probably impossible for the individual to sublimate such attributes until he has suffered consequences. But if we use the same methods of punishment necessary in such cases we are treating our children as if they were criminals, are we not?

Jealousy is a common criminal impulse which can be and often is sublimated when it is not in complete possession of the inner feelings. It has in its nature some sense of persecution as well as strong feelings of inferiority. We are jealous only of those whom we are not sure love us, and because we feel that we are not really lovable or would not be loved by others. We have centred our devotion possessively upon some individual and made him an object of our reason for living. We have made him necessary because we feel ourselves unwhole and inadequate. He who has learned to sublimate this possessive drive puts himself in the other person's place and learns to see the verities of love, learns to recognize the laws of attraction and repulsion, to understand that he can only be loved as he is really attractive to the other individual. But this requires sensitivity and development. It is impossible if primitive forces are stronger than intelligent perception. But is it impossible for most of our children?

While there are limitations then to the use of sublimation because we have evolved only a little way out of the jungle, the average child, if he is understood from infancy and helped to become self-reliant in the choosing of that which is good, may be led to transform any negative tendencies into positive forms of expression.

Unfortunately, psychologists have attempted so little research in the technique of sublimation that available material is meagre. In Diagram No. 11 the writer is submitting a picture of the emotions in graphic form. He does not claim that his contrasting of the positive and the negative forms of emotion is thoroughly correct or complete. In other words, in some instances the right word may not have been chosen, but the idea is definite and the general principle codified. It

seems to him that the negative of self-expansion is aggression, the tendency to dominate others. He feels the opposite of reverence to be personal pride. The contrast of anger and courage has already been explained. He feels that the opposite of intimacy is possession, and of devotion is lust. In the same way jealousy is placed as the opposite of compassion and gratitude of vanity, cruelty of tenderness, elation of subjection, caution of fear, wonder of disgust, and lastly the emotion of joy, which Bergson says is the sign of true self-expansion, he feels to be a contrasting form of that self-pity and ingrownness which we call indolence.

It must be obvious that if a parent were working from the birth of his child to help him direct all the energies of his nature into these constructive forms and were daily analysing the problems which develop when negative tendencies are exhibited, the change which advocates of preventive psychology are seeking would come in human conduct. It is this optimistic belief in the possibilities of the human spirit which gives those who believe in the new ethics an almost religious fervour in the presenting of their ideas.

Knowledge of the practical uses of sublimation will not only change our mental life but will affect many forms of sickness, for there are certain types of mental states which react directly upon the physical organism and produce conditions which puzzle physicians. Nervous eczema, for example, is among these conditions. Ordinary eczema is curable enough, but the nervous form is often resistant to the best physical procedure.

I. H. G. came under psychological observation among a group of boys whose physical ills had seemed almost incurable. He was covered with eczema from head to foot. He revealed himself as a quiet, repressed, unresponsive little fellow, with a serious inferiority complex. His school work had been a failure. He was petulant, irritable, contradictory and sullen, and in this evidence of irascibility lay the key to his whole condition. Study of his infantile environment showed that he then had a fearful temper. His rage would flare so tempestuously that in one instance he had thrown a pair of scissors at his baby brother and in another had struck violently at his father. He threw any group he was with into an uproar and seemed to be pacified only after physical conflict. Not knowing what to do with the situation, his parents determined to cure him of his anger. They did so by bottling it

up in his breast. He was whipped, sent to bed, put on bread and water, ignored for days, and made to feel that because of his angry tendencies he was a social outcast. By the time he was fourteen the task was completed, and no one would have thought of him as a wrathful character.

His eczema had appeared in his eighth year and constantly increased in seriousness. By puberty he was tortured by it, at fifteen he was the despair of the scores of physicians to whom he had been taken. Their methods were thoroughly inadequate to check the physical condition. He was given skin lotions, rubbed in olive oil, his diet was changed a score of times—all to no avail, for the bottled-up anger continued to poison his blood, reacting upon his glands, making toxic conditions that aggravated his nervous system and bit into his skin like acid on a copper plate.

We can foresee that if help had not come to this boy he would have grown into a sickly, irritable broken young man who would not have lived many years. Fortunately a skin specialist knew that remedies and diet are powerless when a serious mental state is creating destructive conditions in the body more rapidly than medicine can eradicate them. He recommended psychological work, which after three years of effort liberated the bottled-up anger in this lad. The result was a metamorphosis in his disposition.

Part of the method of procedure lay in quickening again the anger which had been almost entirely inhibited. He was given experiences to stimulate his temper and taught to work out his feelings by pounding inanimate objects. The process was not a pretty one, but necessary since the situation in infancy had not been met by right methods.

He formed the habit of keeping a board on his desk and flinging his knife into it with immense satisfaction. He was given a punching-bag and shown how to beat the thing to pieces. Then under psychological guidance he was shown how to transform his anger into constructive expressions of this necessary emotion. Initiative, ardour, energetic interest in all sorts of corrective procedures began to develop in his mind. In place of an angry, personalized, petulant mood he developed a desire to help other people. In other words, he transferred his self-protection impulse to others, made it social, as it were. By learning thoroughly to understand his anger, I. H. G. was able to transform it into an ardent, energetic initiative.

To-day as a young man he has strong civic interests and intends to become a leader in boy work. He has developed a hatred of dishonesty, insincerity and trickery which is almost a passion for social reform.

What has happened physically? The eczema has entirely disappeared. False conclusions should not be drawn from this, however. Medicine cured the eczema, the skin specialist was the one who freed the body of its conditions, but psychological work corrected the cause in the mental and emotional state which had heretofore made the medical work a failure.

CHAPTER XXXIV

SELF-DETERMINATION

THERE is no centre in the human spirit which challenges interference more than the right of choice, and none which is less used once the individual's integrity has been deflected from this vital point of his being. From its first breath the child struggles for the expansion of its selfhood, strives to be itself and to discover what it thinks, what it feels, how it will act. Self-determination, in other words, is the very keynote of its being. Interference with this right of choice lies at the core of every form of neurosis. The individual who has learned to use his right of choice in deliberate obedience to truth will have no life confusion.

One of the most extraordinary words in our language is de-liberation. We are liberated out of the problems we deliberate upon, set free from some load of ignorance and given vision as to the meaning of some part of our life experiences. One of the central tasks of parents is to teach the child to perform this act. To this end he must learn how to use his mind, to project himself into whatever he would think about, to observe and understand the relations of natural and human phenomena, to formulate his conclusions and then to make his choice built upon his survey of every situation which life presents to him, with the intention of following the evidences of truth and the principles of the divine order as they are revealed through his mental effort. We think of deliberation as a slow process, which is a wrong conclusion, for deliberation may be as swift as radio. It is slow in most minds because there is no training and little experience in the act of deliberation, and because the process is not begun in infancy and carried on every day of a person's life until his mind is mature.

When most of us are pondering we are thinking with a childish and inefficient command of the process. Indeed, we seldom use any consistent means, but sit down and mull over the situation, worrying about it, and turning it over and over, as if much blind speculating would produce the desired result.

Sometimes we get the answer, but how seldom do we follow a coherent procedure?

Let us make an illustration with a typical mental test (Stanford Revision, Terman Test). A mother sends her boy to the well with a three-pint can and a five-pint can, and asks him to bring home seven pints of water accurately measured. There is no mark upon either can, and he must not guess in the process. He can throw water away or pour it from can to can as many times as he chooses, but he must make an absolute measure. Psychologists have watched thousands of children and adults go through this test. They will usually begin by filling up a can without any deliberative process and hurriedly begin to pour. Distraction results from the first failure. The writer remembers a lawyer of forty who spent three days on this problem and returned with it unsolved. His whole procedure had been that of trial and error, which is a process a rat might follow. In place of this experimental confusion, suppose he had stopped and said: "First of all I must project myself into the situation of the boy. I have these two cans, a three-pint and a five-pint, and I am to bring home seven pints of water." He sees these cans before him, he sees the volume of water in his mind. If he really sees them, he will recognize them as odd measures three, five, seven, and find that the difference between them is two. This is the key to the problem. This relation understood, he sees that the five-pint can is two more than the three-pint can. He fills the five, pours the water into the three and has his two left in the five. He empties the three-pint can because the water is in his way, puts the two from the five into the three, filling his five-pint can, goes home. By projection and relation he has carried out a deliberate process, and easily formulated his answer.

This problem is almost an exemplar of the technique of deliberation. You will note that the individual has had to give up his own ego experimentation and obey the mathematical laws of the situation. He must yield himself to the facts of the problem and carry on his thought processes in obedience to the elements of his problem. Yet, even in this process his will is to a certain extent free in that he has alternatives. He could, for example, have filled the three-pint can and poured it into the five, and then filled the three-pint can again and poured all that he could into the five, leaving one pint in the three. He might then have emptied

the five, put the one pint in the five, filled the three again and poured it in with the one pint, making four in the five. Then he could have filled his three-pint can and gone home with seven pints. The procedure is a longer process, because the relations of the situation are not so closely recognized. The mind in this instance has thought of the relation of three and four, rather than five and two. The deliberation was more involved, and yet obedient to the numerical elements of the problem. Like any true deliberation there is surrender to a natural order and self-expansion in that obedience.

The technique of deliberation is so inclusive that it cannot be presented save as a mental attitude which the adult or the child seeks to maintain in his approach to life. Since we are relatively free agents, we may after deliberation refuse to obey the natural order. Our refusal, however, produces confusion and pain. Our act of obedience may be varied and individual, but obey we must if we are to be liberated from the chaos of personalism. Pain and suffering thus have a constructive significance in relation to thought.

There is no therapeutic point more important to make clear to the child than the meaning of suffering. For even the adult is inclined to misunderstand the problem and think of pain only as an unfortunate experience which he must bear, one of the evil things in life. It has, of course, this aspect, but there is another and far more important side. If I take hold of a red-hot stove-lid my fingers will be burned; if I possessed no sense of pain my fingers would be burned off and my hands destroyed. The discomfort is a warning to me that I am disobeying nature, a signal that flesh and red-hot iron cannot come in contact without destruction of the flesh. If I leap off the edge of a roof I will fall to the ground and the pain will teach me—if I survive—that the human body was not intended to be precipitated into space. I learn from it how to obey the laws of gravitation. If I eat infected food nausea will indicate that I should not put this kind of matter into my body. But for the resultant distress I might go on using such food and thus lose my life. Pain is, therefore, one of the beneficent means by which nature is teaching me self-protection and helping me to deliberate. And this is just as true of mental and emotional suffering as of physical disturbance.

It is even true in the more extreme sadnesses. If some one I love dearly dies and I am broken-hearted, through

suffering nature is trying to teach me how to live. Out of the experience may come conviction of immortality. A self-reliant non-dependence upon the physical presence of my loved one may develop spiritual consequences. Death is natural and inevitable. I must learn to understand its inner significance. Pain may open my eyes to eternal values. Without death to face materialism might control my life. So with all such experience. Some one I love ceases to love me and goes out of my life. My possessive ego is wounded again. Nature is showing me that I must learn self-dependence and have my roots in the cosmos rather than in human contacts. If in my endeavours for self-reliance, however, I harden my heart and become an egotist rebuffs will result from the world and pain will teach me that only a trustful, upreaching compassion will meet the problems which life presents. I shall learn then not to become personally possessive of any human being. I shall learn to give myself with my love to the inner qualities of whoever has won my affection, and this despite death or separation, and not to bind that person to me and make him an extension of my own ego.

The meaning of pain is important in the cure of all mental states. When the small boy learns that his discomfort from inferiority feelings is one of nature's ways to make him discontented with the state of inferiority, his whole attitude toward himself, toward the disturbance, and toward his associates will change. He will then seek to become obedient to the laws of right living, he will see his pain as a sign that he must change his attitude. If he has a martyr complex his suffering may be extreme. But here again nature is teaching him that he should not emotionalize his relations, that he should not grip to himself every negative incident that develops in his human contacts. Suffering is a sign that he is exaggerating other people's failings and is unsympathetic, unkindly at heart toward their frailties.

So we might progress even into such states as indolence. The indolent individual is inevitably unhappy. His joylessness may not begin in his earlier years, but in the end nature will find him out, his life will become filled with disappointments, dissatisfactions, failures. These misfortunes are beneficent in his life, they are showing him that he cannot live successfully and self-reliantly in an indolent state.

Acceptance of the meaning of suffering and willingness to use it as an evidence of wrong procedure is part of the new

doctrine. If we come to the point of view that the natural world and the human world are but part of the phenomena of existence, if we see that all life when rightly progressing is the result of this orderly sequence, then pain becomes the consequence of wrong action, of harmful attitude, of misunderstanding, or of ignorance. We see it as evidence of some delimitation, some fragmentary point of view, or some overpersonalized attitude toward the drama of experience—a failure to deliberate.

The philosophy of suffering as significant of wrong life direction may seem at first a hard attitude, and yet it is the only logical explanation of our vicissitudes. It is the only attitude that can bring faith, endow trust, keep the eyes upward looking and the spirit ever growing. Its effect upon children, when the conviction once results that pain is not evil but rather a beneficent signpost, is tremendous. The writer has seen revolutionary changes come into the thought and attitude of boys and girls, once they have ceased to combat life, and have reached the place where they are willing to accept the normal processes of living.

It must be evident that without acceptance of the meaning of suffering a reliant attitude is impossible. Refusal of experience induces fear of it as well as cringing from the possible consequences. This destroys the adventure spirit necessary to self-command. The individual develops a kind of psychic selfishness, or a hyperprotectiveness. The eyes become focused on avoiding pain, rather than understanding it. The heart is fleeing from suffering, instead of seeking to receive it as a sign that a change of direction is necessary in the personal effort. But he who has built firmly upon the rock of an orderly existence, and has fixed his eyes upon a comprehension of what it means, determined to know what life is and how to obey its laws, is inevitably self-reliant in his meeting of daily events. He is no longer motivated by retreat and fear but by insight and command.

This deeper self-reliance is many times removed from the blatant assertiveness and external confidence, which is too commonly our picture of this human quality. Arrogant superiority, personal self-assurance, nerve and prideful bravery are only a masquerade. They are but the pretence of self-reliance, for they lack its vitality and have none of its true spirit.

The child who has been taught self-reliance would obviously

need little of that inhibitory self-control which has been exalted as ideal in human behaviour. He would not need to withhold negative tendencies once he was convinced that suffering would result from their liberation, and had accepted pain as a sign of wrong procedure. He would not need to restrain the so-called evils of his nature if his attitude had been one of real self-discipline in endeavouring to follow the ways of constructive growth.

There has been much misunderstanding on this point of discarding self-control and replacing it with self-reliance. Some parents and teachers have assumed that exponents of the new psychology are merely advocating uncontrolled self-expression for the child. They have objected violently to the idea that the younger generation should be permitted to express its joys and sorrows and to follow its instinctive impulses. Indeed, it is not an uncommon notion that modern trends in psychology have had much to do with encouraging the young in sex liberties and in a free attitude toward intimate relations. It has been held responsible for the breakdown of old moral attitudes, for lack of reverence for authority and respect for the teachings of adults.

The charge, of course, is built on a radical misunderstanding. In the first place, no sane psychologist advocates free self-expression. He realizes that to encourage young people to spend their emotions and follow without restraint their instinctive impulses would be only another way of going back to barbarism and exalting the primitive as if nothing but unleashed expression were right or natural.

It is important in discussing the new ethics, not only to understand why there has been an attack upon the inhibitory processes, and why we say that self-control as practised in recent centuries was destructive of the best in human life. It is even more important to understand methods which, in place of self-control, produce true self-reliance and self-discipline. To make the matter concrete, let us study for a moment the emotion of fear. We have been taught from early infancy that we should restrain fear, and that we should control all our tendencies to be stampeded by fear-ridden impulses. If, for instance, a boy is in a position where he must carry a message through the night he is taught that he must hold all his fear impulses within himself and go about with the kind of jungle bravery exemplified by the Spartans. We have been given countless illustrations of the ways in

which a Japanese soldier will inhibit fear and without any thought of self throw his effort into the task at hand.

The mechanism worked well enough as long as individuals were absolutely held in the fixed vise of rigid patterns of action with no spontaneity allowed. But the moment any sense of self-expression or liberty of action is permitted this inhibitory device becomes an unsatisfactory way to achieve bravery of action. He hesitates and fumbles unless he has developed self-reliance which teaches him to absorb his mind in planning such wise and cautious ways of carrying out his intentions that the negative impulses are satisfied through the forms of positive thoughtful action. It is important for us to realize that a sense of satisfaction must be given to every emotion, or the self-reliant process becomes impossible.

A friend of the writer tells of an experience in the mountains of California which illustrates this method of transmuting fear. He was following an old and thoroughly skilled mountaineer through the woods, down into a canyon where a turbulent creek was at flood. Across this ravine lay a great Douglas fir log, stripped of its bark and covered with ice. Without any consciousness of meeting a difficult situation, the mountaineer walked out on the log and made his way above the roaring water. Long trained to the act, his feet came down firmly on the ice-covered log and he was soon on the other side of the stream.

The visitor stood watching him. Here was a situation in which he well might have had a good deal of fear. The water was roaring at torrent pitch and was very deep. A single slip and he would be caught in the dizzy whirl. There was no time to waste in hesitation. He noted the peculiar springy motion with which the mountaineer balanced his body, the panther-like glide of his feet and the way he placed them firmly on the centre of the log. With these impressions burned into his mind came mental images of himself easily following the guide. To his surprise he found that his fear disappeared and in its place was a sense of cautious confidence.

Whenever we are shown how to concentrate our minds upon a course of action, and are able to absorb ourselves in winning through to successful mastery, fear disappears and confidence in the efficiency of our caution takes its place.

The same device may be applied to our common reactions of anger. Let us suppose a man observes another in the act of cheating him and is stirred by wrathful indignation. As

it rises he feels a lump in his throat and he bites his teeth together. His mind becomes confused. He is getting into a mood where he is sure to lose if his opponent is able to keep cooler and meet the situation more intelligently. Suppose, however, he has been trained to study ways by which the right ends which he believes should be accomplished may be achieved. He has, let us say, early in life been taught the doctrine of impersonalism, so that he does not regard the effort to cheat him as a personal affront. He can then focus his attention upon the end of demanding fair play from the dishonest individual. Having learned to keep his eyes steadily focused upon the end to be accomplished, he will be so confident of successfully achieving it that a firm assurance and an ardent interest in the task in hand take the place of the perturbed emotion. This ardour, be it understood, is just as intense, is just as definite an emotion, as the feelings of rage which heretofore possessed him, and from it he derives a much greater satisfaction than would come from yielding to barbaric impulses.

In the process of building self-reliance in place of the archaic method of self-control the problem of discipline naturally arises. In fact there is no question which comes up more repeatedly in a psychologist's work than that of punishment. Parents constantly ask: Should we whip our children, should we send them to bed, should we deprive them of their meals and put them on bread and water? What should we do? The question was once answered by a psychologist of another generation in this way: "If a policeman cannot hold back a mob by intelligent persuasion he must use his club. The mob should be restrained. It cannot be allowed to riot. If it is composed of brutes it will only understand brutality. If a child is a born brute, he too may require the same treatment. He cannot be allowed to riot. But only if he is a brute does he need such handling."

Once upon a time all men were brutes. They understood a club, and that only. Their intelligence was low, their bodies were crude and husky, their impulses animal. If we ourselves are of primitive stock and our children are born brutes, the old methods may be necessary. Physical punishment, arbitrary obedience, strictly dominating authority, no explanation, control by negatives, rigid patterns of conduct, rulership by fear, the method of threat, terror of consequences—these and all that goes with them will appeal to us as practical and

good methods and we will use them. But if our children are really human, born of good blood, reasonably intelligent, capable of choosing honesty, able to understand honour, we will discard the old ways, along with the torture chamber, the wooden plough and the town crier. We will not treat them as if they were criminals. Of course, if we have gotten our children used to punishment they will not at first respond to persuasion, however intelligent they may be. Their habits will be formed on the thoughtless basis which punishment creates, hence they will react to the stolid fear mechanism. For action and reaction are equal, in psychology as surely as in physics. Even the horse that has become accustomed to beating and understands it as the sign which makes him work will not respond immediately to better procedures. It is said that once after a great revival swept Wales and converted the miners and they all stopped swearing, it was found impossible for some weeks to get successful work from the horses in the coal mines. These animals were accustomed to being sworn at when the load of coal was hard to draw, and it required weeks to teach them other signs for exceptional endeavour.

Many a parent has been fronted with the same problem. He has been accustomed to whip his boy to make him be good. Some one tells him that the method is wrong and he immediately expects the new method to work. It doesn't. Since the boy has become used to whipping as a means of controlling his mischievousness, for a while he will feel a sudden sense of freedom and a desire to be more mischievous when physical punishment ceases. The boy's father then says: "You see, the new way doesn't work." So he returns to the old procedure, unwilling to go through a transitional period and adjust the consequences of the wrong handling of his son which may have gone on for ten years.

Old habits and thoughts do not change in a week, in a month, or even entirely in a year, and parents must be willing to stay by the new methods until the transition has been made. They must be willing to accept the failure of the new methods until their children have become used to them and thoroughly understand them. And this is true to a great extent of all preventive psychology. It works perfectly if the parent begins to apply it from the moment of the child's birth. Otherwise a long period of readjustment is inevitable, during which there

is likely to be more disturbance than before. The lazy parent reverts to the old methods.

There are two principles in the newer methods of discipline: self-punishment and obedience to life. The technique of self-punishment requires knowledge of the process of deliberation, and an understanding on the child's part of the meaning of suffering. It results in failure unless the child is fully persuaded that there is such a thing as right behaviour, and that only right behaviour can prevent present or future suffering. Once this conviction is established it is possible to start the child in the habit of punishing himself, that he may strengthen his determination to go forward in right and good ways.

The writer knows of a little girl who had become convinced that there was such a thing as right procedure, and that only by following it could she grow into a good and happy life. As a child of six she was camping with her family in the woods. She had agreed as her share of the camp duties to bring in the pine cones and chips for kindling in the fireplace. It happened one morning that she started to gather these just as her father was going off for the day. He left her happily picking up pine cones, and returned that evening with a friend who believed in the old parental attitudes of discipline, but who indulged in a spoiling process with his own children. A drizzling rain was descending and it was dark. The father looked around the cabin for the chips and pine cones, in order to light a fire. There was none to be seen.

He turned to his daughter: "Where is the kindling?" he asked in a plain, simple manner. Tears came into the little girl's eyes, silently she turned, went to the closet, put on her coat and hat, and slipping on her rubber boots, went out into the night.

The father's companion turned on him violently: "Would you send that child out into the pouring rain and the dark?" he demanded.

"Why, I didn't send her, she went of her own volition," the father responded.

"But she knew you would make her go, or else she would never do it."

"Not at all," the father explained. "I would not make her go, she is sending herself. She and I have a bargain that

whatever she fails to do at the right time when it is simple and easy, she will do later on, even if it is hard and difficult.”

“But there are wild animals about, there is danger,” the guest continued.

The father smiled, for the remark was typical. “I doubt that very much,” he said quietly. “No child has been injured in this region by wild animals in many decades. But there is an infinitely greater danger than from whatever may lurk in the dark, it is the danger that my little daughter will not learn the importance of playing her part in life self-reliantly. I would not dare stop her from going out in the rain, for she is teaching herself an important lesson. She understands that if she lets herself be forgetful now, the time may come when she or others might be killed or injured through her negligence. She is trying to train herself that she may be a strong, sturdy, alert woman. Moreover, she is developing courage built upon a wise caution. You needn’t worry, she’ll be safe enough.”

In a little while the child returned dragging the gunny sacks of chips and cones she had picked up in the morning. Her face was ruddy with the fresh rain and there was a flash of determination in her eye. “I am not going to take any nonsense from myself,” she announced as she dumped the bags into the kindling box.

The guest sat down suddenly, his mouth open. He was speechless for half an hour. Then he was heard to mutter to himself: “By George, I have learned a lesson.” The next day he asked the father about his methods of training.

“Well, you see,” the man explained, “my daughter and I have sat down together on a good many occasions and talked about life. I haven’t been teaching her, you know. We have just been seeing together the facts of human experience. We are two old philosophers, you might say, and we have speculated on the ways of the world. She has come to the conclusion that there is such a thing as learning to deliberate upon what is the right way to live. She has become convinced that suffering results at some time in life from every wrong procedure, and she has determined if possible to understand the meaning of this suffering, that she may learn to avoid it. She is developing the habit of self-punishment for the little failings that are evident now in her childhood, so that they will not roll up like snowballs and become big failures in womanhood.

"I don't have the least trouble with the question of obedience. She does not have to obey me. She is obeying her own deliberate endeavours to understand what is right. She comes to me sometimes for guidance, and we talk the matter over. She knows that I respect her own endeavours at self-punishment and would not interfere with them by punishing her myself.

"Of course you must begin this kind of thing when a child is young, or else go through a good deal of effort to win the child's mind to this process of self-discipline. If you are unwilling to make the exertion you will inevitably say: 'Well, it doesn't work with my child. Probably my child isn't as good as his was.' In that way you will be justifying your own unwillingness to lay the necessary foundations of this better kind of child training."

Little need be said about the new obedience if the parent has really understood the principles of self-punishment, built as they are upon knowledge of the meaning of suffering and the habit of deliberating upon the right procedures in human behaviour. It is important, however, to emphasize the fact that a strange new companionship comes into the relation between parent and child once this finer process has become established. The boy or girl who does not have to obey his parents, the parent who would not be willing to exalt his own ego by maintaining the petty aggrandizement of his superior position, finds that the roots of deep love are laid in a glorious comradeship.

The writer once had over a hundred boys in various classes. He made it clear to every one of them that they need not obey him at any time. He endeavoured to teach them that he and they must both learn to obey truth; must become students of right procedure. It does not seem remarkable to him that he did not have any disciplinary problems throughout the period of those classes, that not one boy was punished. In fact, all of them worked as never before, not only to become self-reliant but to gain command over their power of thought, to achieve a real concentration, a true interest in the habits of deliberation.

It is said that through a period of years Judge Ben Lindsey sent over twelve thousand boys to the Reform School without any guard. Out of the twelve thousand two boys failed to turn up at their destination. After a while one of these boys appeared in the court and told the Judge that he couldn't

stand it any longer, he had been trusted and his breaking of trust haunted him in the night.

If a judge can gain this kind of obedience from boys brought into the juvenile court because of their delinquency, if they respond to his spirit and go unattended to a Reform School, does it not seem that the new obedience might work among our children who are not delinquent, among our boys and girls in the ordinary American home?

Obviously, the old picture of parental authority is anathema to the whole technique of preventive psychology. In its place the idea is rightly extended to the authority of truth, to the authority of obedience to the active principles of life, wherever they are made clear. Most of all, this doctrine lies at the very centre of endeavours to correct mental states, for the child will come to accept authority as to how his nature was built and thus realize that he is disobeying when he has formed an inferiority complex, that he is turning traitor when he allows fear to destroy his self-reliance. After a while there comes an image in his mind of the kind of human being he was meant to be, a picture of the constructive growth of his own character, and thus a consciousness that he must obey the authority of this divine ordination.

CHAPTER XXXV

ADJUSTMENT AND HABIT FORMING

NOT until we have established our relation to mankind and to the universe is individuality a safe possession. The sty is a better place for the hog than the village street, and until an individual learns to live in relation to the world about him, liberty is as dangerous as loose dynamite. There are no sane thinkers in the field of the new psychology who would plead for unlimited liberty and expression until the human being has learned to become part of the social fabric. When that development is achieved, individuality becomes the very key to self-realization. Then and then only are we ready for that resurgent integrity of being which refuses to compromise its vision or to accept a single habit or custom of the world that is against the voice of intelligence. This self-reliant attitude is the beginning of personal release. When it is achieved the life experience becomes transformed. No longer are the situations of environment met with compromise; nor is the life filled with the devastation of rebellious reactions. The awakened individual looks out upon his days with full recognition that man has come but a little way out of savagery. He is willing to play his part in the forward march and to accept the difficulties and rebuffs which he sees are an inevitable counterpart of a journey out of ignorance toward intelligent living. He feels no urge to injure those who block the way; he feels no anger from misunderstanding of his own purposes. Compassion rather than criticism, patience rather than condemnation, dominates his contact with men.

The child who is asked to change his habits because it will please mother or because father says he must do this, can have no sense of intelligent independence. Imitation and subjection tend toward stupidity. The child becomes a kind of slave. In the opinion of parents, many children are not "brought up" until they have assumed all the parental prejudices and ignorances. They must take on the adult habits and conventions, creating a style of behaviour which is a replica of the parental mannerisms.

In place of this petty attitude the child should be shown that a habit is only a way by which he is learning to express himself, a method of action or of thought which continued a sufficient number of times becomes automatic. If he builds this behaviour pattern upon conviction of truth, upon his understanding, or, in other words, upon some true activity pattern which has been shown him in the book of life, there comes in him a consciousness that he has fulfilled the right of choice. He is becoming a self-reliant human being and deliberately building the foundations of independence upon which mature manhood and womanhood must stand.

Out of this new point of view he is likely to discover that no habit should ever be fixed until it ceases to be important to the body of his conduct, and even then that it should not become so deeply rooted that he could not change the expression at will. Most of us these days have formed the habits necessary to automatic handling of a motor car. These permit us to move swiftly and easily through congested traffic, and to use our hands in situations of emergency with almost no conscious thought. If a new kind of motor car control were developed, however, which proved better, we should have to reconstruct our habit formations to suit the improved form. Thus we would continue to grow and expand.

Most fixed habits mark stoppage of growth in whatever direction they have been developed. Millions of individuals are crystallized in such habits. A deliberately formed habit, however, seldom if ever has this imprisoning quality, because it was produced by the individual's own choice. Hence he is capable of reshaping it, if necessary. Habits which have been taken on by externalism, by unthinking imitation, are usually congestive and inhibitory. Those, on the other hand, which have been internally decided upon, with the psychic willingness and co-operation of the individual, become part of his self-directed consciousness and are capable of further expansion and development as the pressure of adaptation to life may require. No habit should ever be broken by some one else. It should be discarded by the individual because the energies of the nature have determined upon a better one to take its place. As soon as a child is able intelligently to co-operate he should begin his own habit building.

Parent-made habit development is a fertile source of injury and confusion in the child. It is just as possible to be injured by good habits as by bad ones, if they have been formed by

an external enforcement process. If we have not chosen a course of action by self-determination we are encased by it as much as is the drug addict and the sex pervert. Failure to understand this principle has caused misunderstanding regarding the attitude of psychologists who deal with neurotic conditions. They do not wish to get people out of good habits, but they know the individual cannot be cured of neurosis if he is enslaved by any habits, good, bad or indifferent. What he needs is to be freed from the imprisonment of habits which have been formed by the process of blind imitation and suggestion, and helped to form better habits through his own conviction.

We are all familiar with the character of Trilby. She sang beautifully under the hypnotic control of Svengali. There are plenty of boys and girls who are apparently good children because they are enslaved by their parents and suppressed into rigid habits of conduct. The whole procedure is vicious and deformatory. In contrast there is nothing more beautiful than to see wise courses of action built by the child's own conviction and self-determination.

Every form of perversion is a habit and each perversion is in a measure made possible by the parental custom of forming the child's habits for him. One enslavement leads to another. Ordinarily we use the word perversion only where we think of sexual extremes and vicious behaviour, but in the broadest sense every untoward mental state is a form of perversion, every negative tendency an inversion of the self-expansive forces of the nature, a habit imprisonment. This principle should be explained to the child. We should not accept perversion as natural, we should understand it to be abnormal. We should not treat unfortunate mental states and negative habit formations as if they were part of the individual. We should develop the attitude in the child that no habit is normally rigid. Habits may be subject to constant revision. The method of life should be progression. Under the impulse of revision evolution will result.

Revision is the act of seeing any negative habit formation, any perversion of the mind as a displacement or deflection of the true forces of the personality, and thus of envisioning the better course of action through better mental images. With such a point of view the individual wakes up every morning with new dreams and new hope, with courage and the determination to unhitch the mind from its old focuses. He is

able to reshape his attitudes, rebuild his habits, reforming the disposition and making it a better instrument for character unfoldment. A simple practical device which assists this revisioning is bookkeeping on negatives.

Suggest to the child that he take a few minutes every evening to write down half a dozen or more of the negative habits that he has exhibited during the day. Let him put these on the left-hand page of his little ledger, and on the right-hand page ask him to figure out what the positives might be. The process should include his habits of thought more than of action. He has formed the habit, for example, of thinking that his playmate dislikes him and is trying to be mean. Let him put this picture down quite fully and frankly. On the other side of the ledger let him write what he thinks are his real assets in relation to his playmate, what good points he has seen in the other fellow, what qualities of mind, what are his memories of the occasions on which his friend has been good to him.

In other words, let him form the habit of gathering debits and assets in the situations which bother his life. Help him to reason them out. It is amazing how quickly the mind orients itself to affirmatives and gives up the habit of seeing only the sore spots of experience. The parent might well study his own behaviour in this way and see how many times during the day he has used mere restraint in contrast with the number of times he has explained to the child how good behaviour may be carried out.

Another important method of constructive habit formation is called reaccentuation. This procedure includes study of the child's instincts, emotions and insistent desires, to determine which of these character forces are overactive in his behaviour. Possibly he exhibits abnormal accentuation of self-assertion and needs stimulus to all his other instincts or removal from the type of environment which tends to produce arrogance. Correction cannot be made, however, by enforcing self-abasement. Rather should youth be helped to understand the needs of gregariousness, and be led to see what would happen if others were equally self-assertive. On the constructive side he should be encouraged to develop the co-operative expressions which belong to life with the herd.

Perhaps the emotion of anger is overaccentuated. In this case the child should be helped not only to transmute this emotion into that courageous ardour which seeks the right

of self-preservation, but which also strives by constructive means to bring justice and fairness to others. He should also be helped to stimulate his other emotions, quickening the feelings of intimacy and compassion, stimulating a sense of tenderness and of reverence, and learning to appreciate his own reactions of joy with a resultant hesitation to produce sorrow in others. These emotional responses will assist in balancing overaccentuation of anger feelings and far better results can be gained by this means than from mere efforts to teach control of the anger impulse.

Reaccentuation is particularly beneficial in dealing with insistent desires. The writer remembers a man who admitted that his only real longing was for self-preservation in terms of food, clothing and shelter. This had been quickened in him from childhood; he was fat and forty, and revelled in every kind of spicy condiment. He had built himself an ornate, gaudy home, while the clothing impulse culminated in a vast collection of silk vests and flashy ties. Nothing had been done when this man was young to stimulate other desires and help them to balance this inherited accentuation.

There are children who exhibit an overaccent of independence, seeming to care only for the privacy which leaves their egos without interference, for power which exalts them above their fellows, and for expansion which sets no limitation on what they can do. Too commonly parents have endeavoured to check independence of this kind. They have not understood that every human being has just so much potential force, and that better results can be achieved by directing it into other channels until the motivation of the individual becomes normalized.

Self-expression has become so accentuated by the younger generation as to be almost its dominant impulse. Youth is now seeking experience regardless of consequences, opportunity to maximize its ego. It demands that kind of freedom which allows it to hold any sort of *ideas* that may have been collected from the helter-skelter gamut of human experience. When desires run riot in this fashion, adults are horror-stricken and immediately cry out that impulses toward self-expression are evil and must be destroyed. How much simpler to turn the attention of youth to the development of other centres of interest. How much better so to stimulate them that no abnormal accentuation controls the will of growing lives.

Perusal of the list of desires (Diagram No. 3) will show the combination of motive forces which may become accentuated in the life of an individual child. Entertainment, for example, as it manifests itself through passion for variety, the lure of sensation and the lust for mere motion has become dominant in many of our boys and girls. On the other hand, we find reclusive children whose lives have never been weaned from parental devotion, who crave abnormal intimacy, a cloying contact, a constant demonstration and a possessive devotion. Others have lost their motive focus through accentuation of the longing for appreciation, the constant seeking for attention, honour and adulation. The hypersensitive child demands an extreme compassion, he seeks leniency, mercy and forgiveness, he demands an utter understanding and a constant sympathy, tolerance and comprehension.

The boy whose feelings are caught by the lure of the gang has accentuated companionship. He often overstresses cooperation, loyalty and devotion to his group at the expense of interest in his family or attention to his studies. The indolent adolescent may become comfort-ridden, seeking only for ease, tranquillity and an affluence which will wrap itself about him as if all the world were silk and fur.

A persistent endeavour to stimulate latent instincts, emotions and desires so that balance is brought to the character, produces more successful results than the constriction process which inhibits overaccentuated impulses.

Even more useful in habit change is the method of reassociation. This process consists first of all in making a brief biographical record of negative experiences that have entered the individual's life, or at least of the type of negative experience that he has in the large passed through. Once these centres are known he is helped to understand how the negative images gained in those earlier experiences have condensed to make him exaggerate the disturbances appearing in his present life. He should be shown that the mind follows what is called the association process. That is, we tend to assemble from our memories experiences which are similar to those through which we are passing. A boy, for example, comes in crying; he has been teased by his playmates. He is heart-broken because all the teasing which he has experienced in the past is condensing in his emotions and making him see this occasion as a fatal experience in life.

When he begins to tell his mother or father about the expe-

rience he will unconsciously begin to elaborate, weaving in all sorts of little dramatic exaggerations. He will go into unimportant details in his endeavour to convince his parents and himself that he has been deeply wounded, and the other boys have been bad. If the situation is not met he will go on embellishing his thought, turning the experience over and over, just as a business man worries about some commercial problem instead of sitting down to solve it. Following this worrying process, the boy will begin to rationalize his inability to meet the situation. He will use every exaggeration as if it were a fact and make it a subterfuge for his failure to rise above the incident. Thus he will retreat into himself and make the experience another load upon the burden of his mental state. If the parent can explain to him how he has unconsciously associated this event with similar experiences, and by condensation has exaggerated and elaborated upon it, finally building up subterfuges in his endeavour to rationalize the occurrence, the whole mechanism of neurosis will begin to break up.

One such talk will accomplish only a little, but it will start the mind in the right direction; and, if the reassociation process is followed, before long the boy will begin to associate such explanations and helpful suggestions with the type of experience which creates his difficulties. When he finds himself being teased he will recognize how fear memories are condensing at the moment and creating emotional stampede. He will suddenly become aware that he is meeting the situation with a worrying attitude, making him justify his inability to meet it fairly and squarely. This conviction is likely to permit him some calm, assertive action, and the different attitude will be communicated to the other boys. They will retreat before his new spirit, and within a few weeks will learn that he is a fellow who is not to be put upon.

Such transforming experiences have sometimes happened by accident. The writer remembers a boy who, when being hectorred, suddenly happened to trip. To catch himself he reached out and unintentionally pushed his tormentor over. The effect was electric, he looked at the prone figure of his antagonist and something awakened within him. He made the next onslaught with a direct and steady blow, and from that moment stepped out of a world of persecution toward a free and normal manhood. Experience taught him that over-aggression did not pay, but also that self-abasement was

equally dangerous. He had found a firm footing in a calm and determined self-respect.

There is no mental state that cannot be greatly benefited whenever a parent will sit down with a child and quietly explain how the negative mechanisms of association, condensation, elaboration and rationalization are controlling his mind, as explained in the chapters on abnormal thinking. Even if the new point of view is not completely understood, a beginning is made which if continued will bring an individual out of any of the more extreme forms of neurasthenia.

Many of us have come to accept the idea that discouragement is necessary. We expect the child to pass through periods of depression, but we have lost our vision as to the significance of depression. Analysts in the stock market have made diagrams of the motion of stocks and bonds for many years. They know that no stock moves upward on a steady line, but even when it is rising obeys a rhythm such as is shown in financial reports. After climbing nine or ten points the stock is likely to fall six or seven points, and then is likely to climb again if there are constructive values in the financing and management of the firm.

The same principle holds in the development of human life. It is important, therefore, so to focus the child's mind upon the upward climb of his life that deep discouragement is impossible and he understands his unhappy periods. The writer remembers a boy of fifteen who came to him following a terrific period of morbidness. For weeks he had thought of suicide. It was not only that life did not seem worth while, but he was persuaded that he himself was no good. He had become conscious of all sorts of failings. Suddenly one day, while walking alone in the woods, he became convinced that discouragement was unnecessary, that he really wanted to be a better human being, to lift himself out of the slough. A strange kind of animation took possession of his spirit. He felt a sense of self-determination, of purpose, a conviction that by effort he could build a better to-morrow both within himself and in his contacts with the world about him. He came to seek help in finding a vocation which should embody some of these aspirations, he was fairly radiant because he was discovering himself. Without realizing it he had placed in his pathway of life a milestone, which made abject discouragement impossible for the future. For, as he said, if he never degenerated past that milestone there was nothing to be de-

spondent about. By looking back to it he could measure his forward march. He has had periods of fluctuation, but never since the day of his vision has he felt confused by life or despairing of his abilities.

There is nothing more important than to help the child to put down a milestone at the place in his development where he becomes aware of himself and of what he wants to become. If this is done an animating drive will develop in his life. Depressions will become minor fluctuations in the upward climb. He will never go into bankruptcy. The Wall Street analyst seeks to discover whether the management of a company, its assets, its real property, its position in international finance, are such that it will never go into bankruptcy. The little depressions are then unimportant, because the company is solvent. It is this kind of certainty we require in a child's life, and once it is achieved we need not worry about his passing depressions.

Even more important than the transmutation of depression in a child is the prevention of congestion in his mind. Too many boys and girls are mentally and emotionally confused. They do not like their lessons in school. They hate some special subject such as Latin or algebra. They are in conflict with their playmates or uncomfortable and unhappy at home. At such times it is important for them to remember that there is something in life that they can do well. Moreover, there is a destination—the goal ahead—of the kind of life they wish to live. To avoid congestion they should be taught to deliberate, to think over life and try to see it as a progressive sequence. Just as design is essential in formulating building plans, so it is necessary to understand the parts which comprise the structure of a life.

Many a child is impatient because he can see no immediate value in the processes in which he is involved. We expect him to study Latin and Euclid, Greek grammar and Roman history, the literature of past decades, and the spelling forms established centuries ago, without knowing why. We expect him to accept the moral teachings of past centuries, its philosophic and religious attitudes and to fit them to current forms of social behaviour, shaping his own life upon the customs and conventions of antiquity. And then we wonder why his mind becomes congested and dull, why interest wanes and indolence develops.

If we cannot give a child a definite reason why he must

study this or that or seek to become proficient here or there, something is wrong with our scheme of training. Suppose he agonizes over piano or violin lessons, disliking musical effort as much as we appreciate it. Can we give him any logical reason, in this day of radio, piano-player and victrola, why he should struggle to gain an accomplishment he may never use? Once upon a time the making of wax flowers to be placed under glass on the parlour table was part of a girl's finishing educational process. There are probably many things to-day forced upon young people which will seem as useless to later generations. One way to avoid confusion and congestion is to simplify effort as much as possible.

There are some educational processes which the individual cannot at present control because they are part of a scheme of things in process of evolution. As far as possible a child should be shown why they are required of him, what he can hope to gain by submitting to them. Just as he has to yield to certain stupid social rules, so he may have to surrender some of his personal preferences if he expects to complete his education in a foolishly standardized age. At the same time, his own predilections should be encouraged. The child who loves literature should be taught to write stories himself. The child who loves mechanics should be given tools to work with. He should be helped to discover his interests and deliberately to build the pathway of his to-morrow by effort with the vital things of life. Constructiveness, creativeness, research, intelligent exploration, inquiry, argument, debate, are necessary processes to the expansion of the human being, and only by assisting the child, only by encouraging him can we avoid congestion and confusion in the mind. It is part of intelligence to become non-resistant to the present unavoidable difficulties, not to waste one's constructive power as many do in mere revolt and antagonism.

The technique of non-resistance is of immense use in many ways. It is a most concrete process. Matter-of-fact people regard it as beautiful idealism, quite removed from the hard problems of everyday living. Yet, actually there is no more practical procedure than firm, persistent application of the principle. Suppose, for example, some one is angry with you. He calls you all kinds of names, he beats against your ego with emotional vituperation, trying to deflect you from your purposes, to confuse your mind that he may exert his own will. He would like to frighten you and either drive you

back into yourself, or make you come out and contend with him with the same blind emotionalism he is exhibiting. He wants you to lose confidence both in yourself and in your convictions, for if you do this you have psychically given way and have descended to his level of passional confusion.

For it is to be noted here that no one gets angry who is confident of his capacity to win, certain of his purpose, sure of himself. Anger is a violent camouflage over doubt and conflict. If you refuse to step into this confusion and are able to maintain your own purposes quietly, your psychic confidence, your persistent calm, your spring of conviction, alertly ready to execute what you believe to be right, refusing to indulge in vituperatory chaos, your opponent cannot withstand you. It may be necessary for you to defend yourself physically, for non-resistance does not mean that you play the coward. It means rather that whatever you find it necessary to do is done to carry out a purpose, and not to protect or vent your ego. Jesus drove the money-changers out of the temple, but in the very act he was turning the other cheek as much as at any time in his life. He was not driving them out to protect his own ego or to express himself, he was the instrument of a definite purpose, he was protecting right, obeying the principles of truth and using whatever means were essential to this end.

Non-resistance, therefore, is not flaccidity. It does not signify that you would watch a man pommelling a child and say that you must not resist, that you should not protect the little one because it would be necessary to use force in the process. It means that you would not take his evil actions as an affront to yourself and become personally angry, that your focus would be the protection of the child, the stopping of evil, the correcting of a situation, and not a punitive exaltation of your own ego.

Non-resistance is a psychic attitude, it is a spiritual viewpoint, and once the principle is understood and the technique gained half our problems are transformed. He who discards his own ego in obedience to a course of action which he is convinced is right, and seeks to conduct himself without self-interest or personal passion, becomes master over most of life's situations.

Most parents need to give much study to this question of non-resistance. The average mother is disturbed because of her boy's pugnacity. Father is likely to say, "Go in and lick

the other fellow, punch his head off." And mother finds, if she teaches the boy to turn the other cheek, physically speaking, it usually gets hit a good many blows, and son begins to retreat from his fellows, with such opprobriums as "sissy" or "tied to his mother's apron-strings," heartily hated by red-blooded youth. The trouble comes from a literal rather than a spiritual application of non-resistance, and in place of this material rendering the child should be taught always to defend what he believes to be right, to stand firmly against any attack upon fairness, justice, truth, whether it is directed against himself or anybody else. He should be helped to meet every situation squarely and fairly, without cringing or faint-heartedness, but free from egotistic passion, personalized pride, and from the desire merely for protection of himself as a self.

The technique of non-resistance lies at the centre of cure in all forms of neurosis. The child who has been taught to give himself to his convictions and to defend them, however and wherever attack upon them may be presented, cannot have an inferiority complex. He has within him the same flame of purpose that grips some great leader of men. He is empowered by his beliefs, and these carry him out of himself, so that the attitude of personal pride, which permits inferiority, is submerged under determination to guard the integrities of his spirit. Nor is superiority possible for a boy imbued with this attitude. He will be humble before the truth, seeing himself as its instrument, as one among the ranks of those who are trying to make a better world. Self-expansion is found in the joy of achievement rather than in personal exaltation.

Non-resistance is even more important in the cure of the martyr complex, for martyrdom consists in being personal regarding other people's unkindnesses, in drawing to the self every disturbance that enters the life. In contrast to this the non-resistant attitude recognizes that human nature has plenty of deficiencies, plenty of unkindnesses, and that human experience is a kind of jungle in which egos are struggling blindly and pridefully to exalt themselves.

The new attitude creates a spirit of adventure such as an explorer might feel in going into a tropical forest. He does not cringe before the dark swamps, the wild animals, the insect pests, the hard trails, the savage attacks. He expects them and meets them with all the skill and intelligence he can summon for the accomplishment of his purposes. He is not

resisting the savages for the sake of attacking them, he is not hurt and made morbid because dangerous animals exist. Neither does he go out to destroy them for the sake of destruction. He is personally non-resistant, but tremendously fixed in his determination to meet every difficulty. To such a man the gathering of knowledge and the increase in scientific understanding is as sacred an act as ever imbued a religious leader.

The writer has seen adults and children with the martyr complex become strangely freed of their depressing burdens, once the adventure spirit of impersonal achievement was aroused and egocentric emotion discarded.

We need hardly consider such complexes as persecution, frustration, resignation, for the same principle holds. No untoward mental state can endure in an individual who has become awake to the true goal of his life, who has become an instrument of some real purpose, who has determined to grow according to his own nature and to use that nature in the service of truth.

Suppose, for example, a man throws a baseball to me. How do I catch it? By holding out my hands rigidly, by pushing against the swift-coming object, or by reaching out my hands and pulling the ball toward me? Are there no material laws which I must obey if I am to avoid a bruise? Again, suppose a man flings hard words at me. Should I fling others against them? Should I push them away or catch them as I would a baseball? If I should receive his words and deliberate upon them and upon his purposes and the circumstances of his level of thought which made him act aggressively, could I not meet the situation just as I met the baseball? And is there any difference between the two points of view? Am I not practising in both instances the method of non-resistance? Am I not obeying the law?

But all this seriousness must not be overdone. To carry it out, we need a spirit of relaxation and a decalogue of work and play. There are those who are bound to feel that the implications of the new ethics and the complexity of its teaching will make life almost as mechanical and self-conscious a thing as was Puritanism. But this is far from the truth. The material which we have been discussing will soon become such general knowledge that, like all the rest of human information, it will slip into the unconscious procedures of our everyday living, and form part of our common attitude. It should

never be made a mechanistic philosophy, nor should it ever be rigidly applied. There is nothing more dangerous than to overdo new ideas, for the child who is brought up under a steady diet of psychological or ethical teaching is as unfortunate as one who is neglected or has become a victim of old pattern-making methods. Indeed, much damage has been done by parents who have rushed to use the new teachings, as if the child would go to pieces but for their constant ministrations. This overintensity is diametrically opposed to the spirit of the new attitude.

Readers may have heard the story of the time when Martin Luther came downstairs and found his wife in mourning. He had been discouraged and downcast the night before regarding his efforts to produce a religious reformation and had acted as if the burden of the whole transition were upon his shoulders. He looked at his wife in startled surprise, demanding an explanation of her black costume. "Why," she answered, "from what you said last night I concluded God must be dead."

There are plenty of parents who act as if God were dead, who feel that they must energetically apply each bit of information they gain to see that their children become good men and women. They are afraid to relax in their endeavours or to allow their young any psychic leisure. We find this extreme attitude as commonly among parents following the new teachings as among the feverish pattern-makers whose thought is imbued with the old moral methods. It is typical of those who go around preaching about sin and temptation and move in an attitude of horror at the evil ways of man. It is equally characteristic of those who make a fetish of parent training and seek to bring up their children in a spiritual hot-house of moral advancement. It is even more characteristic of those who are striving to make their children precocious, who read them classic poetry at the age of one, and turn fairy stories into moral jingles.

For his own part, the writer is utterly against these efforts to make a child's life one long prayer of moral and intellectual advancement. He thanks his lucky stars that Mother Hubbard had no ethical strings tied on to her in his day. The whole attitude is a perversion of the growing principle. It is not the business of the parent to be out in the garden of the child's life twenty-four hours of the day, picking and scratching and patching and pruning and sticking in props for his soul to lean upon. The child needs much leaving alone,

much chance to reach out and find himself, to experience a little pain, to make a few mistakes, to puzzle out some of his problems. But, above all else, he needs a chance to express himself morally, intellectually and spiritually in the free air: to relax his soul.

The writer remembers the case of a girl who almost hated a good mother—a woman wise in every way except in her understanding that her daughter must have the privilege of making some mistakes. The daughter fled from her mother's very goodness, her insistent wisdom, her omnipresent nurturing. This mother was a member of every woman's club, educational centre and parent-teachers' group in the region, and the poor little girl had the eyes of all the mothers in the community turned upon her as a kind of object lesson of the new ethics. Can we blame her for wanting to get out of sight and into a little free life: to roll around in a little dirt all by herself?

If we would understand the child we must dwell upon the word recreation. We need to take it apart and look at it separately—"re***creation." Language is here teaching us that we are not born and continually born again as better and better men and women, by the constant diet of things that are supposed to be good for us. We are created and recreated by psychic leisure, by being left alone, by opportunity to relax, by the chance to express ourselves and without outside assistance or interference to find ourselves. Play is therefore as necessary as work and leisure, as important as endeavour. It feeds the mind, nourishes the body, calms the emotions. In mechanics we speak of a thing having play, meaning that it is loose, that it moves freely and easily, rather than under absolute guidance. So with play. Every child should have opportunity for free, unguided and unorganized recreation—moments when nobody is doing good to him or improving him. This is his great chance to recreate himself by his own inner impulses.

No parent will ever help a child either to avoid neurosis or to get out of any of its forms who does not permit and encourage the recreation process. And he should understand this tremendous point, that always with the beginning of a new and better endeavour comes a period of relaxation, a time almost of laziness and inertia, a dislike of doing many routine things that were done before. For the recreating of a personality means the free play of that personality, it means a

revivification of the impulses, a quickening of the desires, a release of the emotions, a surge of the instincts, and this is true in both adults and children.

In his practice, the writer finds that most of his clients go through a period when they do not wish to make effort, they are tired, weary of toil, they want to stretch themselves. Like the household cat, they feel like wandering around and walking alone: yawning in the face of good purposes. Perhaps they wish to get out in the hills and fields and run around in circles, and do nothing or sit down like a stone in a mud-puddle and let the splashes collect. And if this relaxation, this period almost of indifference to serious purposes, does not develop, the client is never fully recreated and never comes out of all of his feelings of inferiority. He never discards all of his attitude of persecution, or whatever the condition may be.

If this is true of men and women, why not then of children? And need we be afraid of it? God is not dead, the sun shines, the world is good, endeavour has its place—but so has play. What if we stretch and yawn a few weeks, a few months, even a year or so? Certainly in this overintense, overenergetic, nerve-ridden big country of ours, always trying to be bigger, better and brighter, there ought to be some time for spiritual wandering, for mental inertia, for rest, peace. William James used to say that we need times when we lie down in the sun like a plantation cotton picker and vegetate. We need times to mull and think and ponder and invite our dreams, wishes, hopes. And as we need it, the child needs it even more. He must have his free play, a let-up from effort. Without it we shall never learn how to work without the abnormal pressures and intensities which haunt the toil of too many Americans, for work should not be labour, it should not be grim. And probably the greatest stupidity in these United States is the way its business and professional men carry on their activities. Few of them know how to work, because few know how to keep spiritually free of it, to keep it off their backs.

The parent who will permit relaxation can do much to encourage the work habit which is necessary to the cure of neurosis. Once a child is not afraid that he is to be submerged and imprisoned by those who are trying to help him out of his conditions, a new willingness develops in his heart. Parents are always asking psychologists: "Why does my boy resist me so? Why doesn't he resist you?" And the psychologist, if he is understanding, will answer: "It is because I make

it clear to him that I am only trying to show him a better way, I am not putting a load of good behaviour on his back. I am leaving him with a sense of free play, and showing him that I understand his impulses just to lie down and stretch himself. I am sympathetic with his indifference, and because of that he becomes sympathetic with my earnest endeavour to show him how to get out of his troubles."

One fear of free play must be put at rest, however, before most parents will accept this doctrine, namely, mischief does not come from idle fingers, unless those fingers belong to a rebellious, repressed and inhibited nature. The only Satan at work in leisure is the revolt which adults have set up by their own manhandling of youth. Negative outlets are always in wait for those whose positive outlets have been blocked, but not otherwise. Delinquency, therefore, is not the first cousin of freedom, as so many suppose.

It is impossible in the limited space of a book of this sort to deal with the question of delinquency, except in the briefest and most general way. It is in itself a separate study for experts. Even to show the psychological aspects of delinquency would require a whole volume. We can only suggest here an outline of the new attitude toward the subject.

In the first place, delinquency should be regarded in most instances as the result of our old habit in child training. We should recognize frankly that if we understood the thought and feelings of youth we would probably have only one-quarter of the child delinquents that now trouble our homes and schools. This quarter would consist of those delinquents who have inherited their tendencies, whose evil ways are the product of some influence in the blood stream, some ancestor from whom their chromosomes have sprung. For we must recognize that there is such a thing as the born criminal, whose mind possesses little or no capacity for moral judgment, whose instincts and emotions are subject to violent accentuations. In only a small percent, however, are these tendencies of sufficient proportion to warrant the term criminality. In the rest of the group the tendencies are active only in certain areas of the thought. They may possess, for example, an urge for excitement that is almost criminal in its proportions, or jealousy may lie like a great serpent in some deep cavern and slip out when a situation offers opportunity. In the same way extreme sensualism may appear as an inherited quality. The mind is then atavistic and imbued with a lust evident even in

the bodily structure and in an extreme activity of those glands which stimulate sexuality.

Such problems are beyond the efforts of parents and should be dealt with by specialists. And let us hope that the figures are neither too conservative nor too extreme as to the amount of inherited delinquency that may exist in our children. They are at best only approximate, and for his own part the writer believes that at least three-quarters of our so-called delinquencies result from social ignorance and parental misunderstanding. He feels that when we have a new ethics in general use, when we endeavour to prevent the mental states which congest our development, most delinquency will disappear.

The important thing to remember is that a great many of the so-called evil tendencies which appear in children are probably the result of some one of the mental states we have discussed in this book, or come from some congestion or over-accentuation in the environmental influence. With constructive endeavour to give the child adequate opportunities for self-expansion, most of these difficulties will disappear. Such general forms of delinquency as lying, thieving, quarrelling, are in most instances symbols of maladjustment. The surging energies of youth have been blocked from their normal forms of expression and have turned to these underhanded means of accomplishing their purposes. These conditions should not be met by treating them as isolated manifestations of delinquency, but rather by putting into application most or all of the therapeutic methods in these chapters for the cure of mental states.

Lastly, we should remember not to be censorious. When evidences of dishonesty and lying are disclosed in our daily press, when statesmen and diplomats so indulge in chicanery, when father comes home and says "business is business" to justify his own trickery, when mother lies over the telephone or instructs the maid to say she is not at home if certain people call, we must expect our children to follow the example. And we must meet the results of what are called "white lies" by explaining the spirit of honesty, just as we must explain all the other influences that come from the patterns of adult behaviour. Take the child into your confidence and tell him why you lie and what the dishonesty in the world signifies. Help him to understand it all.

There are two common parental attitudes: one is to act as

if the child were entirely stupid, the other to assume that he is overbright. It is not uncommon to hear parents talking about children in their presence, exactly as if they were deaf and dumb. Even among supposedly intelligent mothers and fathers, Willie's good and bad points will be discussed while he stands by, all ears. This way of treating the child as if he were a kind of animal appears in marked contrast with that of expecting him to understand life as if he had reached the age of sixty. Too many parents hold the hard rule of moral responsibility and capacity for measuring honesty and knowledge of truth, almost as if the child were the parent's superior in knowledge of right and wrong. He is punished upon a standard which no adult would be willing to accept for himself. These extremes of expecting mature responsibility on the one hand and on the other treating the child as if he were not yet human do much to break down normal relations between parents and children.

It is important to remember that the child is an individual, whose mind is developing from a plane of unconsciousness through all the instinctive and emotional reactions up to the powers of logical judgment and reason. Each year he is motivated by particular accentuations of thought or feeling necessary to his development. At two, three and four years of age he is motivated by an immense curiosity and endowed with great sensitivity. His mental pores are as receptive as a sponge, he is busy learning: drinking in all kinds of information from every source. A little later, the receptivity is merged with assertion, and he is beginning to find the active forces of his ego and to announce himself as an individuality. In other words, he is obeying the growing principle of the seed and the soil; roots spread out below the surface, the tender little shoot, the stalk, the first leaves, the branches, the foliage, the buds and the blossoms. Each step of the way he should be guided, and it is essential that he is not asked to understand phases of life beyond his state of development, nor treated as if he were infinitely inferior to his actual capacity.

CHAPTER XXXVI

THE TECHNIQUE OF ADAPTATION

THERE is no more mooted question than that of free will. It has been debated back and forth by philosophers since time was. Have we free will, or are our lives ruled by an absolute determinism? Is there room for intelligent choice or is this a world of fatalism? There is no space here for a discussion of this question. It would take several books to debate it adequately.

Suffice it then that to the writer it seems that the privilege of free will, within certain definite limits, is the gift which differentiates the human being from the rest of the animal kingdom. It seems to him that the right of choice is the deepest and most sacred quality of the human spirit. He believes that we were gifted with the great cerebral hemispheres, the brains of deliberation, as instruments with which to guide our measure of volitional liberty. This measure is limited by the laws of nature and the principles of life. My free will does not empower me to become a Martinelli, I have not his voice, his dramatic gift, his sense of artistry, his personality, his charm, nor that magnificent sense of pitch and quality of tone which permits him to turn emotion into inimitable melody. Nor have I the free will to jump off a cliff and not be hurt. Gravity, most certainly, will carry me to the ground, and I shall be crushed. I must obey the laws of life and the principles of my own nature, or failure, suffering and confusion will result.

But within the bounds of this cosmic definition I am given great areas of liberty. I may choose between good and bad, right and wrong, upward seeking and degeneracy. I may follow constructive or destructive procedures. I can determine to use my mind in a profession, or an art, or a business. I am free to go to the woods and live a simple life with nature. In other words, thousands of acts are within my right of choice. Life leaves me free to deliberate as to what I shall do. I have a mind by which I may intelligently decide my manner of living.

My decisions, however, must be an adaptation to the limitations which circumstance has set. There are things that I can do in this age which I could not have done in another age. The problem of writing a book a thousand years ago would have been great indeed. I might have written it, but free will would not have permitted me to have it published and scattered over a great country. Before the movies were invented, Mary Pickford and Douglas Fairbanks would not have had free will to express their particular dramatic talents in fulness. However successful they might have been on the spoken stage, the motion picture form has given them fuller opportunities. The genius of Marconi has wider scope to-day than could have been possible had he been born on a South Sea Island fifteen hundred years ago. His success is measured by the use of his will in a wise adaptation to life.

Unfortunately, this attitude toward success is not prevalent. We have not understood the laws of human nature. We have not come to recognize that every course of human action should be built upon a scientific analysis of life in relation to ourselves. We can do successfully what ourselves will permit, but we cannot escape beyond the limitation of our chromosomes. We can do that which our bodies, our glands, our nerves, our brains endow us with capacity to fulfil. We can use constructively all the powers of our minds which have become liberated and are at our self-command. We can go just as far as the social opportunities and knowledge of the world of men, combined with our own limitations, have made possible. When we think of the possibilities which the centuries ahead will disclose, there seems to be only a little scope for human action. But if we measure our freedom in terms of the present and contrast it with the opportunities of the past, it develops as a vast range of possibilities.

It is important to explain to a child the opportunities and limitations of his will. He should be helped to accept its limitations and empowered with understanding of his possibilities, as a practical attitude for endeavour and adaptation. There are many psychologists who believe that most mental and emotional troubles are questions really of the wrong adaptation to life. This is probably an exaggerated point of view, but it emphasizes the fact that a lack of real adaptation lies at the roots of most difficulties.

The condition of misadaptation comes first of all from that wrong parental ethics which we have called "Mechanical

Idealism." Many parents have a habit of holding up examples of "perfect" courses of action before a child. The Puritans did this in high degree. They superimposed images of absolute purity of thought and utter chastity of emotions upon their children, and advocated nightly self-condemnation for any deflection from this mechanical perfection. Their attitude, indeed, was not unlike that of the anchorites of old, who went into the desert to mortify the flesh, except that the Puritans changed the technique to a condemnation of the instincts and emotions and a constant soul-searching for any deflection from their steel rules of conduct.

From this old attitude the teaching is still prevalent that an ideal is something which we should expect to achieve. Nothing could be more impossible or more idiotic, for this teaching is tremendously injurious to the child. It lies at the roots of many forms of inferiority complex and much melancholia, depression and later indolence.

No man ever achieves an ideal. And if he could achieve an ideal, his life would be shattered indeed and spiritual death would ensue. For unless we can see something ahead, something beyond, we cannot grow. To achieve an ideal would be to leave the mind blocked, unless, of course, the achievement only opened up capacity for an infinitely higher ideal. But this very changing capacity is an evolution, and from the moment the evolution began the destruction of the first ideal would result.

The ideal, for example, of perfect honesty, perfect unselfishness or perfect chastity to which many of the old moralists sought to coerce themselves and their followers, if achieved, would mean the immediate stagnation of the human spirit in its chastity, in its unselfishness and in its honesty. The reader will doubtless say, "But these three virtues are unachievable in their perfection." And that is just the point which the modern psychologist makes. All true ideals are biologically, physiologically and psychologically impossible of achievement. Then why hold them up to the young as if youth should achieve them? Why give them a set standard and discourage the mind by its inevitable failure?

Indeed, apart from this discouragement there is another destructive influence, for if we are led to suppose that we should be able to achieve our ideals, along with that goes the implication that we also have the right to expect fulfilment of our hopes and wishes, our wants and desires. And when

these are not forthcoming, disappointment and rebellion are inevitable. It is not unusual to find in neurotic cases bitterness and cynicism because one hundred per cent independence is not permitted in life, rebellion over the limits to privacy, power and expansion in an inter-co-operative world. Even more commonly we find individuals cynical or rebellious because their self-expression was limited and they cannot freely choose their experience, find boundless opportunity, or have an unhindered play of ideas.

So we might go through the whole list of the common human desires. So long as the individual is not taught from childhood that he must balance his aims on the scale of life against the hard facts of existence, and between the two extremes make the best adaptation possible in that day, month and year, trouble ensues.

Parents also fail to recognize the need of simplifying ideas for the child's comprehension. Or if they do understand the immaturity of his comprehension, they speak in abstract terms. More commonly still, whenever the child fails immediately to grasp an idea, parents begin to shout, as if by making much noise the words would get across to the poor child's brain. We witness this same phenomenon of shouting when people are talking to foreigners. If the foreigner fails to understand immediately, people raise their voices and gesticulate, and the more they shout the less the poor foreigner gets of their meaning.

This mechanism of shouting is often resorted to when a child is being told to do his duty, and fails to recognize that it is his duty. It is quite possible that he believes that it isn't his duty, or is not at all convinced of the right of what he is being asked to do. Doubtless many parents will object to the statement that no parent has a right to ask a child to do anything that the child is not convinced is right for him to do. But if the reader will stop for a moment to consider that learning to think out for oneself what is right is one of the first great needs of life, it must become clear that every time a child obeys without those satisfactory explanations which produce conviction regarding the cause of action, he is led just that far away from honesty and integrity of choice. The whole moral structure is undermined, and he may be made an unthinking slave to authority, losing his own regard for truth. Or else he is given those emotional stirrings which later lead to wrong kinds of action.

The first business of the parent is to show the child that he has one central duty in this world of ours, and that is to think out for himself what is right. The earlier he begins that great and beautiful search after the world of truth the further he will develop. The integrity of the human spirit alone stands on the personal power of thought. Nor can we cooperate with the needs of our fellows unless we become rational beings.

The technique of guidance rather than domination which comes most strongly to the fore in problems in child training is the question of honesty. This is made particularly difficult because of the constant exhibitions of dishonesty on the part of the parents which the child inevitably witnesses. We might as well frankly admit that there isn't such a thing as an honest man or woman, in the literal sense of the word.

Somebody calls up on the telephone and Maggie comes up to tell you that Mrs. Jones wants to know if you will be home that afternoon. You weren't intending to go out, but you send word back to Mrs. Jones that you are sorry, but you have to see the dressmaker. And then if Mrs. Jones finds later that you didn't go that afternoon, you explain that your dressmaker had called up to say that she found she didn't have enough black mercerized cotton surah. Or maybe somebody comes to the front door. You saw her approaching down the street. You simulated honesty—you told Maggie as you went through the kitchen to tell "that Mrs. K." that you were out, and you remain on the back step until she has departed. Now Willie is taking this all in. But few parents take pains to sit down and really explain to him what it is all about. And then, of course, when he practises the same little devices he is punished by his parents.

Let us admit that if we ourselves are not to practise one hundred percent honesty, no matter what the consequences may be, we must do something to avoid the confusion in the minds of our children. This is, indeed, dangerous ground, for there is a common idea that the parent is privileged to do what the child must not do, hence the rank injustice which many children feel in the treatment accorded to them. The writer believes that we should hold to the goal of utter honesty in our own lives and in the lives of our children. This, however, should not be a literal honesty, it should be the spirit of honesty. We should not lie to protect ourselves, we should not indulge in trickery, chicanery and scheming. We should,

in every case, hold to the real inner meaning of the situation, but in a material world that is only half civilized we cannot hold also to the literal application. There are countless instances where the letter of a thing, if adhered to, would require us to be untrue to the spirit.

Let us, for example, take a scene in a consultant's office. A man has told the psychologist the story of his life. It includes many intimate matters, thoughts and feelings which, if revealed, would make many people unhappy and bring destruction rather than benefit to the individual affected. Now, suppose some one else asks the consultant point-blank if such and such a fact was true. What should that consultant do? Should he tell, should he reveal the private affairs of the individual who has trusted him as the Catholic peasant trusts his priest at the confessional? Certainly not. He should be willing to die rather than to disclose a single fact that has been given to him in this way. For his own part, the writer reserves the privilege by every means in his power to protect the lives of those with whom he has worked. He believes that the spirit of reliability and the sacredness of the trust is the first principle of a psychologist's honesty. There come times, however, when a mere refusal to answer is equal to revealing the fact. Then what should he do? He should certainly continue to protect the spirit of his work and high purposes and if need be, lie.

When the writer was a little boy his father sat down with him one afternoon and talked on the spirit of honesty. He taught him that he should always seek for the inner value of a situation, and that he was not required to be literally truthful when that truthfulness was opposed to the spirit. He told a story which the writer never forgot, even though he was not yet six years old.

"Suppose you were walking along the street," his father said, "and you saw a little girl in a white dress go around a corner. A little later you saw a big rough man carrying a revolver. He stopped and asked you if you had seen the child, and he made it very clear that he was intending to hurt the little girl, possibly to kill her. What should you do? You should certainly protect the little girl. You should even give your life, if necessary, to seeing that she is not injured. But you are not strong enough to stop the man, he will only injure you and then go after the little girl. You should tell him, therefore, that you saw the little girl go in the other

direction around the other corner and then go as fast as you can for a policeman and tell him all that you have witnessed."

His father explained to him that this is not a lie, because one is living up to the spirit of the higher duty. This is the spirit of *summum bonum*, the highest good.

If we are taught to keep our eyes steadily focused on the highest good which we can accomplish, the greatest service we can perform, the fullest, deepest meaning of the truth which we can understand and follow, we shall know what to do in the intricate problem of living in a world where constant cross-currents produce conflict as to the course of action in following what is right. If the child is taught this conception of *summum bonum* he will not be misled or confused by the evidences of the apparent untruthfulness which he daily witnesses in the world about him. *Summum bonum* is not a dangerous doctrine, it is not a departure from the truth, it is a necessary principle, unless the parent intends to give a literal example of utter cleavage to the letter of truthfulness in every situation.

The writer knows of a man whose life was involved in a good deal of criminal activity. He was cynical, bitter, distrusting every one. He had grown up with a maiden aunt who punished him continually for every deflection from literal honesty, but who commonly practised the device of going out on the back step and telling the servant she was out when people whom she did not wish to see came to the front door. In his own life the writer lost all respect when he was eight years old for a teacher of this type. She punished her pupils continually for the least departure from literal truthfulness, but herself used all sorts of finesse and chicanery to get around the question of truthfulness.

The technique of *summum bonum* is of tremendous importance in child training. It is the only method the writer has discovered by which children may be helped to understand the conditions of the world about them.

Too often parents are so frightened by dishonesty that they fail to meet the situation firmly. Take the case of N. L. M., who was a dishonest little girl. Her people were afraid that she would develop kleptomania. She was an adroit liar, skilled in the art of getting pennies from her mother's pocket-book, equally capable of finding cookies, candy or anything else that she might want about the house. By six or seven

she was practising the same methods at school and among her playmates. Family tragedy resulted when she took something from a department store at the age of eight. She was thoroughly aware of the panic that she produced at home, and slyly delighted in the excitement. She was being taught to enjoy the act of theft. Her people were afraid to punish her, for whippings and days in bed had produced only deeper insincerity and greater slyness. They were defensive, moreover, as to what the neighbours would think. Unconsciously, they had identified themselves with the child and felt that they, too, would be called dishonest if their little girl was discovered in her predatory actions.

This identity was their undoing, for unconsciously they began to protect her dishonesty in the endeavour to protect themselves. The masquerade was just the sort of atmosphere in which dishonesty could grow. They were giving her an excellent example of dishonesty themselves, from their very fear of dishonesty. The whole atmosphere of the home took on a nervous apprehensive quality.

Prognosis of the future of such a child is not difficult. By adolescence, her habits will be well formed. By twenty, we can picture her suffering the consequences of chicanery. In other words, she would obey just such fear-ridden images of the future as her parents had helped build in her mind. Their fear of her she would unconsciously transfer to society, but not until it was too late would she discover that the body politic was not afraid of her subtlety, her slyness, her intrigue. (And yet perhaps society is afraid. Who shall say? For such conditions as crime waves certainly produce hysteria and wild and fruitless punishment. Only by threats of life imprisonment is the criminal, when well grounded in his habits, checked, and this is but a sad way to have to meet the consequences of our social and parental failures in the face of such tendencies.)

How different the life of N. L. M. might have been if her early predatory tendencies had not been treated as adroit slyness, had not been met with fear. Suppose she had been laughed at and made to see that her acts were stupid ways of achieving desires. Suppose her dishonesty had been mocked as evidences of childish ignorance and seen as primitive behaviour. Certainly no child's predatory tendencies could stand up under such persistent adult ridicule. Moreover, if her cleverness, her slyness, her mental adroitness had been turned

into constructive channels, if she had been shown how to maximize her ego successfully, there would have been no need for her predatory tendencies.

The writer knows of a case of a successful detective story writer whose early tendencies were turned into adroit creative thinking and who was shown how to express his personality in adequate but successful ways. Such a problem is too difficult for thorough discussion here, but the facts of psychological work have taught us that there is always a way to transform negative tendencies into positive outlets, if parents thoroughly understand the procedure. This, of course, is only true where we are dealing with environmental delinquency of the milder type, it is not true where we have the problems of the born criminal to cope with. Such problems are beyond the wisdom and training of the average parent, and must be dealt with by those who are long experienced in criminal psychology. It is safe to say, however, that only one in ten of the instances of delinquent children is seriously criminal from birth.

Apart from delinquency a reorganization of our ideas of effort and adaptation is essential. A good many years ago I met a famous automobile racer. The man was in a highly nervous condition, worn out under the tension of race after race as he drove the great cars in the intense heat of competition. Meeting him again a year later, the man presented an amazing change. He was quiet, poised, free from the taut strain of nerves and muscles. A kind of jolly plumpness had taken the place of a haggard fatigue. Startled at the difference, the writer inquired what had happened.

"Why, you see," the driver explained, "I met an old farmer out here in Indiana last summer, and he changed my whole attitude about racing."

"The farmer did that?" I inquired, startled.

"Yes, a regular Silas Chewstraw, with side whiskers and dry wit. He gave me a picture of what a fool I had been making of myself. You see, I've been racing with my eye on the goal for these last five or six years. I've been driving myself, not my car. I've been bound I was going to win—and I did sometimes, but at fearful cost to my nervous system. But now I've changed my whole attitude. I'm not racing to win any more, and I've taken my eye off going over the goal line first. If I do that, all well and good, but that's not my business. The old farmer showed me that it's up to me to see that I keep my racing machine in just as perfect condition

as I can, tuned up to its highest efficiency. And he assured me that my work is to see that I get all the power and all the speed which the motor contains, and that I handle the brakes and the clutch and the wheel with all the skill that lies at my command. He made clear that if I do this I shall go over the goal line first if my car and my skill are greater than those of any other driver. He convinced me that I haven't anything to strain about, but only need to concentrate upon my job as calmly and as efficiently as I can.

"As a result you see I've been winning a lot more races, because a good many times I've had the best machine and used the most skill. But I am through with thinking about the goal for the rest of my life, and if I don't win a race it means that I couldn't have won it anyway, and so what's the use of worrying about it. You can't make a machine be more powerful than it is, or keep it in any better shape than the best that is achievable. And I can't get there any faster by being nervous and full of anxious anticipation regarding winning. For the best that I can do with brakes and clutch and wheel and throttle is the best that I can do, and that's all there is about it. And you know," he ended philosophically, "I wish everybody could get this point of view about everything they do in life. It's meant an awful lot of difference to me."

The very soul of the new attitude regarding one's duty in the fulfilment of ideals is contained in this little story. We have been holding ideals before our children and teaching them to strain themselves to fulfil those high goals of accomplishment. We have been breeding an intensity in America which is destroying our nervous systems. We cannot live healthy lives as long as we try to obey the impossible teachings which have been fed us for a good many generations. It is not our work to strain for the fulfilment of ideals, and it is not for us to teach our children to coerce themselves to any such goals of accomplishment. It is rather for us to explain that the whole principle of duty has been presented wrongly. Our duty is not to our parents or to our children, to the body politic, or to some great causes. Duty consists in keeping our own machines in the best possible condition that lies within our power and operating this machine of self with all the skill which we can command.

Years ago, a weary-faced woman in a railroad train began to discuss her problems. She explained to the writer her duty to her husband, her duties to her children, her duties to her

parents, to her aunt, her uncle, to her woman's club, and to the social and patriotic movements in which she was engaged. "That's rather strange," the writer remarked, "that you have so many obligations and I only have one."

"Why, what do you mean?" she inquired. "I know of your work and the kind of problems that you are taking up all the time. I should think that you would have more duties than almost any one. Would you mind telling me just what this one duty is?"

The writer answered that he only had the duty to be himself, his best self, and operate himself—that is, the machine of his mind, his emotions, his body, and whatever spiritual vision he might possess—just as well as he could. She met the answer with a good deal of scepticism.

"But don't you recognize the duty to your clients?" she inquired, and seemed to think that there was some insincerity in the answer of "Absolutely not." She could not grasp the idea that if the mind is made nervous and distracted by worrying over half a hundred cases that it might be carrying at one time, and pressed by a sense of duty to all the personal contacts, that it would be impossible to focus quietly and efficiently upon any one task in hand. She could not see that any individual who gives all of himself to each moment of his day, seeking to do his maximum in that time and on that occasion, is bound to perform every other duty in the best way that he as an instrument can do it. She could not see that this new doctrine of duty wipes out the nervous tensions and is the only point of view which destroys worry. She could not see that this was what Jesus meant when he said: "If thine eye be single, thy whole body shall be full of light." She could not see this because she had had her mind focused away from this interior philosophy of ethics, and had it turned upon all the outward appearances and rules and regulations and conventional requirements which make the body of the old ethical ideas.

Herein, we might say, is the very core of the new ethics and the point at which it contrasts with all those teachings which belong to the old morality. The ethics practised in recent centuries was not a philosophy of living by the spirit, it was a creed of living by the letter. Its code was one of literalism, and literalism only leads to confusion. It was a code of conflicting platitudes and contradictions, standards of action which invariably broke down under the stress of everyday

life. It taught the individual to coerce himself into some model of conduct, with no explanation as to how that conduct was to be balanced out against all other moral requirements. And now we know that it was biologically, physiologically and psychologically impossible to apply that code and at the same time to keep well. It was doubtless because of the extreme approach that so little adaptation to life was developed in the past and neurosis became possible. Many psychologists make the useful generalization that obviously the boy with an inferiority complex has not learned to adapt his behaviour to his fellows. And this may be said as well of martyrdom, persecution, indolence, resignation. The girl with an insecurity complex has not learned to adapt herself to darkness, to storms, cliffs, water, and various phases of natural phenomena. While this gives only a partial picture, it is nevertheless a true one.

If lack of adaptation creates difficulties, a most important therapeutic process then is the technique of developing it. Adaptation is a method of training the mind to understand that there is always a point of action or of present evolution into which the individual should turn the focus of his effort.

It is natural for us to set no limits to our desires. We would like to be the most beautiful, the wisest, the richest, the brightest, the most comfortable, the most entertaining people in the world. We would like to have everything, power, honour, the perfection of love. We have formed the habit, moreover, of thinking in terms of ideals, we have been taught that we should be utterly good, utterly truthful, utterly kind, completely unselfish. Many of our moral patterns and most of our intellectual measurements are built upon this absolutism or perfectionism. This is one side of the picture.

Against our ideals are the hard facts of life, the measure of ignorance in the world to-day, the stupidity of many of our laws and conventions, the little we have progressed from barbarism in contrast to the evolution which men will have accomplished a hundred thousand years from now, although even then they will not be perfect, nor able to fulfil in an absolute way some of the advances we now conceive. Combined with this limitation are our own deficiencies and those of our associates, our inability to love utterly and with complete faithfulness, our inability to give ourselves wholeheartedly to the experience of living, our own measures of stupidity, of selfishness, the negative tendencies which have

gripped our instincts and emotions, the egocentric trend of our desires, which make us capable of jealousy when others achieve more success. Following closely upon the heels of the human deficiencies men still exhibit in this twentieth century comes the pressure of materialism, the need of food, clothing and shelter, the grind for money, the high cost, shall we say, of idealism, of any form of living above the level of our stomachs.

The average child grows up without anything to help him make an adjustment between the extremes of reality and perfectionism. He is taught that he should be good, but seldom shown how to adapt his goodness to material pressure. He is taught that he should be honest, but presented with no means of relating honesty to the struggle of self-preservation among his fellows. He is told that he should be loving and should seek to keep himself pure for some blissful future mate relation, but little is said to strengthen his power to sublimate the urging drives of human nature.

The conflict begins in babyhood, when he is led to believe that he can give himself to his mother with an utterness of devotion, as if she were a pure and holy angel who would never fail him in any way. He is taught to revere his father, as if his father were all-wise and ever-tender. He is taught devotion to his brothers and sisters, his friends and general associates, and then from this idyllic picture he is rudely precipitated into conflict with the world as the world is and people as they are. He suddenly sees glints of anger in his mother's eye when she is punishing him, and his heart turns cold. He finds her in some respects selfish and neglectful or indifferent at heart. He sees his father full of tendencies that are not all-wise or utterly tender. He is unreconciled to these discoveries, for no one has helped him to adjust himself, to make an adaptation by which he can rest his troubled heart and build firm understanding of what to do about it all. Thus he is wounded and becomes dubious and sceptical with the foundation laid for that cynicism and sophistication which so commonly wraps about youth in its twenties. His capacities to love are injured, his ability for marriage is made uncertain, his trust in the world is shocked, and even his faith in God and the worthwhileness of creation may totter.

Is it not time that we learned a new technique and ceased to deal in these two extremes? Should we not teach our children

from infancy to understand the philosophy of the adaptation point, that sane evolving centre between ideals and their embodiment, between desires and their fulfilment, between love and our capacity to express it, between truth and our comprehension of it, between psychic integrity and our uncertain sincerities? Such a philosophy would do much to protect the growing mind, much to remove its disappointments and its bitternesses.

Unfortunately, a good many people think that beauty would go out of life if we did not lift our thought to the heights of attainment and did not expect to have ourselves and others embody perfection. It seems to them like compromise to build any other centre of effort than that of devotion to complete idealism. This, of course, is a mistaken attitude, for the adaptation point does not banish idealism, it puts it rather in its proper place. "A man's reach should exceed his grasp," and the bitterest sorrow would result if there were no higher standard to reach toward, no goal just ahead, no way to grow beyond present achievements. We should be like the Italian master who came to paint as perfectly as he could imagine and laid down his brush in disgust. Since he could conceive nothing finer than he had accomplished, what was the use of effort?

We should teach our children that there is no hope of fulfilling ideals completely, no possibility of the perfect consummation of desires, that love is a precious star to reach toward, but not something we can mechanically force ourselves to follow or expect others fully to manifest in their behaviour. We should show our children that there is always a sane adaptation point between their desires and the material difficulties that are part of living, an adjustment level between all visions, all hopes, all wishes and the conditions which surround the wisher, the dreamer, the idealist in any day and age. We should realize that an adaptation point is never a fixed level of achievement, but is built upon a judgment deliberately formed in the individual's mind as to what is the best and highest he can accomplish upon a given occasion. It is the highest point, in other words, to which at the moment he can reconcile the fulfilment of his ideals with the hard facts of life.

A few years ago the writer spent an evening with four friends who were thinking of buying homes. One of them remarked: "I'm going to buy a place over in one of the Jer-

sey suburbs. It's got all sorts of other houses jumbled around it, and I hate it, but what's the use, it's the best you can get in these days of the high cost of living." He had thrown away all his ideals, given up his desires and was about to make a purchase which would inevitably prove a bitter disappointment.

The second man expressed almost the same sentiment. He intended to buy a co-operative apartment in Flatbush, and anticipated an extenuation of city discomforts: babies screeching, phonographs blaring, radios, and all the rest of the confused uproar of modern crowded existence. He hated it, but cried bitterly: "What's the use; you can't do any better."

The third man was an idealist, an impractical romanticist. He spoke poetically of the home he desired, a great colonial mansion with spreading lawns and a view of the sea. He described beautiful furnishings and silent, efficient servants ministering to his comfort. A millionaire might find such a place near New York, but certainly not a man with a small salary and a large family of growing children.

Their stories told, the three men turned to the fourth companion who had been listening with engrossed attention. "What sort of place are you looking for?" they asked. He answered a bit apologetically, as if fearing they would not understand.

"It may sound a bit wild but I believe I can find within commuting distance something which includes some of all the things you mention. I have the idea that somewhere near New York I can find an old colonial house, with an acre or two about it, a view of the water perhaps, and some trees. I'd like to buy a place where we can have fresh air, sunshine, a view of distant hills, room for a garden and flowers, and a chance for a grove of young pines to build a sense of seclusion."

The two practical men smiled as if they deemed him as hopeless as the poor creature who wanted a rich man's abode. The idealist frowned, in his mind the aim was too low, for he knew the speaker to be a lover of beauty and of open spaces. None of the three realized that the fourth man had made an adaptation between romance and reality. He had created a mental picture of what was within the realm of achievement for him, the highest point to which he could lift the facts of his life to the fulfilment of his ideal. Nor was this a stationary point, for he hoped in later years to live further from the city and have a place nearer his heart's desire. As a matter of fact, after diligent search he found his house, with

its old colonial atmosphere, its strong oak frame, its acres of land, its trees, its view, its sunshine, its privacy, and he paid no more than the other two for their compromises.

Between every ideal, every desire, every standard of goodness, every quality of love, and the circumstances of ourselves, our families and the life about us, there is always an adaptation point. If we are taught to seek this sane level of accomplishment and to keep it as an achievement that can evolve and be developed and lifted upward toward our ideals as circumstances permit, life becomes sane and normal. And this is true not only in building houses, but in our measures of intimate relations and in our judgment of our own actions and those of others. We should hold ideals as lode-stars toward which we aim, but measure behaviour and make decisions upon our adaptation points. We should never judge our children by the standard of ideals, but by their actions as seen against their present level of development. And we should teach them to judge themselves in the same way. We should never make them feel that we are all lovingness, kindness, wisdom, affection, but we must admit our frailties and help our children to adjust to them. At the same time, we should teach them to see their own failings and help them to live reliantly with whatever deficiencies they possess.

This is true even when it comes to standards of morality. We should hold up the ideal of chastity, but not expect its fulfilment. We should hold up standards of honesty, but realize that every human being makes his adaptation point between real integrity and his frailties of untruthfulness. If this is done and if this becomes the standard by which our children judge themselves, us, their playmates and the world, we shall have far less neurosis, fewer shocks, more idealism, more growth, and none of that cynical compromise which blights the soul.

There is nothing more important than to sit down with a child every so often and talk with him about life, particularly about the ways of his fellow-man. He should be given a real picture of the way most of the world lives and should be helped to understand its modes of conduct, the patterns and stereotypes and customs and conventions which he witnesses every day. If he is helped to see by the use of the philosophy of *summum bonum* what is good in the rules and platitudes, and to separate the goodness from literal application, the standards, regulations and beliefs of other people will not

injure the child's mind. In a conversation a few years ago a woman turned with pent-up fury at the writer, objecting to the idea that the world is creed-bound and pattern-ridden, or that parents in particular teach crystallized codes of behaviour to their children.

"Look here," she said, "my father didn't teach me anything but the Golden Rule."

"But as you interpret it, isn't that bad enough?" the writer questioned mildly.

"What!" she cried, "you wouldn't attack the Golden Rule! Don't you believe that you should do as you would be done by?"

"Emphatically not," the writer answered, "if you apply it in the literal sense, as most people do. Suppose I treated you as I would be done by. I would rather have you brutally frank with me. I would rather have you speak to me without any consideration of my feelings. I like to have truth unvarnished. I prefer bald statements. Would you like to have me treat you that way?"

The woman hesitated. "You couldn't do that and be courteous to me," she said. "I am a woman and you are a man. Of course you would have to soften what you said, and there are lots of things that you couldn't talk about to me at all."

The writer laughed. "There you are," he said, "you are immediately setting up limitations of the Golden Rule. To your mind, if I talked simply and frankly about the facts of life, if I spoke of marriage or religious matters or sex, or anything of that kind as simply and honestly to you as I would prefer to be spoken to, you would be offended."

"I certainly would!" she cried out. "I—I don't think—I don't like to talk about a good many matters frankly."

"Then I can't treat you as I would be done by," I agreed, "and I certainly don't intend to. I intend to treat you as you would be done by and I believe that this is necessary. I believe that I must interpret the spirit of that platitude. Moreover, I think that it is necessary for every such moral precept to be interpreted by its spirit. I think that critical minds cannot treat sympathetic and sensitive minds as they would be done by. I think that people who are interested only in objective things cannot treat people who are subjective and care for the meaning of things as they would be done by. I do not believe that idealists can treat materialists as

they would be done by. I do not believe that the civilized man should treat the barbaric savage as the civilized man would be done by. He must put himself in the other person's place, he must seek to understand the spirit of the other person's mind, purposes and attitude."

After a few moments' pause the woman said rather timidly: "You have given me a good deal to think about, but I rather hate to give up the Golden Rule."

"You don't have to," the writer suggested. "You must merely reinterpret it so that whatever you do you are trying for the highest good that you can accomplish."

Literalism is one of the most common and most injurious social vices of our time. There are thousands of people who go around the world sitting in judgment upon others because they are measuring the ways of others on their own standards. To these literalists the thought and action of those who follow the spirit of the thing seem wrong. There are few things more terrible than for a little one to grow up with parents, one of whom is a literalist and the other an idealist. Or vice versa, where a mother is measuring her actions on the standard of the highest good in any situation and the father is hide-bound to the letter. The child is thrown into an ambivalence where his emotions and his thoughts are in hopeless conflict. He does not know what to believe, what standard to follow.

Out of this conception of "the highest good" there is coming an altogether new conception regarding unselfishness. If you ask the average individual imbued with the old ideas what unselfishness is, he will say: "Doing what will make the other person happy or considering the other person's desires." He sees it entirely as a question of one's immediate relation to another individual. But such an attitude is incompatible with modern ethical understanding. Unselfishness has really little to do with giving up one's own wishes for another person. Indeed, unselfishness of that type is really a blind and destructive doctrine; for it permits no basis of deliberation, it gives no standard for judgment. If I give up some of my wishes for you I may quite easily be doing wrong. Again I may just as well be doing right, but because you have wishes and I have wishes which are in conflict in no way explains what is right to do. Thus real unselfishness is not a question of my relation to you. It concerns my relation to the truth. In any situation with you, if I am willing to give up my own wishes in

the face of what seems upon deliberation right for us both in the situation, then I am unselfish. And if you are also willing to give up your wishes in the face of what is right, then you are unselfish. The result may be what neither of us wished to do, or it may fulfil either of our desires. In any case the new unselfishness does not build on personalisms.

There is no more radical change than this attitude toward unselfishness, for a survey of life shows that application of the common idea of this virtue is often horrible in its effects. The writer knows of a mother whose husband died when her son was five years old. She put herself in the little boy's place with maternal sympathy and proceeded from so-called unselfishness to abnegate all her own desires and purposes, to give her very life that her boy might grow up with all of the advantages he would have had if the father had lived. By the time he was seven or eight years old he saw her toiling, wearing her fingers to the bone for him. And he went on witnessing this, getting used to it, coming to expect it year after year. By the time he was seventeen he was a cotton-batting weakling, with no more spine than a jelly-fish, a spoiled, selfish, petulant little egotist, who demanded centre stage upon all occasions. His mother's supposed unselfishness had been his undoing. It was not unselfishness at all. It was a negative self-abnegation, a projection of her own self-pity to the boy, a transference of her own desire to be spoiled to the act of spoiling him. This is the kind of thing that is called unselfishness nine times out of ten in human life to-day. We see it everywhere. We hear it advocated, exalted, but there is nothing more vicious or destructive.

If the mother had followed the new doctrine of unselfishness, what would have been her procedure? She would have sat down, deliberating: "What is the right of this situation? If my boy comes to get used to my toiling for him will this be best for him? If my boy suffers no consequences of his father's death, but sees me suffering tremendous consequences for it when he is too young to change it or interfere, will this be right? If I make him the centre of my universe so that I am unable to be of any real benefit to my fellow-man, is this a true form of living?" She might then have come to the recognition of what her so-called unselfishness would do to the boy. She did come to see it when he was seventeen, and to realize that she and she alone had made him a useless, idle, self-indulgent egotist.

Unselfishness then in this instance had nothing to do, first of all, with the mother's relation to the boy. It had to do only with what was right in the situation. "He who loseth his life shall find it." He who gives himself freely to the truth finds himself in the truth. And this is the only foundation for real unselfishness.

This is the new doctrine which should be taught the child. It is a radical change from the usual attitude. He should not be taught external codes of self-abnegation, sacrificing for his little sister, for his mother, for his father, an external chivalrous behaviour toward women, an external respect for his elders. He should be taught to strive with all his heart and mind to see what is the truth of any situation. He should be helped to talk over his problems with his parents, and thus through guidance to strengthen his capacity for truth-seeking. Such a procedure would correct many of the problems that arise in youth.

The writer knows of a very good boy who took to gambling because his chum wanted to gamble. He had been taught that he should do what would make others happy, and he could clearly see he could make his chum happy by gambling. He may have understood dimly that gambling was wrong, but the one great creed in his family training had been to abnegate his own wishes in the face of those of his intimates. He thought it selfish to stand out against the desires of his crowd.

The writer has known of girls who got into serious sex difficulties from this yielding to the wishes of another person, girls who had become so deeply imbued with a false unselfishness that disastrous consequences resulted. He knows of countless cases of parents who have spoiled their children through this false doctrine, of fathers who have allowed the happiness of the child to interfere with business success. Take the case of a father who cannot resist his daughter's wishes for an automobile, a fur coat and a finishing school life, but who cannot afford to give her these things. Is it unselfishness in the end? Crime is committed in the name of unselfishness, as in the case of a cashier who absconded with money from a bank in order to give his wife what she desired.

From no intelligent point of view can we say unselfishness is primarily a question of one's relation to the other person. Real unselfishness builds only on what is right when in relation to another person. The other person's wish is not the centre, but what is true in any situation is fundamental. We find this

illustrated in the case of a sister who gave up constantly for her brother the things she wanted to do. The sister was endowed with great artistic ability. She could have done fine work in the world. The brother had little ability. She made herself a kind of little Victorian slavey and let her brother have all of the opportunities, failing to fulfil the really useful powers of her own character. As a result the brother became a male parasite, an indolent spendthrift, daubing in colour and fooling around Greenwich Village studios. The sister toiled as a stenographer to make this possible. Her supposed unselfishness had been his undoing.

She should have deliberated upon the situation and measured her own evidences of ability with his ability, her own capacity for useful effort with his incapacity, and let him take the consequences of life. Had he been allowed to feel the pressure of hard experience it might have made him a man.

The supposed unselfishness of common practice is often vicious in its effects. It is one of the greatest creators of neurosis in human life. There is nothing that needs to be more reconstructed than the codes of action and creeds of thought built around this whole question.

There is another aspect to this problem of unselfishness. It does not consist in measuring what you should do on the background of to-day, but on the background of a lifetime. A father or mother should not do unselfish acts for the children this day, this week, this month, this year, that so use up strength, health, money, opportunities or real purposes that the future cannot be constructively achieved. Many a father is killing himself by overwork that he may bring pleasures and opportunities to his children. Five or ten years from now they will be doomed to suffer the consequences of his un wisdom. This is not a real unselfishness. He should give himself to life on a building plan of the whole of his life, on a normal span of at least three-score years and ten. He should let his wife and children face the deprivations in any day or month or year that are necessary to a whole life of unselfishness, required by the larger vision.

Obviously a mother should also teach her children this new doctrine. A momentary happiness, a passing pleasure is unimportant in comparison with an enduring happiness and a permanent usefulness.

One of the troubles with many of the younger generation in our day may be simply defined. It is not being allowed

to taste of life. It is being overprotected from the hard knocks of experience. It is being petted and wrapped in cotton batting by unwise parental abnegation. And this spoiling process is producing a false pattern. Unfortunately after many years of disappointment and struggle these children as adults may try to imitate their parents' patterns and so carry on the destructive influence.

There is an even greater factor in the question of the right to life experience, for the problem cuts two ways. While it is wrong on the one hand to overprotect the child, it is also equally injurious to shut him off from suffering, when that is part of his own choosing. We all have a right to taste of life unmodified by any artificial protections from its reality.

There is no more important work than to interpret the facts of life to your child upon this higher spiritual level. Help him to understand the relation between human law and the principles of nature and the laws of God, as you see them revealed. Translate for him the social patterns and stereotypes, the totems and taboos, the creeds and doctrines, the habits and mannerisms of the world. Show him what is good in provincialism, the ways of the neighbourhood, of the state, of the country, the differences in attitude of peoples, of races. And most of all, give him a vision of the future. Show him that man has gone only a little way in his journey out of savagery.

For practical purposes we may suppose that men are governed by about eighty percent of ignorance and have learned only about twenty percent of the truth. Thus their opinions and ideas are inevitably coloured by great areas of misunderstanding. Help the child to see this, suggest to him that the people who live ten thousand years from now will probably know as much more than we do as we know more than the people who lived ten thousand years ago. Give him a picture of what life was ten thousand years ago, and help him to determine to become one of those who send society onward in its journey toward the greater realms of truth.

CHAPTER XXXVII

CONSCIENCE AND CONVICTION

WHEN the writer was a little boy he and his brother used to play a game called "bonies." We would lie in bed bonieing things. I would bonie the bed; my brother would bonie the room. In response I claimed ownership of the house, while he laid claim to the city. And so we would proceed until he bonied the earth and I all the diamonds in existence. With the diamonds I made a cage to keep him on the earth, while I demanded possession of the rest of the universe. Few of us want less.

If a person were allowed to do just as he chose, without regard to the effect on others or the requirements of a natural world, the human ego would experience little difficulty satisfying its cravings. It could become the overlord of all creation, making life bend to its will. Denied this magnificence it becomes imperative to select the possible measure of human freedom and to make a wise adjustment to life. This adjustment, in the large, is but an equilibrium between self-expansion and adaptive deliberation; a balance between personal hunger and the power of choice. In its essentials then the art of living consists in such intelligent selections of the materials of life that adequate self-expansion may become possible without permitting such personal activity as to produce any unfortunate reaction upon the self or others. Again, it consists in so directing one's inner forces, and so knowing one's inner peculiarities, that all the constructive elements of environment are wisely developed, while negative factors are deliberately resisted. This is both an adjustment of oneself as a person and as a member of mankind.

There are things I must do and can do—being a man. There are others I must do and may do—being myself. Myself is but a peculiar and particular mixture and accentuation of the forces and possibilities of man. The law of my growth is but the law of man's growth given an individual differentiation. If I do not eat—I die; if I do not sleep—I sicken; if I do not consider others—they punish me by retaliations.

But if, not being musical, I do not sing; if, not being acrobatic, I do not swing on a trapeze, it is no one's business but my own. Nor is this less true as to what I elect to do. There are my own unique expressions and those of my species; all that is possible to me as an accent and a limitation of all that is possible to man is mine to fulfil.

To be what is mine to be, as a self and as a man, is my first duty, for being comes before doing. My doing should be an inevitable and spontaneous expression of my being. I should strive to be what I am, and not what I am not. Being myself, I should fulfil the possibilities of my being by doing what that sort of creature would do, as long as it merges constructively with the doing of all the egos and natural elements about me. Thus a course of action and a way of life opens before me, to be chosen by deliberative effort; namely, the normal and good fulfilment of my nature in an experience of unfolding development. Here my duty as a being begins and ends. If I perform this drama well, all else will follow. Thus while it is my right to expand, it is not my privilege to expand in conflict with the design of creation, nor to choose any way of going or act of expression in conflict with natural law. There is no absolute pattern of conduct that any man can rightly require me to accept beyond that of being true to the expanding destiny of humanity; for the rights of my independent self are inherent in the very character of that self, as long as they do not run counter to the rights of the race and the laws of life. If I am a nature lover none shall require me to worship an urban existence. If I am objective, none shall require me to become absorbed in books. If I care for the spirit, none shall force me to absorb my life in material things beyond the rule of the general good. If I so adjure the physical that I run a motor car down Fifth Avenue while dwelling on the beauties of the spirit, I must bear the reactions of my actions. At no point can I escape the fact that the processes of life, mankind's motions and my own personal drama, are all sequences of events and transitions of substances.

Whenever I keep all three of these in harmony and obey this harmony by deliberately expanding my nature in agreement with it, growth, unfoldment and joy come in consequence. Whenever I disobey this harmony, and either from fear of life or from slavish submission to limitation in the group, or from arrogant overassertion of self throw out the equilibrium

of my endeavour, trouble results. Fear of life induces sickness and death; fear of mankind induces fixity, stagnation and custom-ridden congestion, while overaccentuation of self is anarchy and reaps its own reward in that conflict of ego with ego which destroys the very self and its development.

All true action then has three aspects; first, it is personal and unique; second, it is social and for the general human good; third, it is cosmic and natural in accordance with law and principle. To be right it must be all of these. You may put a squash seed, a kernel of corn, a potato eye and a spinach plant in your garden. Unless the soil is antagonistic to these species they will grow. If you have a chemist analyse them when they are grown he will find more iron in the spinach than in the other plants. Sending its roots out into the soil the spinach has taken the iron it needed out of that soil. That was its right. It took more iron than the other plants because it needed more iron for its peculiar nature and growth. To take what you need from life according to your nature and with all your power is not only your need but your duty, for not otherwise can you obey the laws of your growth or fulfil your destiny. So long as you take in this way, in harmony with the general welfare of man and in accordance with the laws of life, obeying the natural sequences which you deliberately discover by a thoughtful exercise of your power of choice, there is no selfishness, nor any injury from thus fulfilling your hunger. Such a wise uniting of your purposes with those of the common good and the cosmic law is an act of conscience.

Conscience is the voice of your own selfhood which is speaking for this adjustment between the unlimited and ruthless expansion of your ego and the rights of man in a world of natural order. It is telling you that all action and reaction are equal, and counselling only those actions which are in harmony with the unfolding evolution of man in his natural environment. If you try to sleep on a bed of cactus the thorny, natural environment will produce immediate reactions in your flesh. If you strangle your neighbour at a banquet the consequences are no less inevitable. And if you do not stop some one else from strangling his neighbour you are also culpable, even as you cannot escape the reactions if you do not develop your own abilities, follow your own career, marry a compatible wife and refuse to compromise to any constricting of your true nature. For be it noted that the spinach seed, the potato, the corn and the squash resist whatever in the

soil is not for them, provided always that there is enough of what each plant needs to permit growth. These seeds, we might say, exhibit something akin to conscience in the act of selecting wisely what is for them in the environment of their soil. Conscience in the human being is the highest expression of a personal power of choice, in performance of the task of adjusting the ego to mankind and to the natural requirements of life.

There is much confusion regarding conscience, for in common practice when the individual seeks to listen to the "small voice within" he is not getting a message from conscience at all. In common experience conscience is only "crystallized fear." It is merely the voice of memory shouting the platitudes and proprieties. It is only a collection of mother's and father's opinions, the teacher's preachments, the neighbourhood conventions. True conscience is submerged under the dead weight of customary thinking. Inevitably then it seems sinful to the individual who disobeys this heterogeneous mass of precepts. This reaction justifies the attitude of moralizers, who believe in the external conventions. They have submerged true conscience under a clutter of human rectitudes. Inevitably they call it sin for any one to disobey these rigidities. With them, to offend a convention is to have offended God, for they have placed rules and regulations above the voice of deliberation from which guidance must come.

Critics of the newer psychology affirm that modern science will destroy ethics. They do not see how our present understanding of the instincts, the emotions, the desires and the will can be reconciled with the old conception of the voice of conscience, of guidance and "in-knowingness."

But what shall we say of the whole body of revelation which is said to come from the divine? Is all this ancient heritage to be discarded because of what may seem to many readers a purely intellectual measurement of moral behaviour? By no means. Such a conclusion would be merely to set a confine upon the act of deliberation. There is nothing in an effort to follow the deepest thinking which would destroy any forms of spiritual guidance. Deliberation becomes merely a form into which any spiritual insight may pour. Nor do we need to refuse any body of revealed truth which has come to man as a sacred heritage. Indeed, that is just what we should not do, either with the deeper teachings, or when considering any phase of man's truth-seeking experience.

If I determine to live my moral life by an act of deepest deliberation, would that prevent my reading Emerson or Plato and seeking while so doing to ponder upon every evidence of truth that I may there find? In fact, can I as a self-reliant individual receive and use any of that truth if I have not deliberated upon it? Should I follow Emerson or Socrates with a slavish blindness because they are said to be great? Must I not endeavour to understand and endeavour to interpret their language with what body of truth I have already gained through deep thinking? And if I do this with philosophic teachings, should I not follow the same procedure with every phase of truth, wherever found: with the Bible and all other sacred writings? Indeed, can I be sure that I understand these writings if I take them with unthinking blind faith?

There is certainly no antagonism between the deepest effort to deliberate as a means of choosing right and the reception of and understanding of each revelation which has come to man. Indeed, from this point of view the word conscience returns to exactly the attitude of those who coined the word in the first place. Con-science (*with science*), with an endeavour to think from cause to effect, with an endeavour to deliberate, to evaluate, understand, with an endeavour to choose what is right through mentally seeing as many aspects of its expression as may lie within the next phase of evolutionary progress.

A first factor in ethical education consists in a consciousness of self, of knowledge of one's own entity. It is this which prevents the utter determinism of heritage and environment. Without conscious selfhood and individual choice we have no escape from the absolutism of the blood stream which produced us, or from the domination of whatever environment our parents brought us into. Conscience, as ability to go with the laws of life, is the second great force which separates us from this subjugating determinism, conscience built upon the consciousness of self and its power to determine the next higher course of action that heritage or environment has revealed.

Conscience in itself comes in a kind of pause or suspense prior to any act of deliberation. There is a sense of personal entity, of responsibility in the right of choice, and then when we step higher, a consciousness of seeking for the law, for the principle of action. When conscience fails us blind impulse forces expression, and we go we know not where, higher

or lower, as the case may be. There is no choice of right without this independent and deliberate selfhood. It is for this reason that students of the new ethics have been so against the domination of parental authority and the superimposition of social patterns. Science seeks reasons and refuses to accept any statement or idea until by reason its truth is known. Conscience must inevitably mean determining our moral action upon this intelligent foundation. Thus if we follow conscience we cannot follow tradition. We must inevitably penetrate with deliberation into every pattern formation and moral code which has descended to us from the dark ages. We cannot serve two masters. Either we come to understand, with science, the laws of life and the forces that work in any particular expression, or else when we do not blindly rebel we accept the authority of the tribe, of the family, of the parent, the rule of materialism and the dictates of the past.

In the days when pedagogues were beginning to discard the process of learning by rote, that wise and little understood educator, A. Bronson Alcott, remarked, "I find that whatever children do themselves is theirs, and besides the intellectual progress this also gives an increase of intellectual power." We may carry this principle into the realm of emotional education and add, whatever conduct children see for themselves to be right and good is theirs. Whatever they comprehend through their own mental processes brings not only added intellectual ability but develops moral power.

Simple as this statement appears to be, it implies a reversal of the usual parental procedure. We have regarded emotional education as academicians have the classics, assuming that mental development would result from rote lessons in conduct, whereas we now believe that intellectual capacity must precede ethical instruction. If an individual is to lead a virtuous life he must be helped to think for himself. He must have reached the plane of deliberate choice as an independent individual.

We might state this truth in another way by saying that the foundation of an enduring morality rests upon conviction. A conviction is an image in the mind which merges our thought and feeling as to what should be done in a situation. It is the result of the conclusions of conscience merged with the impulsive drive of emotion, so that the whole nature of the individual is enlisted to a certain definite intention. We are freed by our convictions, we are empowered by them, and upon

them alone is moral stability possible. Once the individual has translated his thoughts into images and his images into convictions he will sublimate whatever instinct or emotional impulse impinges upon the course of action which the conviction requires. This is the seat of the good will as opposed to the evil will. All evil, like all goodness, is first a personal picture of a course of action controlling the will and hence liberating the instincts, emotions and desires into negative expression. The positive method is exactly the same: goodness has created an image of altruistic expression directing the later action of the will, liberating the instincts and emotions and desires into virtuous fulfilment. The individual has formed a conviction of good expression, directing each one of his inner forces into their finer manifestations.

The old moralists believed that every human being should be held accountable for all his actions. Advocates of the newer ethics declare that accountability must be judged pro rata to the opportunity to develop conviction by deliberate choice. Only as we come to understand the meaning of life, to have conclusions as to what is good and true and beautiful, only in so far as we have seen how instincts and emotions may be sublimated into virtues, do we become answerable for our courses of action.

The modern insight then accepts the self as the starting point, asking the question, "What is my nature? How was I meant to grow? What is normal expansion for me? How can I release my powers in harmony with the powers of life?"

It must be apparent that this attitude consists in the direction of our personal dynamic in relation to cosmic law. In the first place, we see that power depends upon the amount of inner energy which is released by an experience, and second, that wisdom depends upon the amount of deliberation merged with this dynamic in the forming of a true judgment. The two forces should balance. Too much mere intellect leaves the individual with no emotion and no drive. Too much emotion and impulse leaves the individual with no self-discipline and reliance. Harnessing of the will to right conduct presupposes that the whole integrated organism has become imbued with the real idea as to how an action should be carried out. Destruction of part of the self through conduct, producing as it does conflict and hypocrisy, results in no real drive of the nature.

Thus we come to the need of solving the questions of egoism and altruism, what is true usefulness and true unselfishness. Is it possible for us really to practise self-abnegation? Can we, if we restrain the ego, ever put our whole hearts into any piece of work? Must we not rather learn to release the whole ego in harmony with altruistic endeavour? Obviously this is so, and thus an altruism which destroys the ego is not a permanent altruism and leads in the end only to dependence and a breakdown. We witness this form of endeavour in the typical instances of so-called self-sacrifice, where a mother, let us say, has given her life for her children only to become dependent upon them in her later years, only to have them wish that she had maintained herself as a whole, normal human being. It is safe to say that we cannot constrict the ego at any point without becoming to that degree dependent upon others and unable to maintain a permanent usefulness. Because we have not understood this we see in everyday life the experience of the younger generation feeling that the older people are on its back, parasitical burdens which it must carry. They were the victims of a wrong moral philosophy. The old self-sacrifice never did anybody any good. It bred neurosis instead: nervous and physical breakdown, and that cynicism which believes that there is no human gratitude. We are not grateful for sacrifice where the individual has done injury to his own nature. We are not grateful to any human being who destroys his own ego only to be a parasite upon us in the end. The new philosophy means an adaptation of egoism to the normal ends of altruism, and it presupposes that we should not as individuals submit to any form of expression which does not allow us normal ego outlets for the whole force of our natures.

And here we come to the most mooted question in the whole field of ethics: that of personal happiness.

What, after all, are we living life for? What is life's essential purpose? The thinkers of the Middle Ages believed that it was to win a future salvation in a heavenly kingdom and successfully to avoid punishment from perpetual hell fire. Thus their focus was not upon life lived well for itself, but upon life lived with a pure aim of selfish perservation; of being able to avoid the pain of eternal damnation. The Greeks centuries before this time, had debated the issue and come to varying conclusions, among them hedonism. The hedonists

believed that the end of life was pleasure. They sang with the old Teutonic balladists,

*"Who knows not women, wine and song
Lives a fool his whole life long."*

The hedonists believed that "you will be a long time dead," and hence you might as well get all the excitement you can in the process of living. Hedonism is closely connected with the revolt of youth. It was a reaction from self-conscious moralizing and an overserious philosophy, just as in our own time youth is rebelling at the platitudinism of Puritan heritage. The ethics of the Middle Ages made a sharp distinction between sensibility (feeling) and reason. Thus they destroyed all joy, for there can be no joy in pure reason, since it is but a guide to the expression of feeling. Without emotional sensibility there is nothing of the self to express, hence the horror of the ethics of self-conscious intellectuality and moralizing. Happiness, pleasure or joy, all three require some forms of self-expansion, some release of the impulsive depths of human nature. The story of ethical history is almost like a pendulum, first an age of moral repression, then a reaction to hedonistic pleasure-seeking. Again, an age of self-conscious goodness and then a revolt. Certainly we ought to be nearly civilized enough to understand this situation and gain some balance between the extremes.

The revolt of youth is against both the old and the new mechanical idealism. They are as much opposed to seventy percent of the present parent-teacher training and organized movements for goodness as against the old Puritanism. Being always self-constrained, persistently self-conscious and watchful of behaviour would be as terrible a creed, if the new ideas were applied in this way, as any of the old pattern-making. We would cry out with Gratiano, in "The Merchant of Venice":

*"Rather let my liver heat with wine
Than my heart grow cold with mortifying groans."*

This question of self-consciousness is of tremendous importance. Devastation is ahead if we are going to apply the new ideas with a perfectionism, saying to ourselves, "We must always deliberate upon every action, we must always sublimate

every emotion into a good form." Human nature will refuse this prison as it has refused the ancient conventions. We would be merely substituting a path for a pattern, a method for a model, a process for a platitude. We would not have escaped the shaping process, and it would be infinitely worse to have an intrinsic ethics built on a mechanical absolutism than was the old extrinsic propriety.

It is important here for us to understand why human nature would revolt against such a new form of ethics as insistently as against the pattern-making morality. It is because we never do anything well without feeling a sense of freedom. We seek food for which we are hungry. We crave the expression to which we are attracted. We are repulsed by all forms of life that do not spontaneously appeal to us. We wish to follow our own real interests and pay no attention to that which does not excite response. Inevitably, then, unless moral action is attractive to us we will not perform it, even though we more or less believe that it is good. How shall this question be met? Simply enough, if we understand modern psychology, if we recognize the teaching that, as we have said, the will obeys the image in the mind. It would be philosophically wrong for us to watch our behaviour and to sit in introspective judgment upon our every action, during the occasion itself. We would then be like a man giving a lecture, self-consciously thinking about his behaviour and appearance while doing it, rather than being lost in his subject. He would give a very poor lecture, he would exhibit constrained and unnatural behaviour. The only right procedure is for him to picture in advance the kind of behaviour, the manner and form of address which he is to express during his lecture. Once on the platform, the laws of naturalness require that spontaneous forgetfulness of self which permits him to absorb his every thought and emotion into the presentation of his ideas.

This same rule holds in the new ethics. Our ethical thought should come in advance, at such a time, let us say, when reading a book of this kind. It should be a preparation for action, not a method of self-observation at the moment of expression.

Indeed, the same law holds throughout all real effort. In the act of writing we are not watching our grammar and thinking of mere words. We are not concentrated upon forms of expression. The mind becomes lost in the idea and our grammatical preparation, word culture and training in the

expression of ideas should have long preceded any act of writing. A composer loses himself in the same way in his creative expression without a self-conscious awareness of harmony, counterpoint and orchestration. The musician has played his scales and gained command over his fingers. He has made, in other words, a series of mental images, co-ordination patterns in his mind, which thought then telegraphs down to his fingers automatically and spontaneously. He is thus able to lose himself in a full and free expression. This is the image-making process, a key to spontaneity and a most precious means by which the new ethics may be applied. All of our training should be in advance of expression. Education in goodness is not different from an education in art, in music, in literature and oratory. Thus the new teaching agrees with the rebellion and with the purposes of the younger people who hate mechanical idealism. They are right in their hatred, they are right in their revolt against self-conscious goodness. Our modern ideal is to connect the will to right action by preliminary thought so as to leave free play and full expression of feeling in the later event.

Contrast in your mind a picture of a modern girl with her body swinging along with spontaneous grace. Compare her with a picture of the stiff, prim Puritan maid with her down-cast eyes and her mechanical tread of inhibited little steps, and you have the picture of the difference between the beauty of true ethical expression and a picture of self-conscious exactitude. Contrast with both a picture of a painted voluptuous loud-laughing lassie, obsessed by sensualism, and you have the hedonist image which is as opposite to the normal ideal as Puritanical primness itself.

We have endeavoured to emphasize the fact that the hunger forces of the individual, the interest and attention must be enlisted in ethical endeavour. Otherwise, we have no heart in what we do, and come to rebellion and resistance.

The road to virtue then comes from connecting normal interests of one's mind with constructive ways of expression, so that self-expansion is experienced in the realization of a good action. Evil then is ignorant release, mere negative expression. Evil is the opposite of natural living, darkness upon the face of the deep, absence of light revealing the laws of creation. In contrast to this understanding, vice is the name by which we may define a conscious choosing of evil instead of goodness. We indulge in vice whenever we do not ex-

press our instincts and emotions through virtuous forms, and yet know the virtuous expression to be right. That which has virtue in it has usefulness, wisdom and love. We ask of a medicine, what is its virtue—that is, what is its power to heal. The worth of a mental or a spiritual virtue, then, is its power to lead us toward the good, the true and the beautiful, and only in so far as a virtuous form of expression leads us forward in this way is it a real virtue. And where that form has not this guiding power, it is but a pattern and a mode.

From this insight we can approach all of the older explanations of virtue and separate from them what is platitudinous and customary, leaving the evidence of goodness and truth and beauty as our guide. It is this act of reclassification which modern thinkers are following. The old Chinese, for example, in their discussion of the virtue of loyalty, taught that faithfulness to a friend once established, you should follow and protect that friend even when he does wrong. With them you should be loyal to a murderer, if you once promised your companionship to him. From the new insight we would recognize that the pattern of loyalty is only a virtue where you are obeying the inner law (the good, the true, the beautiful), and loyalty ceases to be a virtue where these forces cannot be followed in their integrity. In the same way, we may discuss all the classic forms of ethical rectitude. We would be of service only when by inward guidance the laws are obeyed. We would be generous and charitable, benevolent and just, on the same high standard. We would express mercy and sympathy, equality and reciprocity in their higher forms, purged of platitudinous materialism. We would be patient and temperate, self-reliant and self-controlled, expressing independence and initiative in obedience to their primary cosmic principles. By this means, every form of expression is capable of constant development, constant reorientation to cosmic law, and we avoid the sad result of a virtue that is sunk into a convention. There is probably no greater discovery than this, for it permits for the first time a constant reevaluation of virtuous living as the needs of each day and age require the reshaping of our actions.

Suppose, for example, we approach the question of self-sacrifice. From the old point of view it was necessary for us to abnegate the ego and give it over to some one else's apparent well-being. The new point of view does not abolish self-sacrifice, it transforms it, giving us the new insight of the

growth of the self in obedience to law, and thus of the growth of all other individuals about us. It abolishes abnegation of the self to the needs of another individual, but it does not abolish the giving over of one's own selfishness in the face of higher principles. It renames sacrifice in the form of that instrumentality or discipleship which we find exemplified in the life of Jesus and which he taught to his followers. It places upon us the responsibility of openness to all that is good, true and beautiful in life. It carries this teaching even into our personal acts of expression. A lecturer, for example, must make himself the instrument of the thought he is presenting. He is not on the platform to express his personal whim. He is there to present the truth of his subject as he has been able to understand it. There is an old saying in art and literature, "A given idea from the moment it is definitely conceived begins to speak back and dictate terms, which decree that in a certain way, and in no other way, can it be fully realized." This theorem will some day transform art, making the writer, the artist, the musician and the architect a follower of cosmic law, and through his instrumentality obedient to its higher dictates.

When an inventor is at work upon a machine, he is not merely expressing his own ego. He is not, primarily, even following personal impulses. Once he has gained a comprehensive idea of a machine, he becomes the instrument through which that machine is invented. When a surgeon has learned how to perform an operation, his personality becomes obedient to the tried and proven process. So, too, with philosophers, artists, all who follow nature. Their minds are focused upon their activities. They are endeavouring to obey the laws and principles which they find at work in nature, and are involved in whatever task they have in hand.

It must be obvious that when an attitude of instrumentation has been achieved, neurosis is impossible. Such an individual could not have an inferiority complex, because he is not concerned with how much poorer his mind may be than that of others. His business is to make his thought and effort good enough to meet the tasks in hand. He could not have an insecurity complex, because by instrumentation he has learned to depend upon the laws and principles of life. He is conscious of that order in creation which the Greeks conceived as the cosmos.

Instrumentation means that the individual has become a

student of the great book of nature and obedient to the laws of truth as he finds them in life. This is the point of view that we need in our personal experience. It abolishes the old negative self-sacrifice. It abolishes mere undirected self-gratification, but it makes possible that sense of self-expansion and self-satisfaction which brings true joy in the fulfilment of great purposes and in the living of a true life in accordance with the cosmic order. It shows us that what is right for the many is not right unless it is also true for the individual. Sacrifice that does not bring compensation to the one and to all does not in the end bring good to the individual for whom we have sacrificed.

The new teaching answers the question of usefulness and service. It abolishes the old Puritanism, which gave no chance either for pleasure or joy, that feverish industry and externalism of our forefathers. It brings us back to the philosophy of the Greeks, that there is scholarship in leisure, and that true usefulness is only constructive when it is built upon a harmonious development of every one. It answers once and for all the question of duty, teaching us that our first and only duty is to be ourselves. If we obey the dictates of conscience in each moment, in each hour, in each year of our lives, doing all that we then can (with conscience transforming all that we then can of our natures into virtuous expression), we shall live our lives on an increasingly higher moral plane.

It is this point of view which we are seeking to present as the foundation of parent training of the child. It is in this point of view that we find the new ethics a veritable Magna Charta of the rights of the child, for under the guidance of this new insight he is seen like ourselves to be an individual, a person with the power and the right of choice, who needs the opportunity to be shown how to deliberate for himself. We become his guide in the process of forming an independent life. We become his helpers in the act of learning how to sublimate his inner forces into virtuous expression. But it is not our task to superimpose upon him our habits, our conventions, our material standards in living.

Last and not least, the new vision brings for us an understanding of the drama of mistakes and ignorance. It puts upon us great need of compassion for all those expressions which come out of inherited or environmental determinism. It teaches us that many forms of expression are neither good nor bad; only accidentally right or wrong. The individual

is acting unwittingly and must be understood upon this basis, and through understanding forgiven for his casual expressions. It discloses the fact that much of the parental sin is only irrationality, only misguidance. Evil appears as disharmony, the result of disorganization in the inner life of the individual.

SOUL	MIND	BODY
Love	Wisdom	Service (use, power)
The Good	The True	The Beautiful
Harmony	Rhythm	Balance
Gravitation	Action and Reaction	Cohesion.

In the little Diagram above are twelve great principles of the divine order as they have been classified at various times by philosophers of old. Theoretically speaking, intelligent behaviour results when the individual shapes his conduct in obedience to these twelve laws of life. He who meditates upon his action, seeking to determine if it will convey love, needs no conventions of conduct. He who ponders upon a course of action, seeking for what is wise in relation to his fellows and to the natural world need not worship tradition. He who seeks to live his life so that his acts shall be of use and his days a continual service need not fear the sanctions of custom. Again, if his effort is toward goodness and he sublimates his instincts and emotions into expressions which recognize the rights of his fellow-man, he is living on a level above that of the common standards. If his thought is turned to a continual seeking for truth, his upward development is made sure; he needs no materialistic rules and regulations. If the spirit of beauty has entered into his thought, spontaneous grace makes manners an abhorrent superficiality. And if, with the Greeks, he is seeking to build his home and his work on the principles of harmony, as a composer making melody or an artist at work, there is little place in his thought for an imitative mode of conduct. If he senses the growing principle of rhythm and knows that motion and expansion must enter into all that lives, he must abhor fixations, creeds and dogmas. If all that he does is shaped to

the principle of balance, he will so compose his life that we need have no fear of an extreme impulsiveness or of fanaticism. Calmness, poise and reliance will enter into his purposes, building an inner self-restraint in place of the prohibitions. These are the human laws of the subjective world which correspond to the natural laws of gravitation, action, reaction and cohesion which shape natural phenomena, that are obeyed by the engineer, the chemist, the man of thought in every field. When human conscience means "with science," then is behaviour an intrinsic determination, obedient to constructive imagery. In such a spirit externalism has no place.

CHAPTER XXXVIII

CONSTRUCTIVE ATTITUDES

THERE can be no adequate classification of virtue into the more important or the less important forms of goodness. In every day and age and in every community people differ as to what seems to them most essential. A few centuries ago piety was accented as the most important human virtue. It made little difference whether you were of use to your neighbour, compassionate, spontaneous, sincere or generous, so long as you had a deep sense of piety. You might then draw off among like-minded people and live in a cell with men of like "spirituality." In the days of the Roman Centurion lawfulness, patriotism and strict adherence to the rules and regulations of the country became the cardinal virtue, and he who placed the welfare of his emperor and the extension of Roman power above all other aspects of life was thought to be the best of men. In ancient India serenity and meditation appeared as the transcendent virtues and a philosophic attitude was accented as the highest and finest of achievements. In the days of Napoleon, courage stood out as the quality most to be revered. In our own time there has been a trend toward naturalness and humanness, a spontaneous sincerity by which the individual might reveal his own true nature without camouflage. Yet there are those who feel that this drifting away from the more formal and established canons of righteousness is destructive of the very foundation of morality.

So there has never been and perhaps never can be agreement as to what accentuation is most important. The emphasis depends upon our approach. It is quite possible that the virtues are equally important, depending upon the environment and the particular nature through which they are expressed.

PRIME ORDERLINESS

In the psychological sense, it is safe to say that our thought returns to the quotation, "Order is heaven's first law." We do not, however, limit our conception to physical manifestations,

for order is not confined to mere arrangements of matter. We may be orderly with our physical things, in our feelings, in our thinking and what we may call the development of spiritual purposes. Psychologically, the truest order is to each grow and act according to the behaviour pattern of our own character endowments. From this point of view, the individual finds the necessity of also being orderly in his conception of that which is most important in life. He may recognize the need of systematic living in the physical world, but feel that a well-organized mind is even more important. Again, he may have developed a smooth-running mentality, yet feel that orderliness in his moral conduct and spiritual outlook is more essential still. Thus the mind is led to what we call prime orderliness, a putting that thing first which properly belongs first and that second which belongs second in the intentions and efforts of our personal lives. From the ethical point of view, there can be no virtue so important as this, since it affects and vivifies all other moral effort and permits at the same time coherence and wholeness in the act of living.

The great leaders of the past usually possessed prime orderliness. When Tindale gave his life to translating the Bible into English, he was exhibiting this spirit. When Socrates troubled Xanthippe by coming home late or not coming home at all, because his mind was occupied with the single pursuit of his philosophy, he was exhibiting it. His mind had traced back to that which seemed to him of first importance in view of his nature and endowments. He obeyed his own behaviour pattern in relation to society—not the dictates of society as a standard for his life. Through philosophy he found his self-expansion. Undoubtedly, he felt it his duty to fulfil whatever other virtues lay within his power, but to be the kind of man he was, and that transcendently, seemed to him the first essential. To reveal his philosophic understanding of life to his fellow-man came before the matter of being on hand for dinner.

There are those who might hold that Socrates was selfish because he did not consider his wife. Certainly, they would have called Diogenes queer because he spent his days going around with a lantern looking for an honest man. Yet the prime orderly effort of these two individuals has done more to shape the life and destiny of men than all the good dinners, well-kept clothing and orderly physical life could ever have done.

It seems to many observers of our children to-day, that what we need more than anything else is to teach them prime orderliness, to help them from their earliest days to find some one centre of interest which seems to them essential, something with which they can be as selves and around which the focus of life may be gathered. This centre, once found, other virtues may be built about it. We shall be able to forgive those limitations or deficiencies which fall short of a perfectly ordered existence.

We shall get nowhere with our children if we hold up to them the forty-four virtues which follow in this chapter and expect them to receive them all as ideals for behaviour. The method would be as bad as that of the old pattern-making. Youth would continue its revolt against any such effort. There is no human being who can possibly be virtuous to this extent and have any humanness left in him. The child's behaviour would become mechanistic.

There is something singularly significant about the idea of prime orderliness. We have remarked that many individuals might consider Socrates to have been selfish. The same criticism people level at Socrates could be held of most great men who have done things. They have had to let other phases of life pass because of their concentration. When Edison spends thirty or forty hours at a time in his laboratory and neither eats nor sleeps, he is not living a physically ordered existence, and it is probably somewhat troublesome to other individuals. It is said that Henry Ford, in his early days, allowed a good many necessary phases of home life to pass unattended and unconsidered, because he was concentrating upon making the inexpensive automobile which has been of such service to people in moderate circumstances as well as those who live at a distance from communities.

The interesting point about this great virtue is that it is really the opposite of selfishness. Many people have questioned why the selfish man so readily succeeds in a material sense. He does so for the simple reason that his whole life is focused. He knows what he wants and goes after it with earnestness and initiative. His thought is organized like a snow plough and it easily drives a salient into every situation. He has one motive only, his greed.

It is important for us to understand that it is not because of his greed that he succeeds, but it is because of his focus. His will is concentrated in the right way, but upon the oppo-

site of the right aim. Prime orderliness is built upon the same organization, but the aim is toward human usefulness, normal self-expansion for the individual, service rather than greed.

In his "Creative Evolution," Bergson remarks that human progress is created by the effort of the individuals who carry it forward, by your endeavour and mine, through ardent self-expansion to make life somehow better, to add to love, to wisdom, to usefulness, to bring more goodness, more truth, more beauty into the days of men. This is what has rolled civilization onward. And "if thine eye be single," focused upon the thing that belongs to each one of us to do, so that the flame of effort builds real accomplishment, decadence is relatively impossible.

Above all virtues, therefore, this attitude of concentration is essential to the advancement of the child. It should be held before him as an ideal all his days. He should be helped to understand it, and to sublimate his selfishness into it.

We should avoid scattering his forces, for then, instead of a mind organized like a snow plough, his effort will resemble the flat side of a barn door which cannot move forward. Discouragement, confusion and rebellion are then inevitable.

INTEGRITY

Once a child's mind has been taught to put first those things which are important in the expansion of his own nature, it is not difficult to inspire in him a sense of integrity. This should not mean a mere physical honesty, but rather an effort to be true to himself at all costs. Without this attitude, all the other virtues are vitiated. For he will have a half-hearted faith, a casual charity. Shakespeare has voiced this philosophy in "Hamlet," in the words of Polonius to Laertes:

*"To thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man."*

If the child has been taught to be true to himself at all costs, he will bring an equal truthfulness into his expression of the other virtues. There is, moreover, something heroic and adventurous in the spirit of integrity which appeals to the heart of youth, for integrity gives opportunity for self-expansion.

When a boy stands up in his shoes and refuses to give ground as to what he believes, as to what he is, and as to the reality of his purpose, the fibre of his being is strengthened, the pulse is quickened, the mind quivers with a sense of vigour. In this rather fetid age there is no teaching we more need than this ability to stand by convictions. There is no standpoint more important than this sincerity of spirit, which is even unashamed of its frailties. It is safe to say that when an individual has set the ideal of an absolute integrity close to the forefront of his virtuous purposes, he can have little neurotic disturbance. An inferiority complex would become impossible and feelings of martyrdom and melancholia must pass. Life becomes then the great adventure, an opportunity to test one's steel in the struggle of fitness.

This attitude of integrity, however, is impossible under the old pattern-ridden morality, for it depends upon independence and the right of choice within the individual as its foundation. Integrity is simply a frank enunciation of exactly what we believe and an absolute obedience to personal convictions. It necessitates a refusal to do that which we believe to be wrong at the request of others. Thus, integrity in the child might well interfere with slavish obedience to the parent and to the acceptance of parental authority.

FAITH

In these days we hear far less emphasis placed upon the old virtues of faith, hope and charity. They seem rather idealistic and impractical in a world of materialism. Yet, from an ethical viewpoint they are necessary foundations of morality. More than this, they are more needed to-day than ever before, for life has become a thing of great complexity and confusion, and people's habit of the mind one of scepticism, incredulity and criticism.

In a practical sense, what then is faith? It consists, first of all, in the acceptance of an affirmative attitude, in the endeavour to seek the good, the true and the beautiful, and in a belief that these qualities exist no matter how great the prevalence of evil, ignorance and ugliness. We can face toward the light or toward the darkness, toward positives or toward negatives. Faith is the attitude of spirit which is turned toward progression, growth and expansion, however much it may know of the regression, constriction and repression in

the world at large. It does not require an ignorant credulity, but it adjures a cynical scepticism.

Thirty years ago, an old sceptic became very angry when a friend insisted that some day men would learn to fly. He had no faith that this would ever come to pass, because he had seen no proof that flying was possible. Faith is the attitude in every walk of life that holds the mind open as to what can be, and what with reason seems to be possible in the future, even though it has not been proved in the past. There are many doctors, for instance, who do not believe in the soul because they have never proved its existence. There are many who do not believe in immortality because they have made no visits to a spiritual world and have received no sure messages from it. There are many who do not believe in God because they have not walked with God. Faith is the attitude which keeps the mind affirmative toward that vast realm of future knowledge which the world will some day understand.

Certain it is that the people who lived in the year 1000 would have found it difficult to have faith in what we have accomplished through scientific research in the twentieth century. Is it not certain that men a thousand years from now will have made equally great advance in all those realms of thought which we do not now understand? Faith, then, is synonymous with this open-mindedness, and in these days when our educational system, our religious life and our social order are filled with cynicism and doubt, sophistication and ennui, there is no attitude more important to establish in the child. Without it no new ethics is possible. Without it the child can build no sense of spiritual authority in place of the rule of material convention.

HOPE

Hope is a close sister of faith. It differs only in that its focus is upon the personal life rather than upon the integrity of creation. Hope, in its simplicity, is also an affirmative attitude in the individual which makes him turn his attention to the next step forward in his development, with a confidence that if he does all that he can to make this move a success his effort will be sustained by life. Hope is really the foundation of trust, and without it little courage or bravery is possible.

The writer knows of a young boy who left home without

any money in his pocket. He deeply believed that this was the thing for him to do. He craved the experience of meeting life four-squarely. Once, when he had been without food for days and was walking the streets of London looking for work, the thought came upon him that he might die because there seemed no way to live. Then deep in his consciousness came the feeling, "I have done the best that I knew to follow the highest guidance within me, and if there is a God this experience will come out right. Maybe I shall die. Then probably it is best for me to die, for all that we can any of us do is to live our lives with ardent following of truth as we see it." This is a very practical trust, an application of the principle of hope, which does not lay life out as a series of little grooves in which one's days shall slip along in smoothness. It conceives life as a militant adventure. It teaches us that if we do whatever we can, to play the game with vigour, we shall win through the turmoil.

Most of the neurotic disturbances come because the individual has lost hope. The light of adventure has gone out of his life. He is troubled because his days are not comfortable and easy, but strength of manhood and womanhood was never bred in a hot-bed. We do not become strong in a perpetual nursery. The mother bird pushes her little ones out of the nest. There comes a time when the mother cat refuses to nurse her young or to bring them food. They are thrust into the world to find their way. There is much trouble in America because modern parents are not obeying this principle. They are afraid to permit the child to develop its own trust and find its own hope in the adventure of living.

CHARITY

Psychologists are constantly asked how such mental states as inferiority, persecution, martyrdom and melancholia may be avoided. If properly understood, the answer could be contained in one word, charity. If we have real charity, our feelings will not be hurt. Thus we could not feel martyred or persecuted. With real charity no human being will spend his life in envious comparison of the accomplishments and capacities of his fellows. He could not then develop an inferiority complex. We are only melancholy when we feel that our lives have been frustrated and men have been unfair to us.

Charity is the attitude which enables us to see that the world is in chaos and confusion because it has not understood moral law or known how to apply an inner ethics. It comes from a point of view which recognizes the inherited and environmental determinism in the lives of one's fellow-men. When we understand the limitations of others, and realize in what masquerade and defensiveness they live their days, a great sense of sympathy and tenderness takes the place of wounded egotism and effrontery.

Could there be any more important work than for the parent to teach children to understand their fellow-men? Is it not important to explain to them how people's lives are limited by the accident of birth? Is it not necessary to explain to them that the child in the slums may be dirty because of the way he has to live, that the leader of the gang may be a bully because he has never learned any better form of expression? Indeed, should not the act be carried out into the development of an attitude of charity on the child's part toward the parent's frailties and limitations? This is certainly a very practical application of an ancient ideal. There never was a time when this kind of education was so necessary, and yet in most homes it is sadly lacking both by example and from parental effort.

REVERENCE

If we accept the ancient teaching that the three great principles of morality consist in an effort for goodness, truth and beauty, a foundation for reverence becomes clear. Reverence is an appreciation of goodness, a basic regard for truth, and a keen recognition of all that is beautiful. Like all of the natural virtues, if thoroughly applied it would meet the whole question of moral conduct. Suppose the child was taught to evaluate beauty wherever it is found and to hate every expression of ugliness which he sees. Could he help sublimating all of his own instinctive and emotional expressions? Anger, for example, is always ugly, envy is a disagreeable, unpleasant emotion. Egotistical self-assertion is a forbidding and mean attitude. Would not a worship of beauty, in all its forms, lead the child's mind away from these expressions and make him hate to follow them?

We have said much about the influence of the home. It is quite probable that a home where the surroundings are full

of beauty does more to inspire virtuous expression than much verbal explanation. There is something inspiring and uplifting about the influence of harmonious colour, the fine proportion in home furnishings, the charm and graciousness of social decorum. And these gifts do not depend upon wealth and the expenditure of money. They are outward symbols of that innate response which creates loveliness even from the simplest materials, and this beauty inevitably inspires reverence, which plays upon every expression of the child's nature. It was relatively impossible in the old Puritan home, with its austerity and coldness, for a real reverence to develop. It had to be coerced into the child because there was no warm and cordial influence of beauty to develop it. Indeed, a whole book of ethics could be written on this one phase in child training.

Even more might be said about a reverence for truth, for without it the individual develops no power to deliberate and he has no centre of authority other than that of external conventions. When the astronomer searching the skies discovers a new star, his mind is thrilled and intoxicated by the delight of it. When a great philosopher reveals some new application of thought and penetrates into its influence upon the future, there comes a lift of spirit which stirs all that is human within him. When a boy or a girl in school feels the lift and reach of knowledge, sensing what it will mean to the advancement of his life and feeling, the beneficence that such a thing as truth exists as a lode-star for his effort, a sense of purpose and meaning comes into the routine of his days. Can there be any greater work than that of inspiring a reverence of this kind? And is it not the answer to that indolent indifference and ennui which trouble so many of the younger generation? Is it not the answer to the school problem and the drabness of living in an average community?

But we must remember that if we are to inspire a worship for beauty and a reverence for truth in our children, the task must start in the shaping of the home atmosphere even before the child is born. We must ourselves be seekers for the beautiful and followers of the truth. We cannot begin after children have reached adolescence to complain that they lack earnestness and ardour. The fault lies way back in the absence of this impulse from the moment of birth.

Because of the idea of temptation and the negativeness of the old ethical attitude, evil has long been presented to

youth as a rather delightful and exciting adventure instead of what it is, an exceedingly dull and uninteresting form of life. In the same way goodness has come to be synonymous with primness, sissiness, false modesty and sanctimonious virtue. "He is a goody-goody. He's good to his mother, tied to her apron-strings." Nowadays, when we use the phrase, "good woman," we think of a stained-glass saint with a perfect-purity complex.

These negative ideas have done much to destroy a normal reverence for real goodness, for red-blooded and vigorous efforts to make life a little more joyous, a little more free and to protect people from pain and sorrow. Following goodness may be as adventurous as penetrating primeval jungles.

It is this attitude toward goodness which we need to bring to our younger generation, particularly to boys. We have an overabundance and even painful prevalence of two kinds of boys to-day: the sophisticated, cynical, idle type, the lounge lizard who will not work until he has to and looks upon college as a sporting experience, and the kind of lad whose face is shaped after his mother's pattern, who has a mild voice and wears pantaloons cut like bloomers. Unless something is done about it we shall soon be unable to tell boys from girls, and already some of the boys look much more feminine. Reverence for a little red-blooded male goodness is very much needed in our land. It is our mothers who need to understand this vigorous doctrine.

COMPASSION

There is something about the word compassion which makes the average human being uncomfortable, as if he would not like to talk or read about it. Perhaps it is because we have a suspicion that there is something overgentle and even weak-minded about it. An analysis of the word, however, reveals that it means "with passion," with flame, a burning emotion of the human heart. Victor Hugo exhibits compassion in "Les Miserables" and it is certainly a quality greatly needed to-day with so many prohibitory, censorious reformers stalking about the land. Compassion should be a spontaneous, unconscious, untrained virtue, a result, not an aim. Yet there is no phase of ethics which is more important, for compassion includes forgiveness and is the mental attitude which makes censorious forgiveness and criticism impossible. It was com-

passion which Jesus exhibited in his attitude toward the Magdalen, when he told her "go." He did not, however, add "and sin no more," as in the popular version of the Bible. This was added some centuries after, along with many other modifications. The later Christian Church could not bear the charitable and merciful attitude, and the Bible, as we know it to-day, has been seriously tampered with and too often translated with a blind literalism.

The compassion of Jesus consisted in a very real understanding of the slight extent to which we have come out of savagery, the recognition that we are far from angelic.

This same attitude between human beings is rapidly developing in these days, particularly in the younger generation. They exhibit far more compassion for our emotional difficulties than we as their parents do for theirs. This was a virtue entirely lacking in our Puritan ancestors. They exhibited little forgiveness for transgression and no understanding of the forces which produced it. But whoever has experienced a deep analysis into the trends and tendencies of the unconscious impulses in man's heart must feel a great wave of tenderness for the struggle we have in our upward climb.

CONTENTMENT

There are many who believe that contentment is more a parental virtue than one necessary to the child. Contentment consists first of all in a recognition of the law of evolution, knowledge of the fact that we make our progress by gradations and not by sudden leaps. Our lives are not transformed in a night, and good luck seldom drops out of the skies. It comes in most instances as the product of a constructive attitude to him who has been preparing himself for it. We must be willing to see our children grow out of their infantilism and slowly learn to reason. We must expect them to have impulsive desires and turbulent instincts. We must understand that they have not learned to direct their emotional natures, and most of all we must be contented with the transition process which results from a giving up of the old coercive and critical attitude in child training, for there is always a period of lassitude whenever coercion ceases.

Contentment, however, is also important within the child, for he is usually in a hurry to gain adult independence. He

wishes to drive a motor car and have the privilege of drinking cocktails as his mother does and to smoke his father's cigars. He wishes all the adult vices whether he takes to the virtues or not, and it is difficult for parents to explain to him just why he should not follow their example. In the same way the average child seeks the freedom of intellectual accomplishments and finds it difficult to follow the steps which lead to familiarity with the world of knowledge. He wants to play his violin with the skill of Kreisler and exhibit himself on the platform, but he is not anxious to spend weary hours in practice.

Contentment, then, consists in teaching the child from earliest infancy the principle of evolution; that all life develops through a gradual unfoldment, that all good things are won by growth. Contentment consists in knowledge of the next step in development, and is destroyed by the "ought to be," "ought to do" philosophy of Puritanism. The earlier moralists spread constant discontent, and that is why so many of our forefathers had long faces and sober garb and severe expressions around their lips. They were holding themselves to a joyless life and bitterly unhappy with the gall of their idea of goodness in their mouths. The straight and narrow way was a bitter path.

True contentment, if it is taught the child, comes from a vision of red-blooded effort persistently carried on in obedience to clear mental pictures of the way forward to a vigorous and self-reliant independence. In practical form we may describe it as recognition of a definite campaign. The individual who has built a program for his life and is slowly seeing it fulfilled is not discontented with the steps which he must follow to realize his desires. The man with a building plan has a consciousness that day by day he is adding to his life structure.

Most of us would quickly admit that a builder who was merely adding a window, an ell, a few clapboards, and a board or so to his house without any design, would inevitably produce a hodgepodge and come to a real discontentment with his structure. Yet thousands of children's lives are being patched together in this haphazard manner. Their parents have not helped them to an architectural design. As a result, the child becomes indolent and discouraged. He does not see what all the effort is about. Sit down with him and help him to think out a plan of action that will lead forward year by year to a realization of his inner impulses and ful-

filment of the self-expansion drive in his heart, and he is then contented with the preparatory effort.

It is often suggested in psychological technique that the individual write a biography of his future, what he would like his life to be through the coming years. This is one of the means of producing a building plan, and it is useful to further contentment in the child.

POISE

We have several times emphasized the point that before any real act of deliberation a moment of silence is necessary. We cannot think well unless we deeply listen. We cannot understand life unless we reach back into the undercurrent of consciousness and draw from memory all we have known in the past that may throw light upon the present problem. It is this act which makes conscience possible, and conscience endows poise. Poise is a nervous and emotional balance. It is blood kin to contentment and depends upon it. Wherever we have become firmly established in a building programme and are sure that our days are leading to a realization of our ideals, a feeling of strength and certainty comes over the life like a beneficent charm. Poise is the result of awareness of law and order in creation and a consciousness in the individual that he has established his feet firmly on the path of upward expansion. "Great peace have they who love thy law and nothing shall offend them."

In psychological work we are often asked how to avoid nervousness in the child. Beyond all therapeutic methods there is a central point. The boy or girl who has been helped to establish firmly his effort in obedience to the laws and principles of life develops poise. He is not likely to be nervous and fidgety. The engineer who knows exactly what he should do in the building of a great structure has a feeling of poise in his effort. The lecturer who knows his subject and has studied how to present it to his audience feels poise on the platform. The musician who is confident of his musical technique senses no nervousness. Caruso had poise because he had taught himself to be obedient to the laws of singing and to be the servant of his own voice. There is no virtue more necessary in America than this, for we are a hurrying, rushing, nervous people trying to get rich quickly and to become wise and good and accomplished overnight. And not until in

our child training and in our own lives we are willing to relax to what is possible, biologically and psychologically, shall we correct this national deficiency.

PATIENCE

Like contentment, patience is really a virtue which should be the ideal of parents rather than of children. It is not something that can be talked about. The child learns patience by example, and like contentment and poise it consists in a psychic relaxation to the evolutionary process which alone builds firm advancement. We are impatient with a child only because he is unable to do something that we have never taken pains to show him how to do. We snap at him irritably because we are dimly conscious that we have been too lazy or negligent to help him to build a firm life structure. We expect him automatically to control his temper. We are impatient when he is troubled with sexual problems, when we have been unwilling from false modesty or ignorance to give him a real sex education. We are impatient when he does not do good work in school, when we are unwilling to build an educational system in America in place of the process of stuffing in facts and figures in which he has no interest. Impatience results where we have not put ourselves in the other person's place and sympathetically recognized his difficulties.

The first step in the development of patience in the child, then, consists in explaining to him how difficult the act of living may be. The average boy and girl needs to be helped to have patience with his parents. The parents should explain to him that they know almost nothing about bringing him up, that they have only the vaguest ideas of what truth is and most of the time do not understand how to do right. He should be helped to see that they are struggling in conflict and confusion because no one has taught the adult the art of home-making or how to be a compatible marriage partner. He should be led to see that his parents are about eighty percent ignorant of the laws of life and thus that in their ignorance they are prone to make mistakes. Only in this way can the child develop a real patience with his parent's frailties.

There is a simple rule in child training: stay on the same side of the fence. Admit to the child your difficulties in pain and suffering when you make mistakes. Tell him when you are in trouble. Be frank with him when you are uncertain

what to do. Explain to him when business problems press and finance is bad. Make it possible for him to put himself in your place. You will then in most instances win from him a real patience with the struggle which we must all endure.

Like most of the other virtues, if this kind of patience were really developed in the average home we would have little neurosis. Nervous breakdowns, melancholias and the so-called complexes develop because we have had no opportunity to see the problems of our associates. The child gets an inferiority complex because he thinks that his parents are in a superior position, or because he does not see the problems which press upon the lives of those about him. He has not been helped to understand their frailties. Thus he is unconsciously comparing himself with them and forms the belief that he is less adequate than they. Once we make possible a real expression of patience, however, this kind of masquerade and pretence will disappear.

ENDURANCE

It is a platitude that no worthwhile results are achieved without persistence. But endurance has not as a rule been rightly connected with the adventure spirit. We are not persistent in our efforts except where we have some consciousness of a campaign of action. When Grant refused to give up in the Civil War and remarked that he would fight it out "on this line if it takes all summer," he was able to persist because he was conscious that he had laid out the right plans. Upon this foundation of certainty it was possible for him to muster all the forces of his will. His mind was filled with mental images as to just how he would carry out this strategy. He knew the struggle would be difficult. But he felt that daring which comes with a well-organized programme.

In everyday life we see mothers and fathers constantly blaming their children for their lack of persistence. They are troubled that the child's effort does not endure, but no efforts endure without a foundation established through deliberate calculation. The average boy and girl has five times as much capacity to stick as he is given credit for. Help him to form his programme and show him that the struggle is a great adventure and you need not worry about his persistence. Once his bravery and daring have been enlisted, as they would be if

he were in an exploring party struggling through a jungle, the spirit rises to the opportunities to express itself.

Endurance is definitely connected with the act of self-expansion. It is a product of the will. When we are interested, when we want to do what we are doing, when we are shown how it will fulfil the great desires in our hearts, we stick to our tasks. But when a distasteful duty is laid over the mind and the will is inhibited by fear images, and "don'ts" and "mustn'ts" have congested the streams of desire, endurance is impossible. It is safe to say that nine out of every ten indolent and unpersistent children are made so by the wrong parental influence.

INITIATIVE

What we have said of endurance may almost be repeated regarding initiative, except that we see here a clearer accentuation of the principle of self-expansion. The child takes no real initiative except where he has found ego outlets for his nature either through his own effort or by the help of his parents. Initiative follows interest and urge. We do that which we make a mental image of. We respond to those forces of life that attract us. We are repulsed by those which are incompatible to us. And in everyday life there are plenty of compatible areas through which the individual may expand himself. The breakdown of initiative comes to the child where the parent has ideas as to what the child should do and be which are foreign to the child's own nature. Initiative develops where the parent has been willing to accept the child's nature as it is, where the parent does all in his power to help the inherited forces to expand into virtuous expression.

Initiative is best developed in a child by keeping a record of his responses to life from earliest infancy until the days of majority are reached. The infantile forms of expression are often strikingly significant of the later activities. The mechanically-minded child is likely to mark up his blocks or in some way try to reshape them with a pair of scissors or a knife. The subjective child will use them as symbols of his phantasy. The writer can remember back to his third year. He used to spread his blocks around the floor and call them islands, and push other blocks about. They were people going to the islands. He saw these people in his mind as vividly as the adults who moved about him. He was picturing

all the things that those people would do and how they would behave. This was his centre of initiative. It manifested itself in many ways down through the growing years.

Wise parental training consists in guiding the child's nature according to its inherited design. A rosebush cannot produce oranges; blooms and rosehips are the end of its initiative. A fox will not hunt for green peas in the garden, but it has initiative for chickens. Brother Woodchuck, however, exhibits plenty of alertness and energy finding the green pods and eating down the lettuce. The child has an initiative after his own nature and he will persistently follow this if given freedom, opportunity and encouragement.

COURAGE

True courage is an act of self-expansion which results from a habit of initiative and firm convictions as to right and wrong. It is a constructive expression of self-assertion and uses the same forces of emotion that appear in anger. We see to-day in psychological research that anger is a camouflage or pretence of courage. When the wild animal snarls and shows its teeth, striking out in a rage, it is trying to intimidate its opponent because it lacks sufficient courage to meet the situation with firmness and poise. Whoever becomes angry is somewhat doubtful if he is in the right.

The child who has been taught from earliest infancy to meet with firmness and fortitude the situations which develop in his life is little likely to exhibit anger. If he feels that spirit of self-adventure which comes from being true to himself and acting with conviction, habit formation builds a channelway of constructive expression and he is releasing the same forces into courageous expression which would otherwise come out in a masquerade of anger. Here is a clearly typical act of sublimation.

The same may be said of bravery, except that we must understand that bravery is very largely physical. The type of man who flies an airplane around the world or goes with daring into the jungle seems to be more courageous than his fellows of the subjective type who may dream about or write about such actions. He is braver, but not necessarily more courageous. In other words, he is able to put his courage into physical action and into command over material events. Thus bravery and daring are physical courage, and this force

exists in individuals who may lack moral courage. It is dependent more upon the steadiness of the nervous system and the energy of the endocrine glands than upon the mental life.

SELF-CONTROL

There is probably no virtue which has been more advocated than self-control, because this device played well into the purposes of the old morality. The earlier moralists taught that the individual should study some pattern of action given him by his peers and then restrain or master his nature so as to make it obedient to this external guidance. The doctrine was utterly against conscience, and it was for this reason that conscience came to be so submerged under opinion and prejudice as to be virtually lost in the lives of many people. It should be obvious that we cannot use self-mastery unless we are accepting some one else's authority and ignoring true conscience. We must either be guided by the spirit, the voice within, or guided by the stereotype and its forms of materialism. As Jesus taught us, we cannot serve two masters.

There are many modern writers so imbued with the old ideas as to be unable to think in spiritual values. In a recent book on ethics the author quibbles over this question of self-mastery, objecting to the fact that advanced thinkers regard the very principle as wrong. He fails to understand what is meant when modernists say, "Conflict within ends all hope of happiness." This reactionist writes: "But of what avail, it might be asked, is your new attitude if, reacting against intellectual education, aspiration after what is beautiful and the impetus toward the spiritual life, the new freedom is gained at the expense of what is highest and finest in the human self?" Here we have an example of the involved reason of the old school. Even a child should be able to understand that the whole newer ethics is an aspiration after what is beautiful and an impetus toward the spiritual life. The new freedom could not be gained at the expense of what is highest and finest in the human self, unless we deny the very premise of positive and negative outlets. Self-expansion is not selfishness. Caution is not fear. Identity is not egotism. In so far as the mind is focused upon good and positive outlets, and the spirit is expanding self-reliantly in constructive ways, the struggle of self-control is made unnecessary. As a body of water cannot flow fully in two directions at once, so human

impulse cannot act fully in two directions at once. For every ounce of positive release there need be that much less restraint of negative tendency. This is the very heart and soul of the sublimation idea.

There has been an immense amount of quibbling and contention wherever the new ideas are presented. Let us endeavour, if we can, to make so clear and simple an explanation that even a moron can understand it. The new idea of self-control is this: that we should accept the rule and obedience of natural law and the principles of life as they have guided all true progress, what we might call the divine order as manifested in the nature of the cosmos, rather than coerce ourselves into the externalism of any day and age and control ourselves upon its outward forms. We believe that human progress comes from the same attitude as scientific and mechanical progress. We believe that the Roman architecture became decadent when it imitated the effects and forgot the principles by which the Greeks produced beauty. We believe that every age becomes decadent when it imitates material forms and discards the spirit. Thus we would substitute a self-reliance, a conversion of the inner forces, the instincts and the emotions as the foundation of morality, for the old obedience to outward patterns. The new self-control then comes in the act of converting one's anger into courage, one's envy into constructive competitiveness, one's fear into caution, pride into reverence, egotistic aggression into normal self-expansion. In other words, it is our belief that the child and the adult should be taught throughout life to make mental images of constructive or virtuous expression through which the inner forces may be released, and that by the following of this means living by mere control becomes unnecessary.

If I do not hit you in the face when I become angry, because I have been taught that to hit is wrong, I am controlling myself, I am indulging in restraint, I am obeying the old moral pattern not to hit. But if in place of this typical act of self-control I have been taught from earliest infancy to see clearly the destructive consequences of anger to myself and to others, and if I have been helped to develop a courageous firmness which would quietly and persistently go out to correct the situation upon a foundation of truth, I shall have little need to control anger and less desire to hit any one. The energy of my nature will be engaged in obeying the mental images of courageous action. My nature, if fully expanded

into courage, will produce no anger to control. This is an example of the new ethics, the use of modern self-reliance in place of antiquated restraint.

How, may we ask, is such a process against following "what is highest and finest in the human self"? Is this self-reliant method not the only way by which "the highest and finest in the human self" can be obeyed? The outward pattern of not hitting is not the highest and finest in the self, it is an external moral code. The spiritual sublimation within is a conversion of the whole self, and the progress gained will be repeated in countless other forms of living. The person who practises self-control must go on forever controlling himself, but he who follows the doctrines of self-reliance is learning a method by which other forms of experience may be met constructively as well.

SELF-RELIANCE

Self-reliance, then, becomes one of the chief virtues. Indeed, the whole new attitude depends upon its activity. It is the means by which conscience is put into expression, the method by which we follow the understanding of laws and principles as they work out in life, instead of endeavouring to imitate manners and patterns of behaviour.

INDEPENDENCE

There has been also much misunderstanding of the modern doctrine of independence. The advocates of the old morality feel that the new ideas are an attack upon the sanctities of parental authority, the overlordship of the state and the church. They do not believe in independence when it comes to any mode of action.

It was the fear of independent thinking which kept the ancient moralists from believing that people in general should be allowed to read the Bible. The same fear objected to education for women or the labouring classes. It fought universal suffrage. It is still fighting every social or ethical idea which permits liberty of thought and action for any individual who does not belong to its particular clique and follow its narrow-gauge dogmas.

Independence as we see it to-day is the foundation upon which must rest the individual's power of choice and hence his

ability to think, his capacity to deliberate, his measure of conscience, his mental and spiritual effort in the struggle to develop the finer forces of his nature. Thus the more independence that is bred in the child the better, and we need not fear this splendid quality if at the same time the child has been helped to picture the good and constructive ways as an expression of his independent endeavour.

HUMILITY

Humility, like piety, was accented as one of the greatest of virtues in the old days of the supreme authority of church, state, the elders of the tribe and parents. It agreed well with slavery, feudalism and industrial despotism. It made it possible for the few to dominate the many. It was the foundation upon which the inhibitory acts of Confucius endured for centuries. A complete inferiority complex causes little trouble to those who wish to exploit it.

This old idea of humility was the opposite of independence, and had our forefathers in a political sense practised this doctrine we should have had no Revolution. We would have accepted taxation by George III with a humble bending of the knee. Our modern conception of humility should be a militant independence. We may see it as man's attitude toward God and the greatness of the cosmos. We see that we should be humble in the face of the laws and principles of nature, humble before the good, the true and beautiful, bending the knee to love, wisdom and service, and humble before the fineness of spirit and integrity of purpose if it is manifest in a human being, from the beauty of a child's innocence to the mellow maturity of age. But this is not a personalized humility, not a doctrine of enslavement in the face of customs and opinions, the pomp and position of men.

It is because we believe in this deep humility that we no longer revere the old doctrine that the child should be taught respect for his elders. He should be taught humility in the face of all that is fine, true and beautiful in his elders, not a mere reverence for the duration of time that they have been upon earth.

SELF-RESPECT

The new ideas of self-respect are challenging to many of the old concepts. The new attitude might be defined as con-

structive arrogance. It recognizes that we did not any of us ask to be born and did not build our own characters. Thus the new self-respect is a kind of gratitude to one's ancestors for every good quality with which they have endowed us and a recognition that as these qualities are no credit to us we can and should fully evaluate them and continually use them. This is the Parable of the Talents put into modern form. In the same way self-respect encompasses humility, in that it recognizes since we did not build our own characters we only have the obligation of developing them from whatever level heritage gave them. The self-respecting person does not compare himself with others. He may have a poor mind and a homely face and a lowly position, but he respects all that he is and determines to grow abundantly. This is an essential attitude to teach the child, for it makes most of the mental complexes impossible.

But in these days of transition there is an even more important phase of self-respect. It consists in building on the reality principle of masculine and feminine nature in place of the old stereotypes. The average boy has been brought up with a pattern of the male stereotype held before him from early childhood. He is taught to believe that he is a kind of cave manikin and is destined to be the superior and dominating overlord of some home and of some woman's life. Thus he comes to respect not himself but a brutalized image of masculinity.

In the same way many a girl is still taught to respect the ideal of femalism and hold it as a pattern upon which she is modelling her life. Upon this foundation she builds her false modesty and her images of coyness and indirection. She comes to revere woman as a creature of function and to unconsciously form the attitude that to produce a child will be a complete justification of her whole existence.

These abnormal stereotypes have for centuries taken the place of a simple human self-respect, and until we free our children of the blight of such patterns of sexual difference we shall have no normality in marriage and no purging of the home of its bad emotional hygiene.

SELF-DEVELOPMENT

This is certainly one of the most constructive attitudes. For true self-development is obedience to the principles of

growth. It is the virtue upon which personal evolution depends. If the child is taught from infancy that day by day and year by year he may unfold and expand the power of his life into ever finer forms of expression, stagnation or regression become impossible. There is no mental attitude more important than this. It serves, moreover, to keep the individual from ever comparing himself negatively as he is at any one time with those about him. Rather will a boy on seeing the success of his schoolmates, say to himself: "Very well, ten years from now we'll see where we stand in contrast, for I am going to put all of my energy into developing myself." This attitude destroys the foundations of inferiority feelings, persecution mechanisms and indolence.

TEMPERANCE

In these days of prohibition temperance is a forgotten virtue, and those who believe in doctrines of restraint have thrown aside the ideal of temperate living. True temperance is self-reliance in action, fulfilling the dictates of conscience. If with the science of food values in my possession I do not eat a pound of chocolates at a sitting, but only two or three, then I am exhibiting temperance. If with knowledge of the effects of overindulgence in alcohol upon the human system I drink only light wines and beer, I am strengthening my nature and teaching myself to act with conscience, but if some one else takes from me the opportunities for this self-reliant progress that much opportunity for development is wiped out of life, and without the chance to practise temperance I shall inevitably become intemperate in other ways.

We are living in an age of intemperance in human action, and thoughtful minds know it as the inevitable outgrowth wherever prohibition mechanisms are practised. The weakening influence of treating mankind as if it was so sissified and devoid of vigour that it had to depend upon external regulations because it had no spiritual content inevitably weakens the habit of temperate living in all its forms. Thus we see the younger generation practising all manner of extremes.

There can be no more important ideal than that of true temperance, for it is the foundation of tolerance which is merely temperateness in judgment. It is the bulwark of broad-mindedness upon which the intellectual life depends.

It is the method which makes self-directive consciousness possible. It should be one of the ideals in parent training and exemplified in adult practice.

PRUDENCE

Prudence is that moral caution which results from conscience where conscience is built on an obedience to laws and principles rather than upon fear of opinion. Prudence is the act of looking around the corners forethoughtedly, the habit of watching the trend of events. It is a very necessary attitude to build in the child's mind, if he is to be permitted independent self-expression.

APPLICATION

Several decades ago William James discovered that whenever a mental ideal is put into physical expression the nervous system plays a part in the accentuation or delimitation of the inner purpose. If you are despondent and let yourself sit in a slouch your nervous stimuli reacting upon the brain will increase your despondence. But instead, if you throw your shoulders back, lift your head up, breathe deeply and begin some energetic activity, the nervous stimuli help to break up the despondency through the quickening of the flow of blood to the brain and the reaction which comes from all active experience.

Thus there are two aspects to the principle of application. It is by this means that we build habit formations. It is by this means that we bring out into reality our ideals.

We have had much to say regarding the image in the mind, but it is an effective deed which so stamps this image in memory that it becomes a force in future experience. Thus every encouraging effort should be made to teach the child application as a means by which he may stabilize his moral advancement. Not until we get our thoughts down to earth and begin embodied accomplishments is progress made certain.

But in following the method of application we should not make that sad mistake of the old moralizers by changing our aim from the casual area of inner values to a worship of outward results. Here is where the whole trouble came in which marks the difference between spirituality and materialism. The new doctrine teaches an application of the inner intention,

not an application to the outward form. We should live by the spirit through the flesh. We should not follow a virtue because we call it good. A virtue has value only as it is a means to the end of right living.

SPONTANEITY

Spontaneity is essential to the attitudes and principles we have been considering. For if we were to follow goodness without it, even by spiritual means we would become self-conscious, introspective, mechanical creatures, leaving little value in the act of living. The new morality would become even worse than the old. It is the fear of this rigidizing and formalizing which has made the younger generation rebel even at many of the modern teachings. It is this fear which makes them sometimes emphasize the privilege of mere self-expression, fulness of release without even the guidance of virtuous ideals. They have seen the travesty which is made of human life when spontaneity ceases.

But what is spontaneity? Is it mere naturalness of expression, a mere easiness of manner? Certainly not, for these are effects only and there must be a cause.

The cause, as the writer sees it, is an attitude which recognizes the interaction of all forms of right and wrong, the interplay of truths and principles. There is no one fact that is ever fully true, because it is not stationary. Life is in motion, the good, the true and the beautiful are in transition. Thus the highest ideal must be an obedience to the growing principle, a recognition that fixity is death.

Spontaneity, then, is open-mindedness to truth and trust in the divine order put into active expression. It is a fulfilment of the principle of growth and a recognition of the countless variations by which life may manifest itself. Spontaneity comes to any one who hates stiffness, rigidity, pattern-making, codifying, crystallizing, formalizing, conventionality. It is the outgrowth then of the whole new ethical attitude where it is really understood and put into practice. It comes to him who does not fear to disobey idiocy.

CHAPTER XXXIX

THE SOCIAL VIRTUES

LIKE the constructive individual attitudes, the principles involved in our social relations cannot be evaluated as to their importance, for the needs and conditions of various countries and ages bring differing virtues to the surface. At any period, social integrity or honesty is of primary importance. We should not, however, give the child the point of view that honesty is the mere question of truthfulness and resistance of the temptation to steal. He should be helped to form a real social vision and be shown that he has his part in the social order. He should be led to understand, certainly from the third or fourth year, that he has a career ahead of him. He should see himself as worker, husband, father, and should be helped to understand the path which he would normally follow toward such goals of accomplishment. Honesty, then, would consist in faithfulness of effort toward an ideal of his particular nature. Thus the honesty of a Mozart would differ from that of a Rothschild or a Lincoln in its particular accentuations. Mozart as a little child felt a musical integrity. He knew himself to be the instrument through which melody would be composed. He would not have corrupted a piece of music to satisfy the wishes of some orchestra leader. With Lincoln such a question would not have been a matter of integrity. He could have written or whistled any kind of music and not have interfered with that integrity which made him the Great Emancipator. Wagner might have taken any side of a legal issue without injuring society appreciably. But it was incumbent upon Lincoln from the moment he determined to be a lawyer to take no case in the integrity of which he did not believe. In the life of Rothschild the financial integrity would stand pre-eminent. If Mozart forgot to pay some little debt we might forgive him. Indeed, the pressure of materialism upon the great composers made many of them delinquent financially, and, since we are all of us human, financial integrity with them must be incidental compared with

musical integrity. Nor do we blame Lincoln because his humour was not always chaste, he was not a Puritan. But if St. Francis had been fond of ribald stories he would have departed from the centre of his social integrity.

We should teach the child, therefore, that personal integrity—that is, being true to himself—merges with the honesty of his social behaviour upon a focal point. He cannot be honest in every direction, however he may strive to be. He can be invincible on the centres where his primary effort is exerted. This does not mean a compromise; rather it means accentuation and concentration.

Social integrity, therefore, is not so much the honesty of one's relation to society as the firmness of one's relation to the truth. The architect who is willing to build ugly structures because it pays is injuring society. If he cannot be honest on this point he should seek another profession. If all architects followed him, ugliness would disappear from our cities and suburbs. The bridge builder who will not give an inch in the integrity of his task raises the level of society. The boy who is determined that his work shall stand invincibly as the best that he can do strengthens every fibre of his being through his fortitude.

Help the child to find focal points in which he will be as fully honest as lies within his power, but do not expect him to hold a one hundred percent front of integrity in all walks of life. This may be and should be an ideal, but the parent who criticizes every departure from perfect honesty is holding a standard for his child far beyond what he himself fulfils. The little one will be quick to penetrate this parental hypocrisy.

LOYALTY

Like honesty, the question of loyalty has not been as a rule rightly presented to the child. We have had too much of the Chinese attitude that we should be loyal to the other individual because we have given him our love. Thus Confucius taught slavish allegiance to an ally, no matter what the other individual might do. You should harbour and defend a murderer when you know he has done wrong intentionally. You should shield the trickery of your friend because you have given him friendship. There is, of course, a certain amount of truth in this, for in many instances we may not be sure of this trickery or convinced of the murder. The child should

be taught then to see that loyalty means a loving steadfastness to what he believes to be the truth of a companion's action, but it does not go beyond this question of verity. True loyalty then is steadfastness to your conviction of right wherever it is found among those with whom you associate. The child, therefore, might well be taught to be loyal to some quality or act in an enemy because he saw that the enemy had in that instance done what was right. He is applying integrity to social behaviour and building human relations upon a rock beyond the vicissitudes of daily events.

There is perhaps no quality that so strengthens the fortitude in a child as such a persistent attitude in the face of pressure, and no parent should ever break down this sense of trust even where it manifests itself in a child in ways that appear in contradiction to the parental standard. The loyalty of a boy to his gang, for example, his unwillingness to "peach" upon another fellow is often a faithfulness with which no teacher or no parent should interfere. No child should be taught to be a cad, for when all is said and done he may believe that he is doing right to stand by the other fellow, and if he can be corrupted in questions of this kind the fibre of his nature is injured. There is nothing more vicious than the old attitude of making a boy monitor of a class and expecting him to report the delinquencies, unless the classes themselves have accepted the arrangement as part of group discipline. If, of course, it is organized as in school government and the boy is a recognized official, there is no question of loyalty then to the other fellow, but the boy or girl must report delinquencies in the act of being loyal to his trust. It is for this reason that all forms of school government are such admirable measures.

The writer knows of many families who carry out this practice in the home régime, and under self-government many parental problems disappear. It is then possible for each individual to be loyal to his part of the social group.

The state recognizes this form of loyalty in the question of harbouring the criminal. If you and I do not report a robbery we are viewed as an accomplice. This is the right standard, for here our loyalty is again a faithfulness to the social trust and not to some personal relation. It happened a long time ago in England that a judge was called upon to sentence his own son to prison and he did so unflinchingly. His loyalty did not consist in allegiance to his boy, but in faithfulness to his judicial position.

If this standard is taught the child from earliest infancy, it meets most of the problems of juvenile relations.

FRIENDSHIP

When we are viewing social behaviour it is important to remember that love is greater than either wisdom or service, that goodness is fully equal to truth and beauty. Mercy, which embodies love, is often greater than strict justice. It behooves us to ask the question, however: "Why is this so?" that we may understand the principles involved. The answer as we see it psychologically is founded in the fact that no question of right and wrong is absolute, but relative. Although truth is ever absolute, even this is capable of so many manifestations that we should be ever open to the interrelation of ideas in the divine order. All that is finite is forever reshaping itself in obedience to the infinite. Life is not static, but rather in motion, in change. Love, as the central divine principle, reveals itself as a greater law than wisdom.

Friendship is allegiance to love, and a sense that in the vicissitudes of life sympathy, comradeship and closeness of two compatible spirits is a finer thing than the mere question of faultlessness in each of them.

The right of a child, then, to friendship with a boy or girl in whose nature the parent can see many faults is a true juvenile privilege, and we as adults should be slow to show the child the failings of his companions. By so doing we may break down his whole trust in human nature, and we are interfering with his right of experience. And save where serious injury may result, we should know that he may love his friend even because of his faults. Indeed, as there is no marriage that stands the test except where each partner loves the other individual despite his faults, and at times because of them, so human relations would be utterly destroyed if we held a hard perfection in our criticism of others. Let the child have his friends and discover by his own vicissitudes how to evaluate what is strong or weak in them, and teach him first of all to hold a Samaritan attitude, for in a world that has moved but a little way out of savagery, unless we cleave to a deep sense of tenderness and a real love of our fellow-man ethics and morality are made a hypocrisy.

RECIPROCITY, MUTUALITY AND PARTICIPATION

These three principles so interrelate that they should be dealt with as one. They are of great importance in child training, but more neglected in these days than most of the virtues. How many homes do you know where the child is taught reciprocity in relation to his brothers and sisters or to his parents? How many children can you name who are being helped to return to the parents anything to compensate for their adult care and protection? The father goes to his office that he may make the means for a better home, a new car, a college education for the children, so that all the other aspects of modern life may be sustained. Most children are allowed to accept this as a matter of course, or else are reminded of it after some scene and made to feel uncomfortable. But suppose the child, from the time he begins to talk, is helped to see that he is part of the family group and shown how to meet daily responsibilities and ease the burdens. We do not mean that this should be carried out by daily duties in which the child may have no heart. It is rather the business of the parents to take the children into their confidence so that the family life is a unit. This was necessary in the old colonial days of farm life, for in frontier times no home could sustain itself without reciprocity on the part of the children. Each accepted as a matter of course his "chores." They were not put upon him for the sake of discipline, they were necessary. Such a spirit is just as important to-day, and there are hundreds of aspects of life in which the child would gladly play his part if without undue self-consciousness he was taken into the family group. Too often he is told that he must mow the lawn, must tend to the furnace, must clean the car. Such tasks are delegated. The attitude of reciprocity would help the child to see that he is not obeying his parents, but merely playing his part in the group activity, and this attitude is best achieved through that kind of general discussion which circumstance developed in the colonial home. Our ancestors would speak of clearing the wood-lot, or breaking out the road in winter, or ploughing the north forty acres. Every one knew that the work needed to be done. The mother had the butter to make, the weaving to do. It was part of the family welfare. We shall not get back to that sturdy self-reliance in our children or avoid the spendthrift attitude of indolence so common to-day, until reciprocity becomes the accepted

standard of the group. It is the only foundation for good citizenship.

Such a reciprocity inevitably needs a mutual attitude, and quite unconsciously teaches participation. It keeps the child from introverting himself. It avoids most of the common forms of neurosis.

We often hear adults say: "But I had no experiences in my life to bring this inferiority complex which troubles me. How could it have been the result of my environment?" But when a consultant traces back through the early days he finds the mother and father in the superior position as rulers of a home in which no real reciprocity had been developed. The daily régime had not taught mutuality. The individual had been given no opportunities for participation. Thus he came to see himself as a mere inferior dependent. He did not develop that confidence in capacity which comes only from work well done and the habits of endeavour fortified by years of successful experience. Any vicarious attitude will breed inferiority, because we are born to be active beings, born to expand ourselves through accomplishment. And when this right of action is denied us it is easy enough to slip into neurosis. Even more clearly feelings of martyrdom and persecution develop in the home where participation and mutuality are not the rule. The individual who is busy has no time to allow his feelings to be hurt, and he learns after a while the difficulties which disturb his associates. Charity develops more through active experience than through the teaching of precepts.

SERVICE

There is probably no more dangerous word in the English language than this of service, and certainly none that has been so injuriously presented to children. The old ideal of service was often one of making the self useful in obedience to superimposed standards. The minister's son was taught that he must serve as his father served. If his nature was different he rebelled and became wild. Such a form of service was not to his liking. We must reshape this old attitude in teaching service to our children. True service as we see it to-day is the use of one's self according to the native endowments, not in obedience to an external standard. The little Mozart when he began to compose as a child was fulfilling his type of service. The surgeon who as a boy had made a wooden leg for the

rooster was doing more to fortify his usefulness in life than had he run twenty mowing machines. The engineer who as a little lad had painted the back porch and set the panes of glass, adjusted the front door lock, and done all the other mechanical things about the place was playing his part in the reciprocity of home life, and preparing himself for his future activity in the larger group. Service is doing your own work and learning to do it well, and not the obedience to external codes of usefulness.

If we taught this doctrine to our children from the time they began to walk there would be fewer problems of vocational guidance. The old English custom of the apprentice had fine values in it which we have forgotten. The boy or girl then learned his work when the mind was susceptible and the habits unformed. He became skilled long before manhood was achieved. Our children should be apprentices to the varieties of work for which they show the greater aptitude, and there is nothing more injurious than to have everything done for them.

If I were a millionaire with a fine suburban home and had a son mechanically minded, I would not hire painters to freshen up the white of the house or electricians to rewire the doorbell. I would inspire my boy to do it, and if he did not do it just as well as some trained expert I would consider the experience which he gained as worth more than their efficiency. But I would not expect him to respond gladly to such an attitude if he had reached adolescence before such an opportunity was given him. I would begin when he first began to talk, helping him to find the things that he could do as part of the act of becoming a strong and independent nature. The writer is perhaps more grateful that he was given such opportunities than for any other phase of his youth. Though a subjective boy, he learned how to use tools and how to do all manner of things about his home. By adolescence he had learned how to work with sufficient smoothness and concentration so that as an adult long hours and difficult tasks present no problem and make little weariness. Indeed, the work habit so ignored in American child training is almost fundamental to a successful and happy adult life. Every boy or girl should know how to work long before college days through the experience of doing those things which he is best able to do.

We talk about the high cost of living, but if the kitchen

faucet leaks it never occurs to us to let one of our children fix it. We call in the plumber and pay him five dollars for a little piece of leather and ten minutes' effort. There are literally hundreds of daily activities which the child will delight to do if he is inspired from infancy to live this way. The attitude, moreover, develops initiative. When he was only eight years old an old cabinet finisher from his grandfather's shipyard taught the writer how to make a knife serve as twelve different tools. He fascinated the mind with his adroitness. He inspired initiative, he quickened an ambition in a young and sensitive nature to be self-reliantly able to work and meet, through effort, the activities of everyday life. This is the foundation of real service, and a marvellous corrective to the indolence, self-indulgence and idle sophistication which we are breeding in the American child by our attitude that everything must be done by the trade unionist.

GENEROSITY

Like most of the other virtues, generosity has been wrongly taught. This is not the attitude of giving to somebody else what the other person wants or needs. It is an attitude of mind, a spirit of largeness and camaraderie. Life is difficult. We are all sharing the burden of it, and true generosity cannot be taught except in a home environment where the attitude of service, participation, reciprocity and mutuality, which we have been describing, is maintained. We learn generosity through the action and reaction of experience. It is through this experience that we learn the other person's needs and become able to discover whether it is a true need or not. The mother who made her daughter give up piano lessons because her brother wanted to take them was not inspiring generosity in the little girl. She was developing self-abasement, she was requiring an unselfishness unfounded in the truth of the situation. In its simplicity then generosity is lovingness and sympathy brought into acts of mutuality and reciprocity. It consists in giving where it is evident that the other person has greater need or can more fully use the opportunity or the thing under discussion.

Social generosity then is seeing the needs of one's generation, an appreciation of the general good. Thus a giving of one's self where equality, justice and mercy teach that one's companions or society in the large can do more with the

"goods" or opportunities that are one's possession than can the individual himself.

EQUALITY

In these days there is no word more debated than equality, for modern biology has taught us that we are not all born free and equal. Sociology has shown us that environment also produces marked inequalities, and psychology with its study of the intelligence quotient has revealed clear levels of brain power. What do we now mean then by equality? Are we all to have equal opportunities? Is the man with little thinking power to be given the same chances in life as the man with a great mind? Is he whose cells are of low order to be encouraged and helped to some high idealistic and difficult form of work? This was the old attitude of democracy, but will it bear the test of scientific understanding? Obviously not. And yet our children are still being fed this creed. And for this reason in the modern democracy social values fall to the level of the lowest minds in the group. Our standard of taste in America is not comparable with that of the Italian Renaissance or the days of Greece. We have rightly discarded the feudalism of the Middle Ages and the slavery of Athens, but how with our misunderstanding of equality shall we ever achieve their culture? Should we not then teach our children that equality means the privilege of every individual to take the next step forward in his life? There should be equality in the opportunity to expand.

JUSTICE

The need for justice is so well recognized that we need say little about it here, save to emphasize its importance as part of child training. The thoughtful parent can well explain justice by showing the child the workings of the laws of action and reaction in the drama of nature and in the world of mechanics. For justice is merely a human rendering of this law. We have come to see that unless we obey it in our human relations the social order cannot build forward. The average child has a far too personal idea about justice. He thinks of it as retribution, much as if the individual had a right to a punitive attitude. Thus when he has justice meted out to him he looks upon it as the decision or privilege of the other

individual. When shown the law of action and reaction, however, in life at large, he gains a broader and more impersonal perception of the principle, and thus is less resistant to the lessons involved in the experience.

MERCY

Only when the child has well understood justice in the impersonal sense is it possible to explain the idea of mercy to him. For as long as he thinks of justice in terms of retribution, mercy will seem a kind of weakness and negligence. If the parent has explained to him that for every action there is inevitably a reaction, for every wrong-doing some resultant injury or disturbance, and for every right-doing some real compensation, a conception of law and order is gained by the child. On this foundation it is possible to explain to him that many of our activities are mistakes or accidents, and that they also come from ignorance and misunderstanding of what to do. Thus he will see that where an action is not intentionally wrong, lovingness and sympathy and a merciful attitude is only a deeper application of justice.

This is a singularly important point, for wherever the parent is merciful toward the child and has not explained this deeper attitude, the child inevitably thinks of the parent as weak in his decisions or believes that he, the child, has "put something over," unless he has come to understand the foundations of mercy and lenience in the matter of behaviour.

BENEVOLENCE

It is rather strange how few parents teach the child to understand the difficulties of living, or explain how little they or other adults have gained of truth and wisdom. Thus there is no foundation laid in the child's mind for a benevolent attitude and the little fellow easily grows up in a spirit of blame or censoriousness for all wrong-doing. Benevolence depends upon a knowledge of the world's frailties and an understanding of how easily mistakes may be made. The boy or girl will then feel his sense of obligation to succour those who suffer, to be considerate toward all who make mistakes, be forgiving of accidents from which he or others have suffered, to be actively merciful in his treatment of his fellow-man. There is no greater human virtue, but its development depends entirely

upon the child's understanding of life. Benevolence never develops if parents have a superiority complex or are arrogant regarding the perfection of their own home and family life.

SYMPATHY

Sympathy is only benevolence and mercy in action. It consists in the act of putting oneself in the other person's place. It depends upon the power of positive projections. There are, however, two kinds of sympathy, one of a negative type which merely suffers with the other individual. This is illustrated by the Irish washerwoman walking in the slums, who saw a child in a mud puddle. "Poor little dear," she said, "yer in the mud. Sure, I'll sit down with yez." This kind of sympathy helps the other person to continue in the mud. It weakens the individual and hurts society. True sympathy is the act of pulling people out of mud puddles.

This distinction should be made for the child so that he will not long for the negative type of sympathy for his own difficulties. Thus he will avoid that pernicious self-pity that plays so serious a part in all neurotic conditions. Show the child a robust sympathy and only expect a response from him that is vigorous and constructive. Modern life is soft enough already without any more pitying sentimentality.

GRATITUDE

Unless we thoroughly understand the difference between normal and abnormal thinking, gratitude is a difficult virtue to clarify, for most gratitude is far too personal and the really normal individual does not like to receive any bootlicking thankfulness for whatever act of kindness he may have expressed. For his own part the writer would rather have some one pass on a kindness to others than to receive any return in the form of gratitude. If some one picks me up out of the mud I want to go and pick some one else out of the mud. It is the best way I know of expressing my feelings of appreciation, and I am sure my rescuer will not need more than a courteous recognition of his act. He will not want me to fawn upon him as if he had done something that was exceptional or difficult.

The form of gratitude we have often taught our children is really a kind of insult to him who has done a kindly act. It

makes the kindness seem too exceptional and conspicuous, it destroys dignity.

Teach the child that real gratitude should be an appreciation of the effort which the other person has made and that he should be just as grateful for a little kindness, for a small gift which has meant endeavour on the part of the giver, as for the most magnificent of bounties. Free gratitude without any sense of self-pity is a kind of pay to the giver and the guarantee of future consideration.

KINDNESS

Perhaps we should say a further word about benevolence and mercy, for kindness is only a synonym for these qualities. There is nothing more injurious than to teach the child to do a kindly act as a duty, or to quicken in him that sense of doing good for the sake of his own compensation and feelings of exaltation. This tickling of the spinal column lowers kindness to a kind of hidden selfishness. There are plenty of people in this world who are being kind and charitable with their hearts in the compensation they receive, and not with their focus upon the welfare of those whom they are striving to help. It is for this reason that a great deal of gratitude is hypocrisy, because we almost invariably feel when the other person's kindness is insincere. Never expect your child to be grateful to you when you are kind as a matter of duty, or when you sacrifice and let him know about it. He cannot be grateful, because he is too conscious of the insult you have done him. Again, we should recognize that much kindness is expected because of family relations. There is a great deal of trading upon blood, taking for granted that a son or daughter has to be good to one because of the family relation. This sort of kindness soon besmirches human relations, and the child inevitably reaches a saturation point where he can stand no more of such enforcement.

REMORSE

Certainly remorse is a dangerous attitude, for like humility, it easily breeds neurosis. We should never seek to enforce remorse in a child, for if there is a real appreciation of right and wrong the emotion will come spontaneously wherever the individual is conscious of having made a mistake or has

come to see more deeply the consequences of wrong-doing. There are thousands of instances of remorse, however, which are entirely wrong and built upon misconception of right and wrong. The writer has seen hundreds of men and women remorseful where they have broken some convention or code, some plan or rule or regulation which was biologically impossible for them to fulfil. No human being, for example, can achieve perfection in purity of thought and honesty of purpose. We are not angelic, but if we are swept into melancholia by remorse for every departure from perfection, progress cannot go forward. We have put ourselves in a dungeon of self-retribution where the spirit turns pale and the soul becomes anæmic.

It must be clear, therefore, that the old idea of remorse is repugnant to psychologically trained thinkers. In place of this the child should be helped to a frank admission when he has done wrong and a clear seeing of consequences and an honest admission of his negligence or intentional guilt. In the story of the dynamite case on page 187 of this book, the psychologist was working to build a constructive remorse in the young man's mind by the use of the association process. He was helping him to see how life would be destroyed if we all became robbers, and from this consciousness to bring such an appreciation of his past wrong-doing that he could never rob again. This is the only real use of remorse, and the only way in which it should be aroused in the child.

In contrast to this process the parent who talks and talks and talks and talks regressively about some deflection from a perfect code of behaviour on the part of the child, seeking to build remorse in him by this device, is really exhibiting sadism. The writer has seen hundreds of sadistic fathers and mothers who delighted in making the child feel miserable, but justified themselves that by this torture they are bringing him up to be good. Once a child has admitted his mistake the parent should never refer to it again, and neither by look nor deed cast aspersions upon his future conduct or intentions. He who cannot forgive a child's mistakes deserves to suffer from them abundantly.

SELF-DENIAL

This is really a parental virtue which should be taught through example. We have no right to coerce another human

being into denying himself. This should come from his own self-discipline. Unfortunately, parents as a rule have far less self-discipline than the child. In fact, in the writer's opinion they are about the most undisciplined people on earth, because the possession of children who are tender and unable to resist seems to bring out all of the possessive domination that lies in the barbaric depths of human nature. The parent, however, who denies himself the privilege of speaking sharply to the child, who denies himself the pleasure of spanking him (that easy way out of parental responsibility), is setting the kind of example which every boy or girl will ultimately come to appreciate. Parental self-restraint is the best education for the child. This does not mean a laxity or an easy-going negligence. It is perfectly possible to speak with a look. We convey what we believe of right and wrong by our very manner of living.

The writer knows of a father who found his small son smoking a cigarette in a hotel lobby. The boy knew that he was observed, but the father did not turn his head, he passed by without a word. That boy is now fifty years of age, but the effect of his father's self-denial was so great he has never been able to smoke in all his life. Whenever he has tried it he remembers the self-restrained look in the eyes of the man he adored. This is the kind of parental child management that is potent indeed, if it becomes the general practice. It will not work, however, if tried in some exceptional instance and where it does not spring from a real conviction and familiarity with the method.

Where this kind of restraint is practised on the part of parents it is not difficult to develop self-denial in the child. This virtue, however, is tremendously dangerous unless fully understood, for it is easy for the child to deny himself perfectly normal expression, and where this virtue is not built on an effort to find the truth it is injurious. There are countless instances of boys and girls who denied themselves the right of marriage, who denied themselves the choice of a vocation, who denied themselves normal play and made life a neurotic, unhappy experience. Indeed, where the old ethics is practised self-denial is not a virtue but a vice. We have no right to do injury to our own natures. We have no right to abnegate the powers which belong to our nature at its best. We have no right to deny the normal expansion of our gifts and capacities. We must have ego outlets in order to grow normally,

and if we deny ourselves the right of expression through these outlets we inevitably become sick and others pay for our poor health. Such self-denial is not a true unselfishness, it is a perversion.

True self-denial is the restraint of negative expression and of egotistic desire. We deny ourselves the privilege of getting angry when we restrain this barbaric emotion and turn it into the virtue of courageous action. We should deny ourselves the emotion of lust, a promiscuous passionate sexuality, and when we do so these forces should not be merely restrained but released into constructive expressions of love, tenderness and creative activity.

Denial, then, is the withholding of negative expressions until the individual is able to find a positive outlet, and this is the only way the virtue should be presented to the child.

DIGNITY

There is no true foundation for dignity without a knowledge of biology. As mere persons we have no right to dignity. If the good forces in our characters were a credit to us this virtue would be a vice, but since all that we are was given to us by heritage and developed through environment, true dignity is an appreciation of these gifts. It is a kind of gratitude for wise parental influence, appreciation of a good environment and tribute to our ancestors. It is the attitude which Jesus sought to teach in the Parable of the Talents. We have not only a right, but a duty to respect our endowments, to know when we are seeking for the true, to know when we care for what is right, to know when our hearts are tender with love. Dignity then is not a self-appreciation, but a real evaluation of our inherited and circumstantial opportunities.

This attitude should be developed in the child from earliest infancy, for a real dignity makes neurosis impossible. Neither inferiority nor superiority can exist in this high level of feeling. The dignified man cannot feel persecution or martyrdom. The woman with dignity will never indulge in melancholia or hysteria.

Few parents, however, seek to develop dignity in the child. They look upon his own self-respect as a kind of an affront to their parental position. No dignified child could ever respect his elders merely because they were older. He could

not admire his parents because they were his parents, for the aim of dignity is an appreciation of fineness, and he who feels this deep sentiment loves all that is good and true and beautiful wherever it is found, just as he dislikes every low manifestation even if his blood kin are exhibiting it.

SERENITY

This virtue of the Far East is a rare quality in America. We are not a serene people. We are too anxious to become great, too much in a hurry to develop riches and position. In its wholeness serenity is more than a social virtue, it is a cosmic attitude. It comes from an appreciation of the swing of Pleiades. It comes to him who sees the meaning of life and recognizes that there is a divine order. It is an attitude that sees beyond time and space and believes in the law of compensation. It comes only where the mind lives beyond the petty and evaluates daily events in a background of a lifetime. It is a most necessary virtue if we are ever to free the world of its nervous difficulties.

Teach the child, then, the larger vision. Help him to see to-day on the background of a decade. Help him to understand his momentary difficulty with a perspective upon a lifetime. If this is done, the little pain, the inevitable disappointment, the social affront, the harsh word, the neglect, will discontinue to be serious and important, as the child comes to grasp the unformed drama of his whole life experience.

It is not difficult for the child to get an attitude of serenity if we begin with him from the day of his birth. For innocence is a perfect foundation for spiritual poise. Indeed, only as we become one of these little ones do we ever gain serenity at all. It is for this reason that the man of ninety in his second childhood often achieves a serenity as marked as that of the baby.

There is more need, however, of an example of serenity on the part of the parents than of any verbal instruction. The mother or father who goes into a state of excitement when Willie is late in coming home, who is panic-ridden at the thought that he is run over, or worried about Mabel when she goes to a dance, is doing much to destroy the serenity of youth. It is probably safe to say that but for wrong parental influence most of the human race would have been able to keep this quality without instruction regarding it.

ADAPTABILITY

In the foregoing chapters we have had so much to say about adaptability that only a concluding word is needed here. Naturally enough, the human individual would like to be the biggest, greatest, smartest, richest, most beautiful, most adored creature upon earth. We would like to fulfil all our desires and satisfy all our aims. There is no limit to the self-expansion of the human ego. Trouble comes only where that self-expansion is negative and barbaric, rather than positive and virtuous. Thus the greatest virtue in social relations is the law of adaptability. This does not mean compromise. It means a recognition that no circumstance can fulfil all our desires, and that no friend is perfect, no situation complete.

If we teach this philosophy to the child and help him to understand that he must adapt his nature to living conditions, the great conflict between his ego and life and between his inner impulses and his conscious self-direction will be avoided. Help him to see the immediate steps by which he can achieve a constructive expansion, and teach him to focus his effort upon these practical accomplishments near at hand, keeping the broader aspect of his ideals and desires as the ultimate goal of effort. This is a foundation for real adaptability, that greatest lesson in learning to live with the frailties and vicissitudes of one's fellow-man.

LAWFULNESS AND PATRIOTISM

Only upon a foundation of adaptability is it possible for the child to understand obedience to civil law and order, or to balance the attitude of patriotism with a real seeking for truth. We have already admitted that he who follows the new ethics cannot say, "My country right or wrong," for he sees obedience to his God as a greater requirement than a worship of the decrees of a Congress and a President. In the same way there must come times when obedience to civil law—where these laws are wrong—might produce a conflict with real truth-seeking. The early Christians exhibited this when they built the Catacombs. It has been the only foundation upon which freedom and social advancement has ever stood. Unless we build the structure of ethics upon our own convictions and become deeply imbued with an integrity which follows the higher law, we shall be slaves of some material

order. It was unlawful for our forefathers to throw tea overboard at the Boston Tea-Party. The Revolution was a breaking of the civil code of that day, and Washington, patriot that he was, a rebel against the law of his time.

The writer has seen many children puzzling over this enigma. They instinctively recognize that the "Father of their Country" was one of those refusing to accept what until that time had been the law of his land.

Civil law and patriotism consist in obedience to the right of the majority, so long as that will agrees in the large with obedience to the cosmic laws of the good, the true and the beautiful. Obedience to civil law and a feeling of patriotism rest upon the principle of adaptation. We should not resist the will of the larger group if that will does not trespass upon the deeper standards of human freedom and truth-seeking.

The real ethics of history, then, is a right foundation for the child to understand acceptance of the law of his land and appreciation of its importance in protecting him and his, that life may go forward toward greater understanding of the will of the divine order.

CHAPTER XL

A MAGNA CHARTA OF YOUTH

YOUTH has not codified its rebellion into a definite declaration but the broad outlines of its desires are nevertheless clear. In a general way it aims at the same goal many modern thinkers are seeking—namely, return to the principles of natural unfoldment in place of coercive restraint.

The essentials of its Magna Charta might be stated in alphabet form.

A. The right to refuse repression and inhibition as a means of moral conduct.

B. Protection against the ignorance of adult sanctions and prejudices.

C. Discarding of the coercion process as a means of enforcing adult ideas.

D. Opportunity to seek truth and to refuse parental platitudes.

E. Freedom from the cloying weight of parental possessiveness and domination.

F. The end of mere parental authority and the coming of companionship in its stead.

G. Admission by parents that they do not "know best," but that we must all learn to follow natural law.

H. The right to deliberate with parents on what is best: the right of choice.

I. The end of angry punishment as a mere means of parental self-expression.

J. An admission of more equality and the right to refuse being made "inferior."

K. Discredit of the mere sanctions, conventions and hollow standards, and the right to refuse parental example.

L. Freedom from the creed of "ought to do" as a decree and release from the rigid perfectionism of conduct that goes with it.

M. An end to adult censoriousness, blame, shame and spying on the part of elders.

N. The right not to respect elders unless they are respectable.

O. Understanding of the saturation point, that no one can stand any influence if constantly exposed to it.

P. Admission of the principle of selfhood, that each person is an individual, that independence and self-determination are sacred privileges.

Q. Admission that no child ever asked to be born and is in no sense responsible for his character.

R. Admission that no child chooses its birth environment and is in no sense responsible for its effect upon him.

S. The right to a compatible environment, compatible playmates, lessons, interests and vocation.

T. The right to grow after one's own endowed nature, as long as that growth is constructive.

U. The right to periods of fallowness and relaxation: not to be always on duty.

V. The privilege to be judged by the sum-total of character, not by some single action.

W. Opportunity for life experience: even to suffer and learn from mistakes, not to be always told.

X. The absolute right to ego outlets, to adequate channels for the welling energies within the nature.

Y. Freedom from stereotypes as to what is manly and womanly.

Z. Admission of the relativity of right and wrong, that while truth is absolute man gains differing conceptions of it in every region and in each day and age.

Whether we are to accept or refuse this Magna Charta, it seems wise that the new attitude upon which this declaration is in general built should be brought together into a brief and condensed platform, a new theory of life, we might say, that we may be able to evaluate the ethical consequences in some conclusive manner.

In its simplicity the modern theories propound an idea of wholeness, a conception that mental health is a matter of balance and equilibrium, even as physical vigour is a question of bodily metabolism. We believe that man as a creature is as much subject to natural law, and as much a part of cosmic phenomena, as the plants of the field and the beasts of the forest.

The new approach then propounds a transformed conception of human experience, an attitude which places man on

his natural background. It postulates first of all the idea of a growing principle at work in man's nature; creating in him a hunger for experience, urging him to reach out into life for stimulation as the plant seeks food. Inevitably involved in this conception is a belief in the laws of receptivity. What is food for the fly is poison to the man; what satisfies an Eskimo leaves you unresponsive. Our natures differ, and with them our needs, interests and planes of response. Hence we see a principle coming into play; old in raising vegetables, new in human culture: the idea of positive and negative anition which we might call life force, stimulation, food supply. From this new creed I gain the right to judge all that comes to me by the standard of whether it is suitable for my nature and its growth, long the privilege of potatoes, but heretofore not part of human ethics. Such a right creates a new individualism and is challenging indeed to our older philosophies.

But on this premise of the growing principle the new attitude introduces a resurgent independence such as, before the new psychology, the world only dreamed about. We see the idea unfolding that the human spirit has in its very structure an impulse to break away from the parent stock that it may achieve its separate existence after its own inherent character. This is the urge which nature begins by severing the physical cord between the mother and baby, and in every fibre of a healthy child an impulse inheres to create an equally complete psychic severing. More than this, his nature is pitted against any compromise of his own character from impingements of parental patterns. His urge is to be himself and from this dynamic springs a deep revolt against all perversions of his integrity.

We see such a drama going on both in individual instances and in the ancient warfare between the older and the younger generations. Indeed, but for this resurgent vigour in the bone and sinew of youth, custom would long ago have destroyed man's nature and vitiated his character. Instead of this we see an impulse again and again in all healthy life to return to its original form, no matter how its parents or society may temporarily modify it. If I prune a bush I can, up to a certain point, shape it to my will. Beyond that point it dies from the distortion. But it does not remain pruned. Its resurgent spirit returns continually to the inborn pattern, to the basic design of its nature. We have long understood this law in botany; we are but beginning to recognize it in psy-

chology and to see in it the impulse which causes youth to contest the adulterations which its elders endure.

Such a thesis of independent integrity presupposes that the greatest drive in life is for identity, self-awareness, realization of being. In the newer teaching we find the creed that we are each a whole creature if healthy, with body, mind and spirit interacting like the parts of any true organism. Whatever conduces to this unity of being builds growth and vigour; that which is against it causes disintegration just as too much cold is bad for a southern palm tree, too much heat destroys the Canadian hemlock. Thus identity becomes the centre of self-preservation and self-knowledge our only guarantee of health and continuance. It is a challenging doctrine to those who taught abnegation and self-sacrifice. Indeed, it turns the old ethics upside down and casts ancient ideals into the sea.

Such a doctrine of human health justifies the belief in self-expansion but shows it to be a good development and the opposite of selfishness. Thus we see the problem of the individual as the satisfactory maximization of his ego without interference with the welfare and happiness of others, and that society is dependent for its development upon knowledge of human nature. Society then becomes a condition continually reshaped as man's natural needs are disclosed. It is upon this platform of what we find to be intrinsically true that we must build our civilization, not upon dogma and prejudice of any kind.

There is little balm for rigidists in such a teaching, even though the doctrine of self-expansion is presented in contradistinction to the Freudian idea of sex as the dominant impulse. For if we accept a belief in the growing principle and the identity drive, seeing the very soul of man as seeking self-realization by continued achievement and fearing stagnation as a danger signal of decay and death, sex takes its place as but one of the means by which the ego fulfils its destiny. It becomes a dominant interest only when the pleasure principle has superseded the reality principle, or when, as with the Puritans, sex was made interesting by the secrecy in which it was shrouded.

There is something strong, clean and healthy in this newer teaching, a kind of fresh chastity which sees man as impelled by the very forces from which the flowers lift up their heads. The doctrine, however, cuts like a sword into our old ideas of

authority, emphasizing as it does the fact that we rise above the brutes only as we each assert our own right of choice, our independent power to deliberate, refusing all influences, teachings, regulations, save where by thought and conviction we have decided upon their truth. Even more startling is the conclusion that our responsibility as individuals is in exact ratio as we have been permitted and become able to make personal choice. In other words, self-determination as free spirits and a sense of duty to fellow mortals spring from use of the same great cerebral hemispheres.

Hence, in so far as we have been dominated and have not learned to think, we are incapable of responsibility and thus are free from duty. Acceptance of coercive authority deprives us of the intelligence to see the effects of action upon others. Obedience to persons, as heretofore understood, then becomes a sign of slavery and an influence tending to corrupt the brain cells from disuse. Adaptation to life and acceptance of its laws and principles, reasoned out and understood, becomes the foundation of moral conduct. Creation is seen as a series of activity patterns to which conduct, when right, is an obedience, or as some thinkers put it, natural life is a divine order: a series of sequences; thus obedience to sequence brings the right consequence and taking authority from man restores it to God. It places security on knowledge of creation, which is science; and happiness on application of natural procedure, which is ethics. The whole attitude is a return to the Greek idea of morality as "in harmony."

Upon such a foundation the new attitude builds its conception of co-operation and responsibility, on what is right from an obedience to cosmic law, which is beyond the bias of whim and prejudice. Conduct becomes as absolute as the swing of Pleiades, yet free and open, a thing of relativity because we become responsible only as we are able to understand responsibility. Morality is then no longer a thing of rule and regulation, but of intelligence and selection. It becomes a way of expression; good and evil are seen as manners of behaviour and no longer as things of character. Human nature becomes a structure of varied impulses and processes all capable of obeying right or wrong tendencies and impelled to those outlets by heritage and by environment. One may then be a born criminal because of negative habit ways in the blood stream, inclining the character toward evil outlets. By the same token one may be angelic because of inherited path-

ways in the basic nature tending to release the character towards goodness. Thus an inherited level places the first responsibility not on the unfortunate individual but upon his ancestors unto the third and fourth generation.

By the same token our virtues and abilities become things of credit to these same forebears and no longer subjects of petty pride. Human nature is shed of its personalism. Such a thesis reveals us as in evolution or in devolution from our very incipience and gives new insight in the matter of our impulses. We no longer think of them as good or bad but as inclined to good or bad outlets. Indeed, development suddenly takes on a new meaning consisting in the art of transmuting our instincts and emotions from negative into positive forms of expression. In place of the old doctrine of self-control we see a new means of self-reliance by teaching good outlets of the inner desires and instincts, in place of merely withholding negative inclinations. The whole idea restores for the first time an ideal of human integrity and justifies the persistence with which human nature has always fought social prohibitions. There is something about a desire or an impulse that will not be refused; no instinct or emotion becomes entirely crushed; it persists, the flood rises and only by new, better, constructive outlets is any evil inclination ever fully transformed.

It is not only to our moral teachings but in self-understanding that this new attitude brings revelation. It introduces a key with which for the first time we can separate the real from the make-believe; the primary self from its habituated forms. The theory emphasizes the point that we are not our habits, even as we are not our clothes. Both are changeable, while we as types are permanent. Our characters do not change even as seeds of one plant do not produce another variety. They merely grow—or decay. So with man; we develop or degenerate under the habit forms which environment stimulates. Our so-called acquired characteristics are only dispositions, and as such neither ourselves nor inheritable. It is fortunate that nature thus protects our integrity, else man would become hopelessly crystallized. It is unfortunate, however, that he comes to believe that he is whatever sort of disposition or habituated self chance has created. For from this mistake he ignorantly transfers his identity from his first nature or character to his second nature or disposition. Hence the resistance (defence mechanism)

which keeps the individual in a prison of self-pity and personalism long after a bad habit-forming environment is removed.

This fact of negative identity is a mighty secret and one of the central points of therapeutic psychology. For no consultation ever changes our natures. We are merely cured of the delusion that habituated thought and feeling constitute the real self and thus we become able to cast off these alien attitudes. It is the old Bible story of one obsessed with devils in modern form.

As we see it to-day when a man's disposition is compatible with his character his primary nature expands with ease and when the disposition is incompatible causing conflict, character expresses itself with disease. Here is the very kernel of the newer psychology and the centre of its ethical attitude. We have a sacred right to an environment that from infancy shall help us to take on, as second nature, habits which are fulfillments of our first nature or character possibilities.

Heretofore parents, teachers and society in general have denied this primary right, hence the abnormalities which trouble the world: thousands of individuals in regression deprived of that progressive expansion which is our synonym for growth.

While this theory of life emphasizes the importance of the mental states in all sickness, it does not deny the existence of physical conditions. Rather is there full recognition of the interrelation of all elements of the human being; bodily functioning, the muscles, vital organs, blood, glands, nerves, brain entering into every condition of mind even as the mind in turn affects every state of the body. The relation is as inclusive as a circle.

This hypothesis leads us to a conviction that delinquency as well as psychoneurosis either has physical causes or else produces physical effects. Trouble may start in body or mind, but in the end both become involved, however unaware we may be as individuals of what is coming to pass. In fact as now regarded, we are but in small measure aware of ourselves and largely unconscious even of our mental life. Motive, instinct, emotion are but little more conscious phenomena than the nervous, glandular and brain reactions in which they are involved. We are not yet civilized enough as a race, nor educated enough as individuals, to be more than one-eighth aware of our mental impulses.

From this point of view human behaviour is seen in a new light, as largely affected by glandular, neural and unconscious impulsation and coloured in most instances by drainages from wounded attributes of thought and feeling; reactions of our dispositional conflicts and confusions. These reactions are not always direct and traceable. Indeed, more often they are indirect and masked, since we dare not consciously face the desires which society has taught us to inhibit. Neurasthenia, moreover, in entering into most lives in some measure intensifies our misunderstanding of ourselves and those about us. So conduct is not, as supposed, directed by intention but largely the product of involuntary reactions.

Not only a new compassion but a revaluation of life results from this broader attitude. Repression and inhibition become dangerous and destructive devices for controlling man's negative impulses, since their application results finally in his injury or destruction. The emotional interferences which they induce, however, explain the blockages and confusions which so injure our thinking powers and produce those mental tortures and fears we know as melancholia and its ilk.

The whole philosophy produces even more striking ramifications. For if we once accept the idea of health as a synonym for wholeness, and morality as a nature whose elements are in harmony, not only a new ethics but a new education becomes necessary. We come to see man's five senses as basic in his thought life; their training as essential to his normality. For as neurosis is often defined as some deflection or deficiency in the power of attention, so neurotic man pays attention to his emotional disturbances and colours his attitude toward life by them. He no longer pays normal attention to the world about him. Hence, sensory education, a science as yet almost undeveloped, becomes more important in a true school curriculum than the dead languages and classics which now occupy so prominent a place.

In the past we have not asked ourselves the question: "What part does the instruction system we miscall education play in making people neurotic, and how much does it deprive the child of normal mental training?" An honest answer would seem revolutionary indeed. For schools of the old type are pest-houses, breeding neurasthenia. The child who plays truant from them or is uninterested in his lessons often has right on his side. The old curriculum was about as inept as the cultural processes of the Middle Ages, when they discussed

how many angels could stand on the point of a needle. Pin-head prejudices still keep the teacher from being able to educate the children under him. Few parents will let him.

The new attitude of life sees sensory alertness and precision as but the first step, however, in mental normality. We would teach the individual how to think, how to make mental images, associate his ideas, induct and deduct, reason with breadth and accuracy. For it has been discovered that man's mind functions by a series of mental mechanisms, some good, some bad. The positive or good mechanisms make possible normal and intelligent thought. The negative or bad mechanisms condition neurotic and unhealthy thought. In the light of this knowledge, child training, education, the art of living itself is seen as a development of positive mechanism and the avoidance of influences which stimulate the negative mechanisms. As this is achieved, human nature will be free of neurosis. It is only an application in the mental realm of the attitude which is to-day freeing the physical world of contagious diseases.

To summarize the newer point of view, we might say that it begins with a biological foundation, seeing:

A. That we, as individuals, did not ask to be born and are not in any sense responsible for the body, mind and spirit with which we were endowed, whether we are good or bad, strong or weak, bright or stupid. Hence self-pride and personal humility are equally absurd, and duty subsists in the right to grow with what we are from whatever level and in whatever place the start began.

B. That our characteristics are inherited from our ancestors; beginning with our grandparents, the chromosomes which create us being the product of centuries of breeding and evolution.

C. That the true foundation of life is the fitting of environment to the needs of this inherited character, even as soil, climate, moisture and nourishment must be suited to the seed and that no responsibility to adapt to environment on the individual's part is relevant until he is given this primary right to an appropriate surrounding. A good environment as such does not exist because it is not good unless right for the individual. Hence, "the best environment" may be destructive for an individual to whom it is not suited, even as a Boston Back Bay home might ruin the life of a Zulu baby.

D. Growth is not a standardized experience nor a matter of social pattern, but consists in the normal development of

each element of the individual's particular and peculiar mixture into the best sort of fulfilment of which he is inheritedly capable. Thus, overstimulation from supposedly good influence can be as seriously injurious as to give a moron a professional education.

E. The functioning of the inherited constitution, both physical and mental, enters into all that the individual does, and hence, the behaviour of his heart, stomach, intestines, nerves, glands and brain enter into the question of his mental life and moral conduct. No judgment is ethical that does not consider this foundation in determining responsibility.

F. Just as the individual's body may be seen as a mass of cells, united in various groups and specialized to certain bodily functions, so the mental nature may be seen as a mass of reflexes or response centres which unite and specialize to produce the groups of instincts, emotions and mental processes which form his character.

G. The sum of a man's conscious and unconscious powers gives him first of all:

1. The unconscious urge for growth
2. From a primary hunger impulse which
3. Seeks self-expansion to
4. Ensure the Personal Identity or Ego
5. That this Ego craves activity, sex, comfort and security
6. Which motivate the instincts, emotions and desires
7. Which together create a man's volition or will
8. That such forces and will are in all life
9. But man alone has true power of choice
10. Because of his great cerebral brains,
11. Hence, there are two basic human needs
12. Opportunity to expand and the right of choice in expansion
13. Which are truly fulfilled by constructive outlets
14. In continual upward evolution
15. Thus requiring an obedience to natural law
16. And a conscious adaptation to the limitations of each region, day and age
17. That by this means the great conflict of Ego with Ego may be avoided.

H. That this newer insight requires a new ethics built upon this growing principle and the laws of environmental fitness,

because we discover that an individual does not inherit his disposition and hence can be led to form habits and mental conditions which are in serious conflict with his inner nature, thus blocking the growth and injuring his vitality.

I. In other words, his body can become sickened, his reflexes conditioned, his motives distorted, his instincts congested, his emotions perverted, his desires negated, his interests deflected, his mental processes dissociated until a diseased state of consciousness, which is synonymous with a negated disposition, destroys not only his happiness, usefulness and health, but reacts upon the lives of all with whom he comes in contact.

J. Such unfortunate conditions tend to split or divide the mind, producing the appearance of an unconscious area in which strange and unruly mental attitudes grow up like fevers and ulcers in the spirit. Thus many aspects of conduct are beyond the intention or control of the individual, whose life has become so compromised.

K. Instead of this sad inner condition the depths of the individual may be developed and educated so as to add vast powers to the life and usefulness of the average person, save where a low blood stream has created a moron or a criminal too deficient mentally or morally to be reached by a civilized ethics.

L. Hence, it becomes the first duty of society to train parents and teachers that we may no longer neglect eugenics, may no longer have a bad environment and ineffectual educational systems to injure the possibilities of humanity as it has been injured for centuries; training to begin with knowledge of how to understand youth and to minister to the developing needs of the individual child.

M. Thus there must come a new evaluation of all those customs and standards, rules and regulations which grew up in the social order in the days when human needs were built on guesswork and not on a scientific knowledge of what is scientifically right for the body, mind and spirit of man.

In essentials then, the newer psychology asks the parent to recognize the inherited behaviour pattern of each child, as he would the seed forces of a vine, and to spend his effort in assisting this behaviour pattern to achieve a true expanding growth of the individual toward ever finer forms of expression.

Such is not licence, nor anarchy. It is applied intelligence.

We have followed a brief résumé of the newer psychology. It seems wise to include an equally brief summary of the new ethics which results from this modern attitude.

In seeking for betterment of one's own life—or that of another person—child or adult—practical effort should begin by as full an analysis of the ancestry as possible. Nor should it be forgotten that this biological picture is only half a physical one—for the chromosomes contain the potentialities of the mind and personality equally with the constitutional endowments. Built upon this foundation there should come as thorough and accurate an analysis of basic character as possible, care being taken to avoid mixing this analysis with the elements of disposition. Following this survey an honest and full study of the environment from birth to the present creates the stage on which one can see how the disposition came into being. People, events and things as they have reacted upon an individual's development need to be understood. To be thorough the conditioning influence of both birth and environment should be related to bodily conditions as well as to events conditioning reflexes instincts, emotions and mental process. For certainly Byron's clubfoot played its part in his character unfoldment as much as the Europe of his time. Negative images and abnormal mechanism may be studied in this way and connected, as they should be, with the misdirection of impulses, instincts and emotions. Thus an adequate grasp of the individual's mental states as well as his nervous and glandular conditions may be built up. By this procedure we see in what ways the normally integrated organism has become disintegrated—in physical and intellectual ways. For the aim of all ethics new or old should certainly be an ever deeper integration of all that composes the living creature. Our purpose is wholeness—as a synonym of health—wholeness ever developing to higher levels of fulfilment. Thus we are concerned with discovering the finer and stronger forces of our natures—that we may put them in command in the experience of living—even as in the old town meeting the selectmen were chosen to rule the village. By this means the ruling love and the dominant interest become the centre of expansion in a strengthened integration of the personality. Need we here repeat that this is an intrinsic—not an extrinsic—process differing in every individual. We do not grow on social patterns in response to what man says our ruling loves and dominant interest "ought to be" but by discover-

ing and releasing what they are. Thus is most of the child training and moral education turned face about—since, except in Greek ethics, the process was not of this true and natural type. The discovery and release of the dominant motives and constructive endowment does not conflict, however, with the ethics of withholding any and all negative tendencies for the purpose of becoming master over them and thus by deliberation releasing their energies into positive outlets. And this is as true a process of character growth as of dispositional change.

But we must not put the whole burden on the self, for such self-reliant procedure is only possible if environment is more than fifty percent compatible. We must be willing to revamp environment itself, or take the individual out of it, that he may have a chance to grow. An equal willingness to recognize the need of bodily reconditions and nervous states—where these are involved in mental and moral functioning is obviously requisite. The tendency of course is to swing to extremes in all endeavour. Indeed, sickness, nervousness and delinquency are all the products of a lost balance. As bodily metabolism is the key to physical vigour, so upon mental equilibrium rests the question of normality.

Thus the whole organism, mind and body, must be freed of its febrile conditions and strengthened in its weaknesses. Nor is this merely a process of repairing injuries. In it the experience of growth is uppermost. If I have had a persecution complex and been involved in an environment which tortured me and then become freed of this condition, by personal effort and wise guidance, am I not that much broader and deeper in mind and vision from the very experience? Have I not grown and unfolded? Thus is the law of compensation fulfilled by our victory over negatives—nor should we ever allow ourselves to become fatalistic regarding the miracle of release and the majesty of self-realization which self-understanding and spiritual purpose make possible. Effort we must make, but if made, we are that much greater in mental power and moral vigour for each victory over difficulties. Our character is not thereby changed in type, but by the process we have been growing into life—and thus are fulfilling an ever higher destiny.

It is this transcendent spirit of continued evolution which endows the attitudes of self-determination and self-discipline. It is this wise purpose which teaches us adaptation to all en-

vironments which cannot be changed or are in slow process of change. It is by this means that we lift each character attribute to an ever higher plane of expression. If a hunting instinct is strong in me I do not need to leave it as an impulse which drives me to kill. Unfoldment such as we have described will lead me to hunt for new planets or search out attributes of man's soul. I may shoot at hypocrisy as do the satirists or hunt down and corner the Pharisees who "watch and ward" our people into nausea by their smirking goodness. Thus is mental alertness and moral vigour built up by the growth of character from lower to higher forms of expression—keeping in itself its basic integrity.

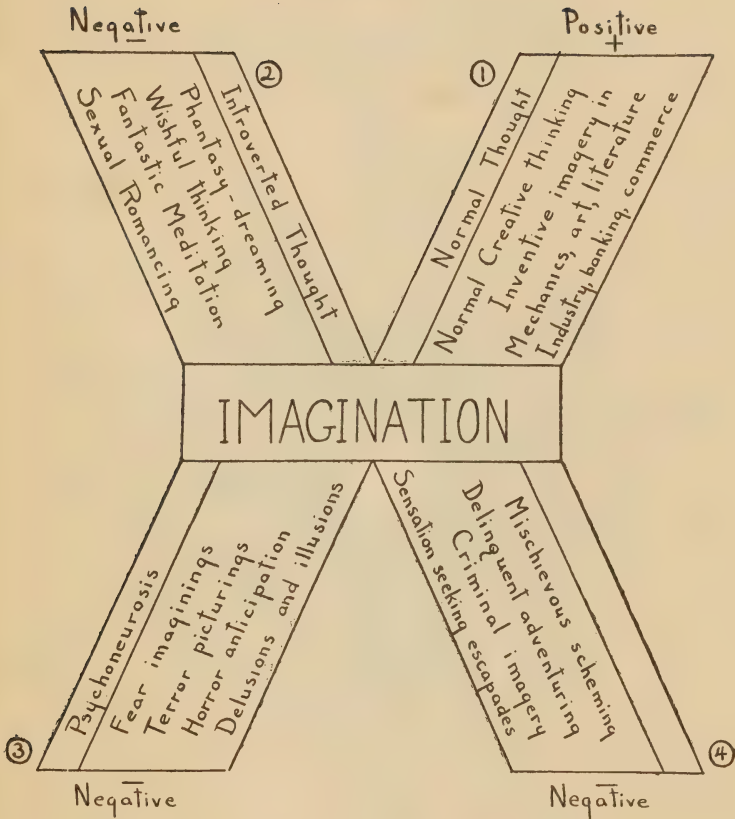
From such an ethical vision we come to see that in most of the environmental troubles of adult life the difficulty is not essentially circumstantial. The seat of resistance lies in ourselves. Once the beam is out of our eyes—we can see how to remove the mote in environment. Environment is ruler over us only when or because we cannot rule ourselves. It changes as we gain power to change it by freeing and redirecting ourselves.

Thus in our final synthesis of the newer attitudes we see that modern determinism limits us only as to our beginnings. It does not rule our endings or deny an unending evolution. There is in every individual a personal resurgent vigour—capable of producing a veritable renaissance—once the constricting influences are removed. When the growing principle is released and obeyed life becomes beautiful. Thus is the true meaning of our days a continual unfoldment and an ever deepening integration in obedience to a personal evolution. Release and self-realization should be the end of effort. Surrender to the laws of life is the process. By such convictions a self-reliant image-making repairs the past and assures the future. Nor is there any joy in life so great as comes with a consciousness of unfoldment and a sense of fulfilment. Then and only then is it good to be alive. Then and only then is self-expansion abundantly realized in harmony with the cosmos.

APPENDIX

Diagrams

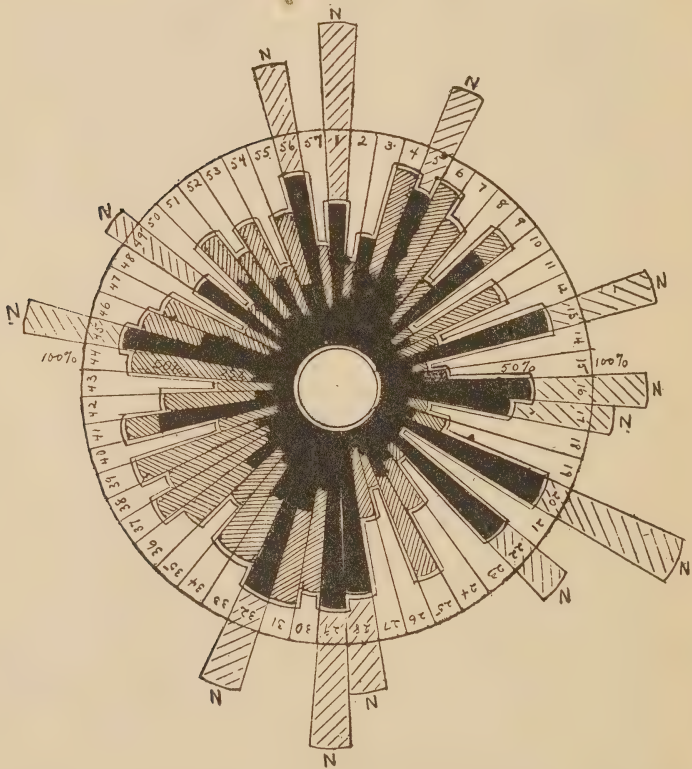
CHART I



If a child is helped to release his imagination into the positive outlets in fulness, he obviously need not be controlled by the three negative forms.

CHART II

CHARACTER AND DISPOSITION OF AN UNFORTUNATE MUSICIAN



= Line of inherited character
 ■ Disposition
 N Neurotic exaggeration

Hypothetical fully developed	
Normal	100%
Theoretic Average	50%
Subnormal	25%

DESCRIPTION OF CHART II

<p>1. Emotion of fear 2. Emotion of anger 3. Emotion of disgust 4. Emotion of wonder 5. Emotion of subjection 6. Emotion of elation 7. Emotion of tenderness 8. Emotion of nurture or protection 9. Instinct of flight 10. Instinct of repulsion 11. Instinct of curiosity 12. Instinct of pugnacity 13. Instinct of self-abasement 14. Instinct of self-assertion 15. Instinct of parenthood 16. Instinct of sex</p>	<p>17. Instinct of gregariousness (social) 18. Instinct of acquisition 19. Instinct of construction 20. Instinct of manipulation 21. Instinct of imitation 22. Instinct of play 23. Desire for self-preservation 24. Desire for independence 25. Desire for experience 26. Desire for security 27. Desire for equality 28. Desire for intimacy 29. Desire for entertainment (variety, sensation) 30. Desire for adulation (vanity) 31. Sentiment of love 32. Sentiment of hate 33. Attention (interest) 34. Observation (alertness) 35. Perception 36. Association 37. Selection 38. Ideation 39. Calculation 40. Factive 41. Relative 42. Active 43. Resultive 44. Constructive</p>	<p>45. Creative 46. Interpretive 47. Reproductive <i>Judgment</i> 48. Critical (discrimination) 49. Intuitive 50. Analytic 51. Synthetic <i>Reason</i> 52. A—Objective 53. B—Subjective 54. C—Deductive 55. D—Inductive 56. Motor coordination (dexterity) 57. Determination <i>Memory</i> <i>Imagination</i></p>
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CHART III

THE MAJOR IMPULSES

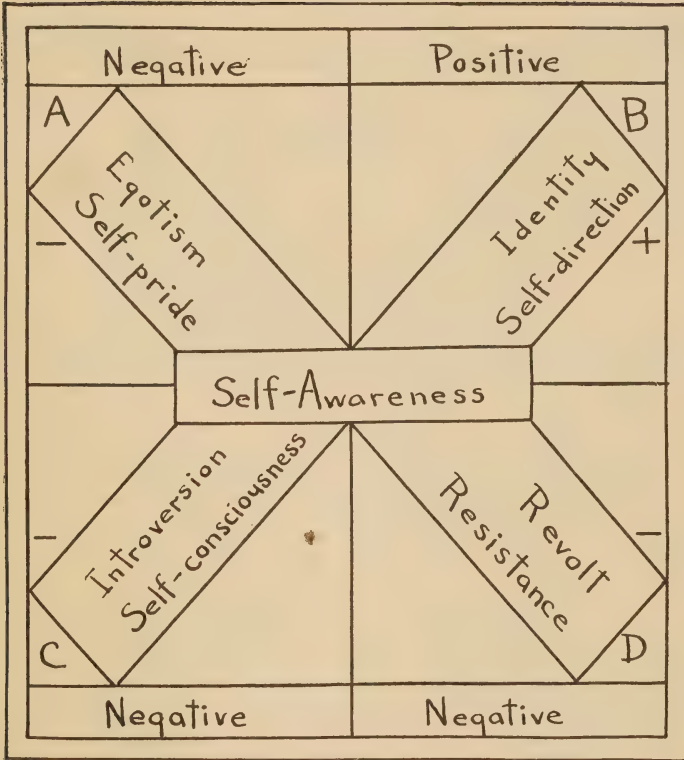
- A. Self-awareness or identity
- B. Self-expansion or growth
- C. Self-determination or right of choice
- D. Self-absorption or experience satisfaction

THE SENSES OR INHERENT DESIRES

Which if frustrated beyond a certain degree produce neurosis, psychosis, failure, prostration and disease

1. Self-preservation	{	Food Clothing Shelter
2. Independence	{	Privacy Power Preference
3. Self-expression	{	Experience Opportunity Ideation
4. Security	{	Permanence Protection Reliability
5. Equality	{	Identity Position Respect
6. Comfort	{	Ease Tranquillity Affluence
7. Relaxation	{	Rest Sleep Leisure
8. Joy	{	Play Pleasure Contentment
9. Entertainment	{	Variety Sensation Motion
10. Appreciation	{	Attention Honor Adulation
11. Intimacy	{	Contact Demonstration Possession
12. Companionship	{	Cooperation Loyalty Devotion
13. Compassion	{	Leniency Mercy Forgiveness
14. Equity	{	Justice Credit Vindication
15. Understanding	{	Sympathy Tolerance Comprehension

CHART IV



This diagram illustrates the four phases through which self-awareness may manifest itself.

CHART V

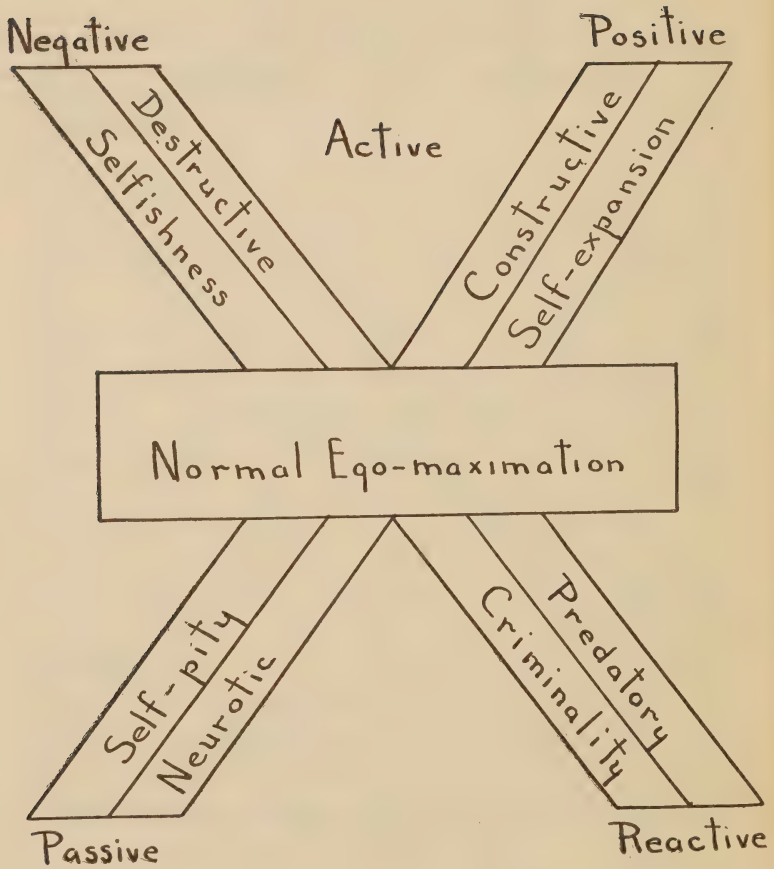


CHART VI

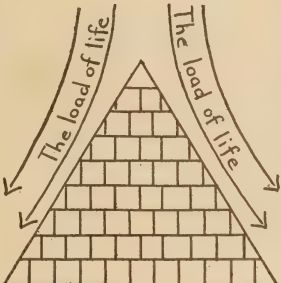
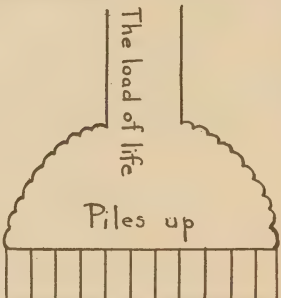
 <p data-bbox="139 820 419 925">Centered interests Life is met with point and precision</p>	 <p data-bbox="502 820 802 925">Equality of Interests No center - The load of life piles up</p>
<p data-bbox="150 990 398 1031">Prime Orderliness</p>	<p data-bbox="564 990 720 1039">Dispersion</p>

CHART VIII

Character	Disposition
Reflex	Conditioned reflex
Instincts	{ Congested
	{ Perfected
	{ Over-accentuated (anition)
Emotions	{ Negatived (inanition)
	{ Distorted
	{ Over-accentuated
<hr/>	
Great desires	{ Egotized
	{ Introverted

CHART IX

THE WILL

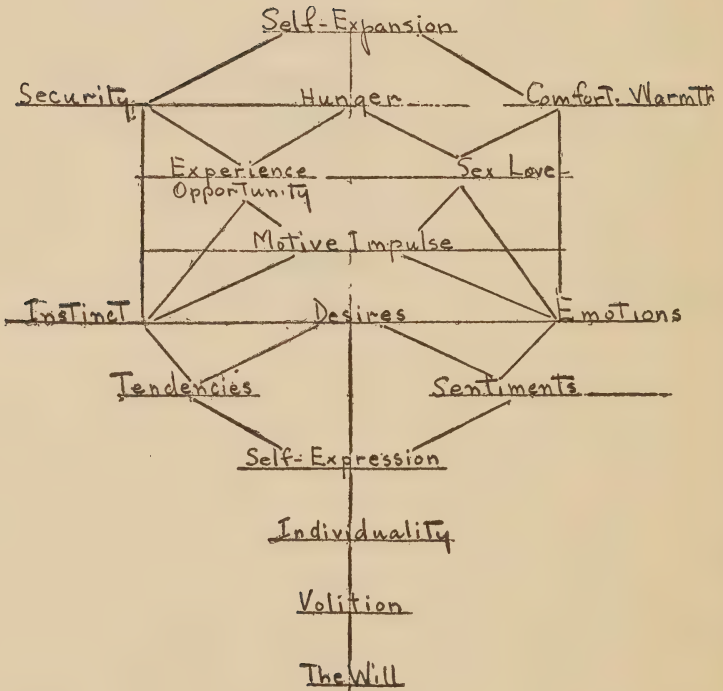
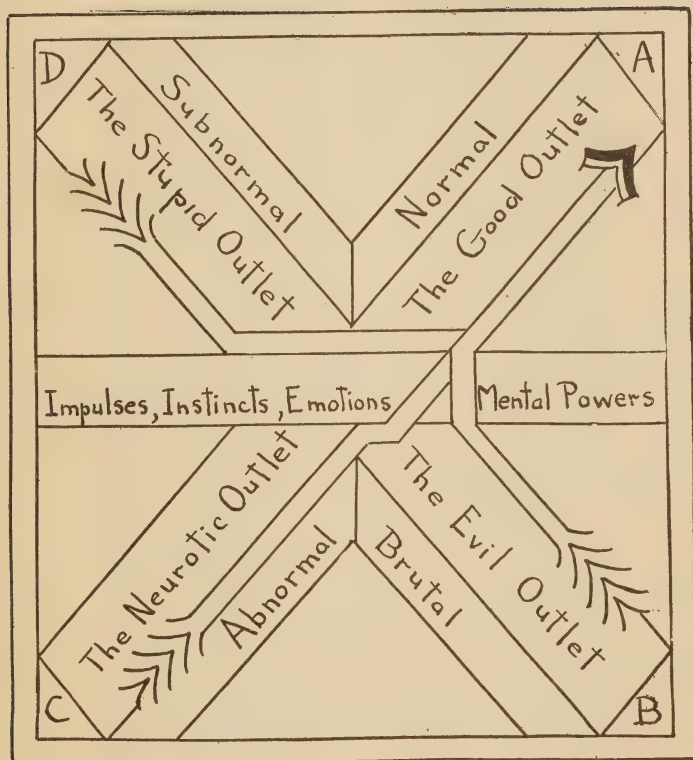


CHART X



Sublimation of the powers of Impulse, Instinct, Emotion and Thought into good normal outlets avoids restraint of brutality, neurosis and careless stupidity.

CHART XI

THE EMOTIONAL PICTURE

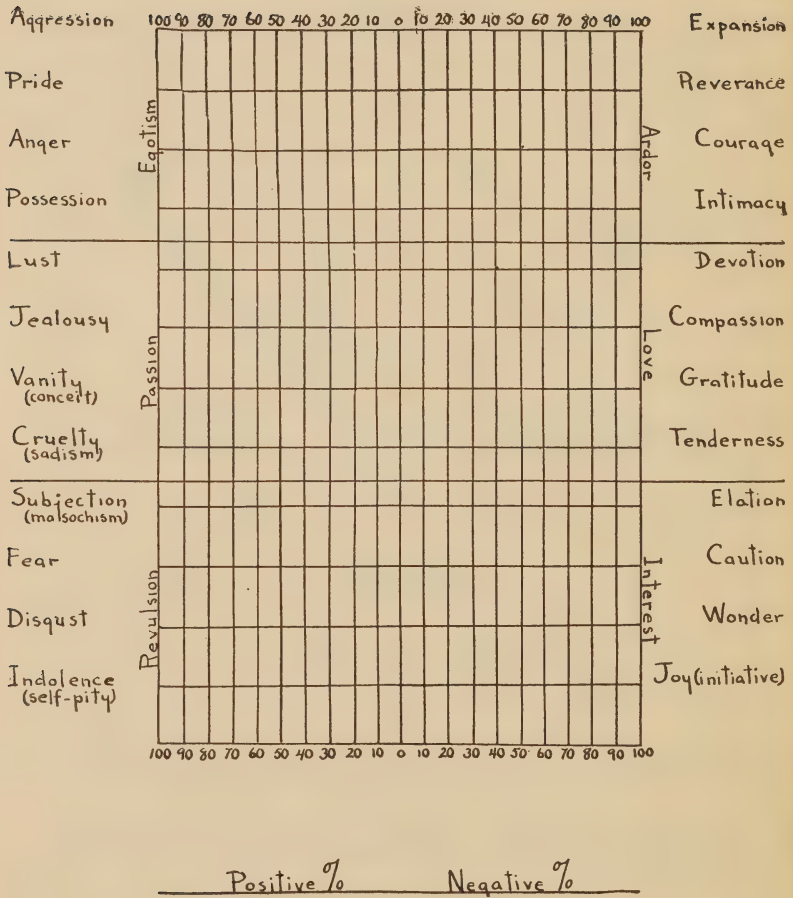


CHART XII

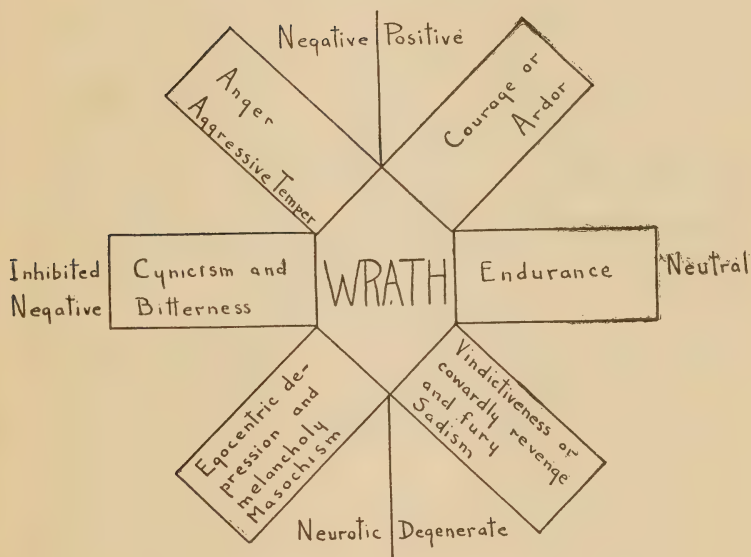


CHART XIII

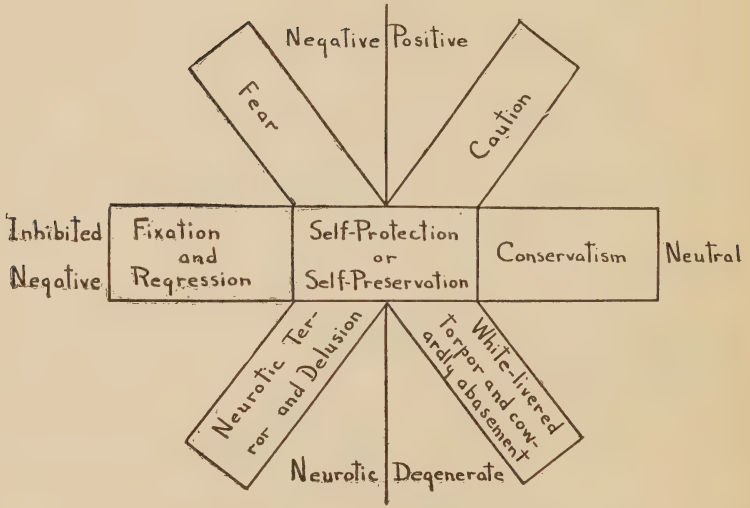
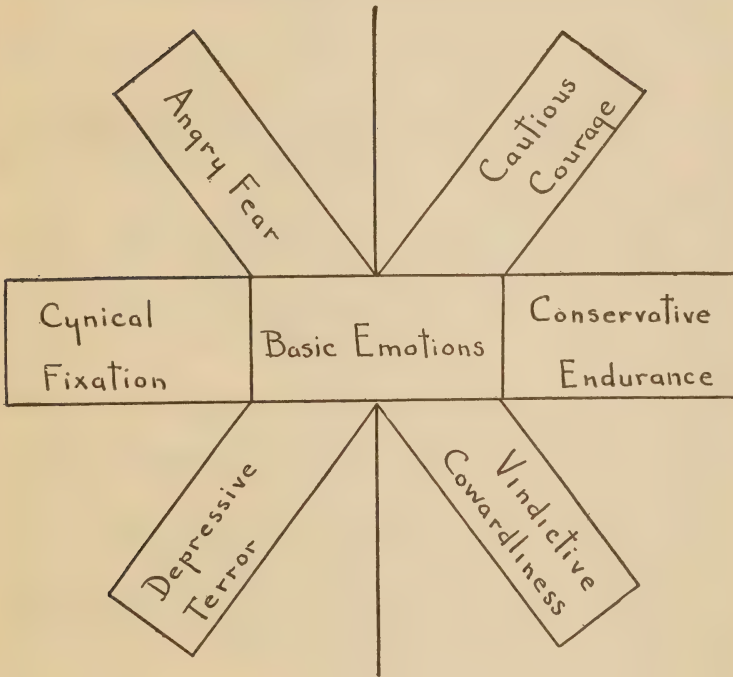


CHART XIV

TWO EMOTIONS UNIFIED



Fear and Anger easily merge in action. The two emotions are never entirely separated. You cannot have anger without some fear.

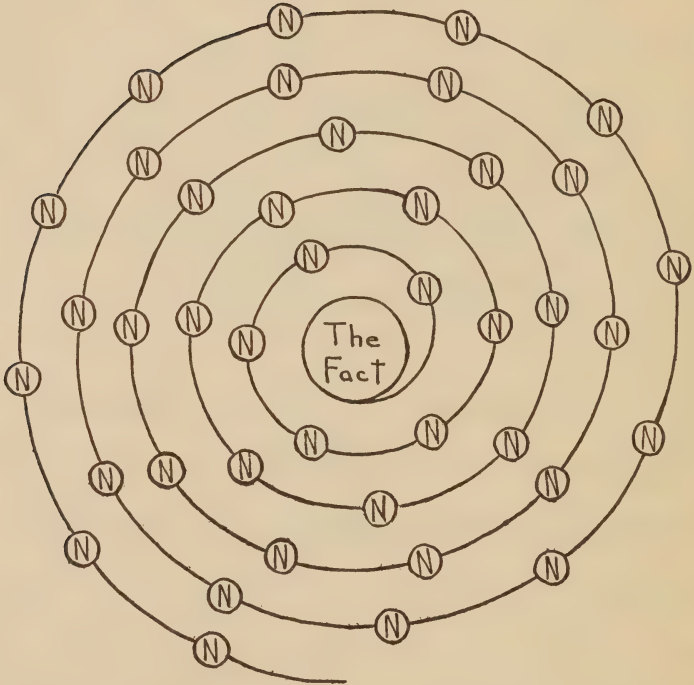
CHART XV

NEGATIVE MENTAL MECHANISMS PRODUCING PERSONALISM AND NEUROSIS

- CONDITIONING**—The act of being affected by unfortunate experience so that the habits and mental attitudes are modified by fears, shocks, punishments, neglects, repressions, inhibitions, inanitions and dominations.
- REDINTEGRATION**—The process which results from conditioning, the act or tendency of the mind to complete again a complex mental state previously experienced, upon the renewal of any part of it.
- DEFLECTION**—Self-dispersion because of distortion or deficiency of the attention resulting from redintegration.
- IDENTIFICATION**—The act of seeing some detail of a person, a thing or an event because of its association with past experience, and thus of transferring dislikes from past experience to present harmless similar things.
- DISSOCIATION**—Emotional interference breaking the power of thought because of deflection and identification.
- NEGATIVE PROJECTION**—The act of attributing to a person, a thing or an event the negative feeling made by identification with some detail of past experience.
- CONDENSATION**—The act of associating one unpleasant person, thing or event in the present with scores of similar unpleasantnesses in the past, and thus making a mountain out of a mole-hill and being stampeded by the delusions and fears engendered.
- ELABORATION**—The act of magnifying the details of a present experience which has been exaggerated by condensation; thus an act of anxiety and worry about every little fact of a trouble.
- RATIONALIZATION**—The act of seeing the effects of a neurotic attitude and of justifying the whole abnormal viewpoint because of some little, and possibly true, fact in it.
- INTROJECTION**—The act of seeing oneself as the victim of conditions, events, people, things, abnormalized by the above neurotic attitudes.
- INTROVERSION**—The act of centripetal thinking, of pulling away from life because of the above abnormal attitudes, thus causing self-consciousness, self-pity, ingrownness, reserve, phantasy, melancholia and hysteria.
- REGRESSION**—The act of living in the past because the individual has shut himself off from the present by introversion.
- COMPENSATION**—The act of building up subterfuges, solaces and substitutions upon which to focus the attention instead of upon real life.
- DISPLACEMENT**—The act of identifying oneself negatively with the neurotic attitudes, habits, conflicts, confusions, inhibitions, repressions and all the abnormalizing mechanisms, as if the self had been born with the attitudes and conditions which have sickened the mind.
- EGOCENTRATION**—The act of centring all the thought and attention upon the ego, which has thus become sickened, and of exalting and justifying this neuroticized self.
- RESISTANCE**—The act of defense mechanism, of perverting self-preservation and independence as a means of keeping the sickened self in its present condition; thus a perversion of the right of choice and a self-imprisonment in the neurotic condition.

CHART XVII

ELABORATION



The involved process of Elaboration by which we worry around and around all the negatives connected with a fact.

CHART XVIII

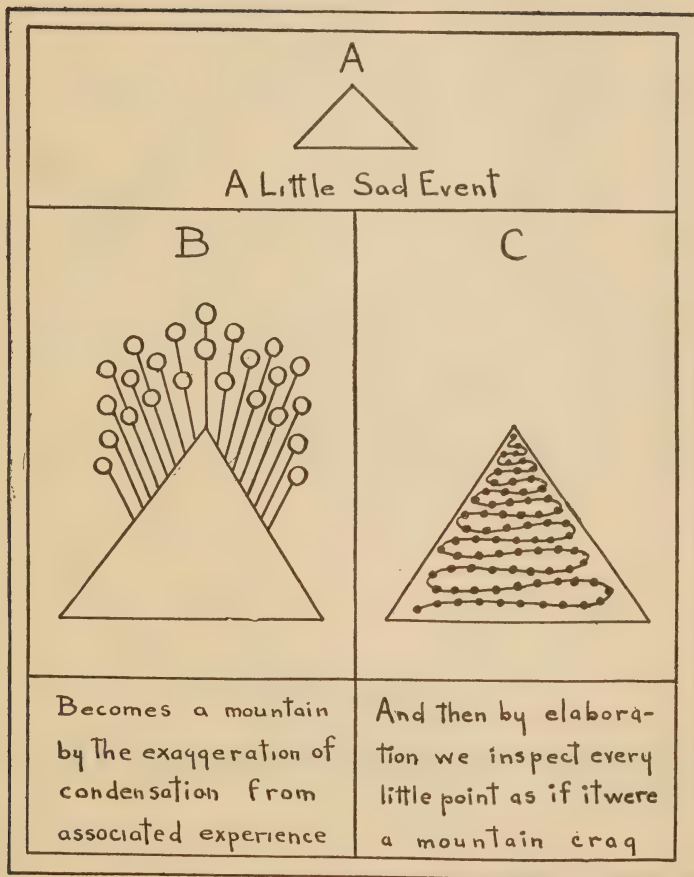
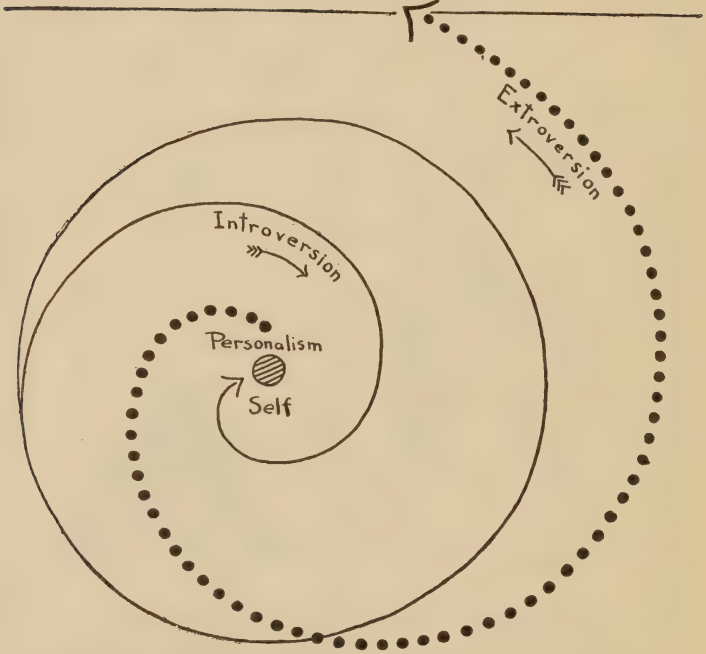


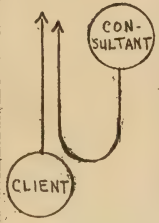
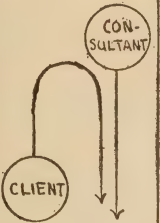
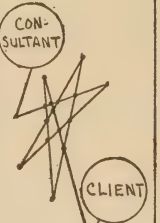
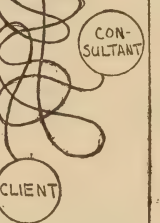
CHART XIX

The Facts and
Truths of Life



The contrast between the involved circle of Introversion and the life-seeing process of Extraversion; the former centripetal, the latter centrifugal.

CHART XX

			
<p>The consultant goes with the client</p>	<p>The client listens to the consultant</p>	<p>If the consultant did not listen but interrupted</p>	<p>How it looks when the client will not listen, but debates, contests and resists</p>
<p><u>I</u></p>	<p><u>II</u></p>	<p><u>III</u></p>	<p><u>IV</u></p>

GLOSSARY

- abnormal.** Differing from the usual or average in the direction of morbidness or inadequacy.
- abreaction.** The discharge of repressed emotion connected with a painful past experience by the process of describing the experience to the analyst.
- active, passive, reactive.** Three descriptive types of mental attitude. Activity leads to expansion and expression, passivity leads to dormancy and stupidity, reactivity leads to neurosis or else to delinquency.
- adolescence.** A period involving the change from childhood to adulthood, occurring at about the age of 12-21 (female) or 14-25 (male).
- ærophobia.** Fear of high places.
- affect.** A term used to describe the psychical phenomenon which becomes conscious as feeling and emotion. A sum of excitation.
- affirmation.** Part of the technique of autosuggestion. Each time we affirm a possible ambition, a practicable purpose or a constructive sublimation the brain path to its realization is deepened.
- agoraphobia.** A morbid fear of open spaces.
- ambivalence.** The condition of experiencing opposite feelings at the same time, such as love and hatred for the same object. See page 411.
- amentia.** A term synonymous with mental deficiency.
- aments.** Feeble-minded persons.
- amnesia.** Loss of memory.
- anæsthesia.** Loss of sensation, locally or generally.
- anthropomorphism.** The ascription of human attributes to natural, supernatural or divine beings.
- aphasia.** Inability to speak or understand language.
- apperception.** Consciousness of the act of perceiving.
- arithmomania.** An impulse to count everything.
- arteriosclerosis.** Hardening of the arteries, in nervous and mental diseases, of the cerebral arteries.
- association.** That process of recall in which past cognitions are brought back through connection with something present in the mind.
- astraphobia.** Fear of thunder or lightning.
- atavistic.** Reversion through the agency of heredity to remote ancestral attributes.
- atrophy.** A wasting or withering of the body or any of its parts.
- attraction.** One of the laws of compatibility in human relations. Psychic harmony, mental comradeship, moral similarity, emotional lure, physical magnetism, sex-gravity.

- atypical.** Different from the average, unusual.
- authority.** In the old ethics, the sanctions of custom, church and state, and the prerogative of ignorant parents. In the new ethics, the sovereignty of the Divine Order, the supremacy of natural phenomena and the suzerainty of truth as gained by deliberate study of the facts and principles of life; hence, the authority of science and the rule of conscience.
- autistic.** To be self-absorbed, shut off from environment and preoccupied with internal thought.
- autoeroticism.** Sexual self-gratification.
- autointoxication.** A poisoning of the body due to uneliminated toxic substances.
- automatism.** An action in which the individual is unaware of what he is doing.
- autonomic nervous system.** The vegetative nervous system controlling the vital functions—such as digestion, respiration, circulation.
- autosuggestion.** The technique by which an individual directs his unconscious depths according to the ideas and decisions he has consciously chosen. The arousal of an emotional tone in the self in agreement with intellectual conclusions, thus banishing conflict between thought and feeling. Also the acceptance by the individual without reflection of a proposition arising within the mind itself.
- backwardness.** The retardation of mental development through disease, sense-deprivation or other adverse causes.
- Basedow's disease.** Exophthalmic goitre.
- behaviourist.** One who studies and represents the mind from the standpoint of the physical structure.
- bisexualism.** The condition of being equally attracted by both sexes.
- blocking.** Obstruction in association caused by touching on a complex in the course of an analysis.
- borderline (or borderland).** Conditions which are not normal but do not involve change in the personality and irresponsibility, or permanent mental deficiency.
- bulimia.** Insatiable desire for food.
- catatonia.** One of the forms of dementia præcox, involving disorders of the reactions, such as abnormal suggestibility, stereotypy, mannerisms, etc.
- catharsis.** An elimination of painful and repressed facts and experiences by bringing them to consciousness.
- cause and effect.** One of the basic theorems of science built on the study of sequence and consequence. A philosophy without which all thinking is either uncertain or unsound.
- sensor.** The force or resistance that tends to prevent the return to consciousness of questionable desires.
- centrality.** The doctrine that there is a nucleus or kernel of self about which the integration forms, known religiously as the soul.

- cerebral.** Pertaining to the brain.
- character.** The combination of qualities distinguishing any person or class of persons. See Chapter VI.
- chorea.** St. Vitus's dance.
- chromatin.** The granular deeply staining part of a cell nucleus.
- chromosome.** One of the fragments which result from the breaking up of the dark staining matter of the nucleus of a cell in the process of cell division. The body cells of each species contain a definite number, and the germ cells half that number. The chromosomes are considered to be the bearers of all hereditary traits.
- claustrophobia.** Fear of enclosed places.
- coercion.** The forcing of a person by threats and punishments into a slavish obedience. A barbarity common to all parental domination and duress. "Le droit du plus fort."
- cognition.** The process by which the mind knows or takes cognizance of anything.
- compensation.** See Appendix, Diagram XV.
- complex.** A group of ideas charged with strong, often unpleasant or distressing, emotional quality.
- compulsion.** A persistent, compelling impulse to perform an act which is contrary to the better judgment and will of the individual.
- conation.** The mental set or tendency to action.
- condensation.** See Appendix, Diagram XV.
- conditioning.** See Appendix, Diagram XV.
- conflict.** A struggle between one's elementary desires and one's sense of what is right or proper, as well as a warfare between thought and emotion and conscious and unconscious impulses.
- conformity, in an ethical sense.** A standard by which the individual needs may be destroyed and either physical or mental injury result. One of the causes of neurosis.
- congenital.** Existing at, or dating from, birth.
- constellation.** A group of inter-related complexes.
- conversion.** The transforming of emotions into physical manifestations.
- cretinism.** A condition of physical and mental defect due to congenital disease of the thyroid gland.
- cytology.** The branch of science treating of cells.
- defense reaction.** See Resistance, Appendix, Diagram XV.
- deflection.** See Appendix, Diagram XV.
- degenerate.** A deteriorated or degraded individual, animal or human, especially a morally degraded person.
- delinquency.** See page 429.
- delirium.** A mental condition characterized by illusions and hallucinations, restlessness and irritability.
- delusions.** False belief based on no logical foundation.
- dement.** One who is demented.
- dementia.** The breakdown or loss of mental capacities due to disease.
- dementia præcox.** See page 440.

- density.** A mental state resulting when the condensation mechanism dominates the thought as in the condensation of prejudices and biases producing the thought of the censorious moralist.
- depression.** A condition of extreme emotional dejection.
- destiny.** As now seen, the determiners of birth and environment. The relation of the self to Cosmic Evolution.
- destructive, in the ethical sense.** Any standard, manner, convention or course of action contrary to the true biological and psychological foundation of human nature.
- deterioration.** Breakdown of the emotional life and the mental capacities characteristic of dementia.
- determinism.** The doctrine that every phenomenon has a cause.
- deviate.** One who differs from the common average in any striking manner; hence, the genius or supernormal, the moron or subnormal, the criminal or the freak.
- dipsomania.** An uncontrollable desire for drink.
- direction, in the ethical sense.** A conscious decision as to the way one should proceed, which is often all that one can decide upon successfully in a complex creation.
- diseasé, in the psychological sense.** Indisposition; that is, conflict between the disposition and the basic nature so that characteristics no longer express themselves with ease but rather with disease.
- disobedience.** In the old ethics, the act of going against parental dictates, as when a cannibal child refuses to eat human flesh. In the new ethics, refusal to follow natural law an infraction more common to parents than to children.
- disorientation.** Inability to appreciate time, place or one's own identity.
- displacement.** See Appendix, Diagram XV.
- disposition.** See Chapter VI.
- dissociation.** See Appendix, Diagram XV.
- dormoron.** One whose mind is so asleep that he seems stupid; one imprisoned in habits of inertia and indolence and hence one who appears like a moron or subnormal. One who is in a state of intellectual quiescence or dormancy.
- drive.** The force behind instinctive impulses.
- ductless glands.** Glands having no outlet for their secretion, which is absorbed into the circulation. They include the pituitary, thymus, thyroid, adrenal and gonads.
- duty.** See page 581.
- dynamic.** The forces producing or governing activity or movement of any kind.
- echolalia.** Automatic repetition of the words or sounds made by another person.
- echopraxia.** The automatic repetition of movements made by another person.
- ego.** The self.
- egocentration.** See Appendix, Diagram XV.

- elaboration.** See Appendix, Diagram XV.
- electra complex.** The exaggerated attachment of a female child to her father and consequent hostility to her mother.
- embryo.** The germ of an organism before it has developed its distinctive form.
- encephalitis.** Inflammation of the brain.
- endocrine glands.** Ductless glands, or the glands of internal secretion.
- epilepsy.** A disease characterized by convulsions with accompanying loss of consciousness. See page 445.
- erogenous zone.** Any part of the body that will give sexual feelings when touched or stimulated.
- erotic.** Pertaining to the sex or love life.
- erythromania.** Compulsive blushing.
- erythrophobia.** Fear of the color red.
- etiology.** The science of the causes of disease or other conditions.
- eugenics.** The science of improving the human race by applying the ascertained laws of inheritance of characteristics to the selection of marriage mates, with the aim of securing a desirable combination of traits in the offspring.
- euphoria.** Feeling of well-being.
- evil.** In the old ethics, evil was all that departed from the conventional sanctions and prejudiced conceptions of right and wrong, with faith in so-called "revelations" as a guide. In the new ethics, evil is all that goes against the laws and principles of natural phenomena, all that disobeys the Divine Order, or Cosmos. Evil is negation or repression, the backward order of life, both in spelling and idea.
- exhibitionism.** Gratification experienced through exposing one's body or "showing off" one's mind.
- exophthalmic goitre.** Enlargement of the thyroid gland with protrusion of the eyeballs, rapid pulse, tremor, excessive perspiration and excessive emotional manifestations.
- expansion, in the psychological sense.** Continual germination, normal growth, the development of the human personality according to its natural order, progression.
- extrinsically, in an ethical and psychological sense.** All decisions, thoughts, feelings formed upon extraneous beliefs of right and wrong, temporal conventions, modal and incidental customs; thus upon standards that are quite possibly untrue.
- extroversion.** The turning of one's interests outward toward the world of reality.
- extrovert.** One whose mind is predominantly extroverted.
- fatigue.** A state of cell exhaustion in which nervous tension or mental conflict is often causal.
- feeble-mindedness.** A high grade of mental deficiency.
- fetish.** A love-object, such as hair, foot, shoe, handkerchief, which arouses especial interest and sometimes sexual feeling.
- fetishism.** Interest of a sexual nature in, and pleasure from, a fetish.
- fixation.** Establishment of over-strong early habit reactions.

- flight of ideas.** Ideas following each other in rapid succession but without logical order and dependent upon the external stimulus affecting the individual at the moment.
- focal infection.** Infection localized in some particular gland or cavity such as tonsils, sinuses, or teeth, to which obscure physical and nervous conditions may often be traced.
- foreconscious.** The part of the mind which contains memory traces more or less easily accessible to consciousness.
- free association.** Letting the mind wander without conscious direction.
- freedom, in the ethical sense.** Opportunity for normal, natural growth without the constraints and constrictions of ignorant precepts.
- frigidity.** Sexual coldness or indifference.
- frustration complex.** See page 403.
- functional disease.** Disorder in the activity of an organ which cannot be traced to any diseased condition of the tissue. Contrasted with organic disease.
- general paresis.** See page 445.
- gestation.** Pregnancy.
- gonorrhoea.** A venereal disease.
- good.** In the old ethics, a good action was a set and crystallized standard of conduct built on a conception of perfection. In the new ethics, a good action is the product of deliberate thought as to the highest adaption or best balance of consequences; thus, the fullest service.
- grand mal.** An epileptic attack involving convulsions.
- gregariousness.** Having the habit of associating in flocks, herds, or companies, not habitually solitary or living alone.
- habit.** See Chapter XXI.
- hallucination.** A sensation either auditory or visual, originating in the mind without external stimulus.
- health, in the psychological sense.** A state of being whole in body, mind and spirit, fully and normally integrated. "Wholth," as in the Saxon.
- hebephrenia.** One type of dementia præcox of which silliness, mannerisms and general grotesqueness of ideas are typical.
- hedonism.** A tendency to exaggerate and dwell upon pleasurable sensations.
- hemiplegia.** Partial paralysis affecting one-half of the body.
- heredity.** Transmission of physical or mental qualities, diseases, etc., from parent to offspring. The tendency manifested in an organism to develop in the likeness of a progenitor.
- heterosexuality.** Normal attraction toward persons of the opposite sex.
- heterosuggestion.** The technique by which the susceptibility of the subject is affected by the acceptance of ideas and mental images, so that the suggestion passes directly to the unconscious depths and produces a responsive emotional tone.

- homosexual.** One who is attracted sexually by others of the same sex.
- hyperthyroidism.** Nervous irritability resulting from over-secretion of the thyroid gland.
- hypertrophy.** The over-growth of an interest or over-attention to an idea; hence, fanatical beliefs, as the mother's absorption in the child to the child's great detriment.
- hypnosis.** A state of apparent sleep during which the undercurrent of the mind is singularly open to heterosuggestion. Hypnosis is not complete unless there is potential catalepsy in the subject.
- hypochondria.** Exaggerated concern about one's health and attention to the detail of any possible symptom of disease. It sometimes involves an hysteric imitation of a disease.
- hypothyroidism.** Thyroid insufficiency.
- hysteria.** A state of violent emotionalism often characterized by paroxysms of laughter or weeping, and frequently stimulating other diseases.
- identification.** See Appendix, Diagram XV.
- identity.** Consciousness of self in the true sense of an awareness of one's inborn nature or constitution. The integrity of being as in the phrase "to thine own self be true."
- idiocy.** The lowest grade of mental deficiency.
- illusion.** A sensory impression which misrepresents the true character of the object perceived, false perception.
- imagery.** A picture produced in the mind by the representative or imaging power; also, a product of the reproductive imagination. See Chapters XIV and XXXIII.
- imagination.** Constructive, creative, reproductive and interpretative.
- imbecile.** A mentally deficient person of middle grade, having an approximate age of between three and seven years.
- imitation, in the psychological sense.** The mechanism by which the child, through propinquity, may take on all the mental queeresses of the parent.
- impulse.** See Chapter XVII.
- inaccessibility.** A condition in which the individual shows such apathy or such extreme concentration upon some inner disturbance that his attention cannot be gained or answers to questions obtained.
- incest.** Sexual intercourse between persons too nearly related for legal marriage.
- incoherence.** The mental laxity which developed when the old ethical and religious sanctions destroyed logical thought; typical of the biases of fundamentalism.
- indolence.** See page 409.
- inferiority complex.** See page 395.
- inhibition.** The checking of one nervous or mental impulse by another.
- insanity.** Mental disease. A state of lunacy or mental derangement in which some physical (glandular) injury or structural (tissue) degeneration is either causal or involved in the mental sickness. In contrast to the mere abnormal mental state of neurosis.

- insecurity.** See page 415.
- instinct.** An innate chain of reflexes; inborn tendencies.
- instrumentality.** One of the highest attitudes of the new ethics. The consciousness of obedience to the sequences or order of life in the process of living and achieving, as a musician following the laws of harmony, or poet the laws of rhythm.
- intellect.** Deliberative thinking power. True intellect is the product of a normal relation between alert senses, well balanced emotions and a well organized reason.
- intelligence.** The power of deliberate and alert mental adaptability. The capacity to focus thought and attention upon the facts of life and to form conclusions from the facts rather than upon beliefs. To see first and define afterwards.
- intelligence quotient (IQ).** The ratio of the mental age to the actual or chronological age multiplied by 100. Normal mentality would therefore be 100.
- intrinsically, in an ethical and psychological sense.** All decisions, thoughts, feelings and actions determined by the reality of a man's true being, and inherent in his ego.
- introjection.** See Appendix, Diagram XV.
- introspection.** The act of looking within; self-examination.
- introversion.** The turning of the mind upon itself. Centripetal thinking, self-centredness, self-consciousness. See Appendix, Diagram XV.
- introvert.** One whose mind is predominantly self-centred; one whose thought is centripetal or egocentric.
- intuition.** An instinctive and unconscious association of ideas by which conclusions as to a present situation are answered in the light of past experience without the thinker being aware of the process.
- inversion, in the psychological sense.** The principle by which the defence mechanism of neurosis makes a person masquerade as his opposite; as the superiority pose of some forms of inferiority feeling.
- involution melancholia.** A mental disorder occurring after middle life characterized by morbid depression, anxiety and restlessness.
- kleptomania.** The impulse to steal things.
- latency.** The state of the mental abilities in an individual when inactive and unknown because unstimulated and without habit forms of expression.
- liberation.** The act of becoming free from the effects of infantile fixation. Emancipation from emotionalism, the coming of psychic maturity.
- libertine.** These are of two types: direct and indirect. The direct type appears as the voluptuary and the fornicator. The indirect type gloats over hunting down and watching these Lotharios as a way of masquerading yet indulging in their lechery.
- macrocephalic.** Having an abnormally large head.
- malingering.** Shamming or feigning illness.

- mania.** A mental disorder characterized by marked instability in attention, excessive activity, flight of ideas and a mood of general elation.
- manic-depression.** See page 442.
- martyr complex.** See page 398.
- masochism.** Gratification, sometimes of a sexual nature, derived from being cruelly treated.
- masturbation.** Sexual self-abuse.
- materialism.** A blind worship of matter from fear of higher thought; hence, a failure to see matter, body, substance, protoplasm as the foundation of all incorporeal values.
- maternalism.** The attitude in the female which extolls mother instinct; hence, maternal animality or sensual attachment, a glut of possessive domination producing the mother complex in the offspring.
- megalomania.** Delusion of greatness.
- melancholia.** The form of insanity characterized by extreme mental depression. See page 413.
- menopause.** The termination of menstruation, usually between 45 and 50.
- mental deficiency.** Imperfect development of the mental faculties due to incomplete development of the nerve cells in the brain.
- mental hygiene.** The branch of science interested in the prevention of mental disease.
- metabolism.** The transformation of foodstuffs into living matter and the breaking down of living matter into simpler products within a cell or organism.
- microcephalic.** Having an abnormally small head.
- microcephaly.** Very small brain and head with probable mental deficiency.
- morbid.** Diseased, pathological.
- moron.** A person whose mental capacity has been arrested in development. Mental defectives nearest the normal.
- morphology.** The science dealing with the structure and form of organisms.
- motives.** Basic impulses such as self-expansion, self-absorption, self-determination, independence. The will to personal choice, the hungers as for food, comfort, sex.
- mutism.** Failure, or inability, to talk.
- narcissism.** Gratification derived from admiration of oneself.
- negative projection.** See Appendix, Diagram XV.
- negativism.** An attitude of opposition toward the suggestions or commands of others.
- neurasthenia.** A general and more or less ill-defined group of constitutional mental disorders, coming under the head of psychoneuroses, of which vague aches, pains, discomforts and fatigability are typical.

- neurology.** A speciality in medicine dealing with diseases of the nervous system, especially in their physical aspects.
- neuropathic.** Relating to or affected with nervous disease.
- neurosis.** A physical disorder having no apparent anatomical basis, but which could conceivably be caused by mal-function of the nervous system.
- neurotic.** A type of individual especially susceptible to neurosis, or one who has a neurosis.
- obsession.** A compulsive idea which is inaccessible to reason.
- Œdipus' complex.** Exaggerated attachment on the part of the male child for his mother and consequent hostility toward his father.
- onanism.** Sexual self-gratification.
- onomatomania.** The impulse to repeat certain words.
- paranoia.** See page 444.
- parentalism.** The common attitude of parental ownership of the child; hence, possessive domination common in the old ethics. In contrast to the parental guidance and nurture advocated by modern thinkers.
- parthenogenesis.** The development of an organism from an unfertilized ovum (egg).
- paternalism.** A modern extension of the *couvade*. An attitude of the male ego in which it puffs with pride at producing a child, and hence delights in animality of sensual possessiveness and barbaric domination. A common attitude producing the father complex.
- pathological.** Morbid or diseased.
- pathology.** The study of diseased organs.
- pattern, in the sociological sense.** A pattern is a mental design or an arrangement of ideas, usually built on the common standards, customs, codes, precepts and conventions of society. In the personal sense, a pattern is the unconscious design of our behaviour images.
- penology.** The science that treats of the punishment and prevention of crime and of the management of prisons and reformatories.
- perception.** The process of acquiring knowledge through the senses.
- perfectionism.** One of the false standards of the old ethics and a common cause of neurosis. A biologically and psychologically impossible standard, inducing a sense of self-condemnation and frustration.
- persecution complex.** See page 400.
- perversion.** Referring usually to sex perversions. A type of sexual response other than normal intercourse between the sexes.
- petit mal.** A slight epileptic attack.
- phantasy.** See page 417.
- phobia.** An abnormal fear.
- physical sensibility.** Sense awareness through the commonly recognized five senses plus the many more sub-senses, end organs of the nervous system which science has now discovered. Upon a developed and normal physical sensibility the structure of intelligence depends. Moral sensibility depends upon it also.

- pleasure.** Sensual or sensuous gratification, luxuriousness, diversion, entertainment, bodily content, sexuality; as opposed to joy which is the product of mental, emotional and spiritual satisfaction.
- pragmatism.** The doctrine that practical results are the sole test of truth.
- predisposition.** A synonym for the inherited character, the self or tendencies of the self before being habituated by environment; hence, the basic nature.
- primary unconscious.** The part of the mind below consciousness, which is, however, easily accessible to consciousness.
- prognosis.** A prediction of the probable course and outcome of a disease.
- progression.** The development in the individual which springs from effort or from natural growth; hence, a signal factor in the evolution of the race.
- prohibition.** An abolishment of temptation, a weakening doctrine of restraint built on the belief that all men are cowards and need imprisonment instead of opportunity to develop moral vigour and self-reliance.
- projection.** See negative projection, Appendix, Diagram XV.
- prophylactic.** Any medicine or measure efficacious in preventing disease.
- protoplasm.** The viscid, semiliquid, somewhat granular substance that forms the principal portion of an animal or vegetable cell.
- psychiatrist.** A physician who specializes in mental diseases.
- psychoanalysis.** The diagnosis of mental and nervous disorders by careful analysis of the emotional history of the patient.
- psychogenesis.** The science of the origin of psychic life.
- psychogenetic.** A condition having an unfortunate emotional, environmental or circumstantial origin.
- psychoneurosis.** A disorder evidencing nervous symptoms, which is definitely of psychic origin.
- psychopathic.** One who evidences great emotional instability and susceptibility to emotional stress.
- psychosis.** Mental disease involving irresponsibility and change in the personality.
- psychotherapy.** The application of mental influence in the treatment of disease.
- psychotic.** Having a psychosis.
- puberty.** The age of sexual maturity.
- puritanism.** The attitude of goodness by stultification of the sexes; asceticism, abstinence, austerity, mechanical idealism.
- pyromania.** The impulse to set fire to things.
- rationalization.** See Appendix, Diagram XV.
- reality.** Actual experience as distinguished from imagination and day-dream.
- recidivist.** A chronic offender.
- reintegration.** See Appendix, Diagram XV.

- regression.** Living upon the past or upon unthought-out teachings of the past; hence recession, motion backward, degeneration, belief in the traditional sanctions. See Appendix, Diagram XV.
- relapse.** The temporary retrogradation common in all therapeutic efforts; progress is never steady but marked with periods of falling curve.
- repetitive.** One of the thought forms most typical in childhood; love of recurrence, iteration, succession, echo, rhythm.
- repression.** The forgetting of painful memories or events effected by nature through the psychic censor as a protection to the individual.
- repulsion.** One of the forces of incompatibility in human relations. Psychic disharmony, mental opposition, moral antagonism, emotional dislike, physical revulsion, sex disparity.
- resignation complex.** See page 406.
- resistance.** The unwillingness shown by a patient to the uncovering by the psychoanalyst of the patient's painful and repressed ideas, as well as a perversion of self-preservation so that the person fights to keep his sickness with which he has become identified. Resistance is an habitual defence of the displaced ego, and thus a fear delusion of loss of independence from surrender. See Appendix, Diagram XV.
- resurgence.** The tendency of the individual to return to his natural form the moment abnormal restrictions are removed.
- retrospective, in a psychological sense.** The act of self-understanding by studying one's actions on the stage of past experience. In contrast to the habit of introspection, characteristic of the old intellectualism.
- reversion.** A return to or toward some former ancestral state or condition.
- sadism.** Gratification derived from treating others cruelly.
- schizophrenia.** A term for dementia præcox, or more especially the splitting up of personality characteristic of præcox cases.
- sclerosis.** Hardening of any tissue.
- seclusive personality.** A type of personality which withdraws from normal relationships with others and tends to live in day-dreams; often described as "shut-in."
- segregation.** The separation of the contents or processes in the mind which originally belong together.
- selfishness.** Refusal to live and act in relation to the common weal, and hence to play one's part in man's creative evolution.
- senescence.** Old age.
- senile psychosis.** A type of psychosis consequent upon the physical changes accompanying old age.
- sentiment.** That form of feeling in which the soul responds to the good as it comes to man directly through his rational nature, emotions awakened by things that appear to have worth or else seem devoid of it; hence, love and hate toward objects in life.

- sequence, in a scientific sense.** A term descriptive of the idea of a Cosmos, or Divine Order, belief that there are laws and principles in all life and hence a true chain of events in all natural phenomena.
- somatic.** Physical, pertaining to the body.
- stammering, stuttering.** Faulty speech, usually caused by early shocks creating inhibited fears and emotional suppressions and involving a deficiency in the power to visualize either the word or its definite meaning.
- stereotypy.** The tendency in an individual to repeat the same acts or words over and over, or to continue in the same attitude or posture.
- sterilization.** The process of making a person incapable of having offspring.
- stigmata (of degeneracy).** Physical signs most commonly seen in the mentally abnormal or defective.
- strabismus.** Cross-eyedness.
- subconscious.** A synonym for the unconscious or the undercurrent of consciousness. The part of the mind of which we are not constantly aware, as the depths of memory, of instinct and emotion and the realm of feeling.
- subjection.** The condition of the child in the home, the thralldom by which the physical bondage is turned into the psychic enslavement of neurosis, and thus the promise of youth is stultified by adults.
- sublimation.** The act of freeing emotional energy from definitely negative aims; utilization of impulses for socially useful activities and interests.
- sufficiency.** The end and aim of all impulse. No impulse ceases until it achieves satisfaction; no hunger quiets until satiety; no motive stops until consummated.
- suggestibility.** Readiness to believe and agree without reflection, compliancy of mind and will.
- suggestion.** The process by which an idea, whether it be true or false, presents itself to the mind. It may be received consciously or unconsciously, through impulse or through reason.
- superiority complex.** See page 397.
- symbolism.** An idea or feeling represented by some symbol or emblem. (Freud) a dream of falling many symbolize sexual indulgence.
- syphilis.** A venereal disease.
- taboo.** Forbidden by social usage.
- tabula rasa.** A conception of the mind at birth as blank, an empty page, vacant. In contrast to the idea of inborn wisdom. Both ideas are now known to be wrong. We inherit our mental machinery in differing degrees of power.
- tendency.** The trends and traits of character springing from the inherited constitution; hence the pronenesses, proclivities, bents and predispositions of the basic self.
- therapeutics.** The branch of medicine dealing with the treatment and curing of disease.

- thobbing.** Emotionalized thinking, the act of making your thought obey your belief; of defining first and trying to see afterwards. Stereotyped thinking of the narrow-minded and conservative parent. A term coined by H. Ward.
- thought.** A series of connected reflections or meditations following an association process and dependent upon cogitations and deliberations stored in the memory.
- tic.** A muscular spasm or twitching, often of the facial muscles.
- toxic.** Poisonous.
- transference.** To make an unconscious identification of a present relationship with an earlier one, carrying over the former emotional attitudes (positive or negative) to the present relationship; hence to a person as well as to an idea or a thing.
- trauma.** A severe wound or injury, or, in the psychic realm, an experience of painful emotional character.
- truth.** The relation of the facts and principles of natural phenomena, the absolute basis of thought as opposed to the transitional and faulty standard of right and wrong.
- unconscious.** Denoting such phenomena of mental life as are never attended by consciousness while they may affect conscious and subconscious states by association.
- uniformity.** A standard of sameness which the old ethics mistook for normality.
- unity.** An ideal dependent upon belief in a Cosmos or natural order. In a personal sense, a fully integrated organism. In a general sense, to so grow that the individual follows and obeys the laws of life by conscience—with science.
- variation.** In a biological sense, the natural process by which the child is born an individual and thus requires a different growing experience from the parents.
- volition.** The faculty of will by which the powers are directed toward the attainment of a chosen end.
- wholeness.** In an ethical sense, the doctrine that the individual or integrated organism is capable of complete unfoldment and development (salvation) without any part of his nature being destroyed or denied. Growth by sublimation, as opposed to the old conflict against the flesh.
- will.** Conation. A union of the forces of reflex, instinct, emotion and motive, as tributaries form a river. The stream of volition differs from all its tributaries because of this union, it is guided or controlled by mental imagery, autistic thinking and unconscious symbols.
- wish-fulfilling dream.** A dream that carries out some suppressed desire.

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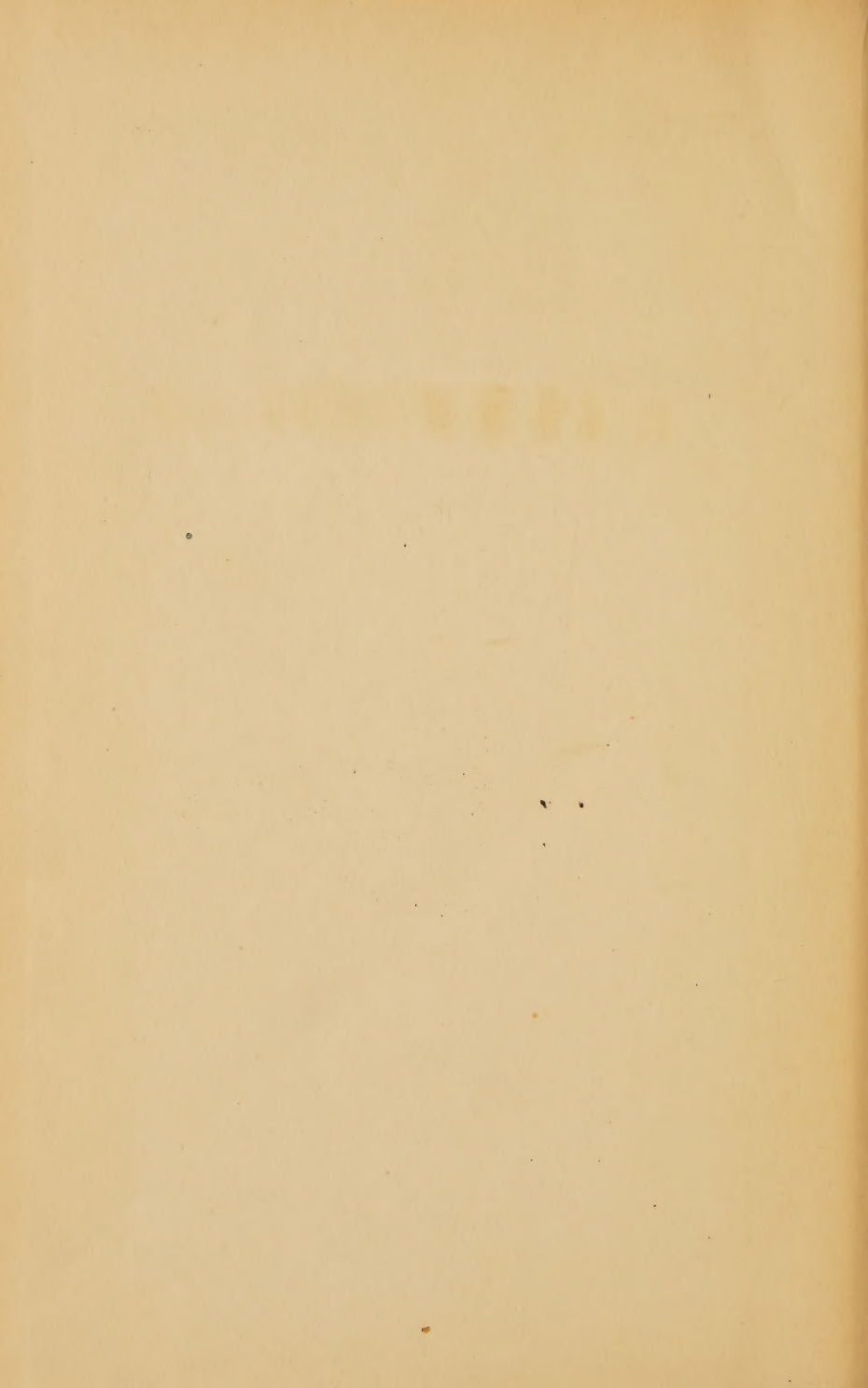
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